THE

HYMNS OF THE RIGVEDA

TRANSLATED WITH A POPULAR COMMENTARY

BY

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PREFACE

TO THE FIRST EDITION.

"What can be more tedious than the Veda, and yet what can be more interesting, if once we know that it is the first word spoken by the Aryan man?"

"The Veda has a two-fold interest: it belongs to the history of the world and to the history of India.........As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind, will belong for ever to the Rig-veda." F. MAX MÜLLER.

THIS work is an attempt to bring within easy reach of all readers of English a translation of the Hymns of the Ṛigveda which, while aiming especially at close fidelity to the letter and the spirit of the original, shall be as readable and intelligible as the nature of the subject and other circumstances permit.

Veda, meaning literally knowledge, is the name given to certain ancient works which formed the foundation of the early religious belief of the Hindus. These are the Ṛigveda, the Sâmaveda, the Yajurveda, and the Atharvaveda; and of these the Ṛigveda—so called because its Sanhitâ or collection of mantras or hymns consists of Ṛichas or verses intended for loud recitation—is the oldest, the most important, and the most generally interesting, some of its hymns being rather Indo-European than Hindu, and representing the condition of the Aryans before their final settlement in India. These four Vedas are considered to be of divine origin and to have existed from all eternity, the Ṛishis or sacred poets to whom the hymns are ascribed being merely inspired seers who saw or received them by sight directly from the Supreme Creator. In accordance with this belief these sacred books have been preserved and handed down with the most reverential care from generation to generation, and have accom-

panied the great army of Aryan immigrants in their onward march from the Land of the Seven Rivers to the Indian Ocean and the Bay of Bengal. Each of these four Vedas is divided into two distinct parts, one the Mantra containing prayer and praise, the other the Brâhmana containing detailed directions for the performance of the ceremonies at which the Mantras were to be used, and explanations of the legends connected with them, the whole forming a vast body of sacred literature in verse and in prose, devotional, ceremonial, expository and theosophic.

The Sanhitâ of the Ṛigveda is a collection of hymns and songs brought by the remote ancestors of the present Hindus from their ancient homes on the banks of the Indus where they had been first used in adoration of the Father of Heaven, of the Sun, of Dawn, of Agni or the God of fire, in prayers for health, wealth, long life, offspring, cattle, victory in battle, and freedom from the bonds of sin; and celebration of the ever-renewed warfare between the beneficent thunder-wielding Indra, the special champion of the Aryans, and the malevolent powers of darkness and the demons of drought who withheld the rain of heaven.

Of these hymns there are more than a thousand, arranged in ten Maṇḍalas, Circles, or Books, in accordance with an ancient tradition of what we should call authorship, the hymns ascribed to the same Ṛishi, inspired poet or seer, or to the same school or family of Ṛishis being placed together. Within these divisions the hymns are generally arranged more or less in the order of the deities to whom they are addressed. Agni and Indra are the Gods most frequently invoked. Hymns to Agni generally come first, next come those addressed to Indra, and after them those in honour of other deities or deified objects of adoration. The ninth Book is devoted almost entirely to Soma, the deified juice used in pouring libations to the Gods, and the tenth forms a sort of appendix of peculiar and miscellaneous materials. Independently of the evidence afforded by Indian tradition, there can be no reasonable doubt of the great antiquity of the Ṛigveda Sanhitâ

which, with the exception of the Egyptian monumental records and papyrus rolls, and the recently discovered Assyrian literature, is probably the oldest literary document in existence. But it seems impossible to fix, with anything approaching to certainty, any date for the composition of the hymns. In the first Hymn of Book I. ancient and recent or modern Ṛishis or seers are spoken of, and there is other internal evidence that some hymns are much older than others. Colebrooke came to the conclusion, from astronomical calculations, that a certain Vedic calendar was composed in the fourteenth century before the Christian era; from which it would follow, that as this calendar must have been prepared after the arrangement of the Ṛigveda and the inclusion of the most modern hymn, the date of the earliest hymn might be carried back, perhaps, some thousand years. The correctness of Colebrooke's conclusions, however, has been questioned, and some recent scholars consider that his calculations are of a very vague character, and do not yield any such definite date. In the absence of any direct evidence, the opinions of scholars vary and must continue to vary with regard to the age of the Hymns of the Ṛigveda. "The reasons, however," (to quote Professor Weber*) "by which we are fully justified in regarding the literature of India as the most ancient literature of which written records on an extensive scale have been handed down to us are these:– In the more ancient parts of the Ṛigveda Sanhitâ, we find the Indian race settled on the north-western borders of India, in the Panjáb, and even beyond the Panjáb, on the Kubhá, or Κωφήν, in Kabul. The gradual spread of the race from these seats towards the east, beyond the Sarasvatí and over Hindustán as far as the Ganges, can be traced in the later portions of the Vedic writings almost step by step. The writings of the following period, that of the epic, consist of accounts of the internal conflicts among the conquerors of Hindustán themselves, as, for

* *The History of Indian Literature,* by Albrecht Weber. Trübner's Oriental Series, 1878.

instance, the Mahábhárata; or of the farther spread of Brahmanism towards the south, as, for instance, the Rámáyaṇa. If we connect with this the first fairly accurate information about India which we have from a Greek source, viz., from Megasthenes,* it becomes clear that at the time of this writer the Brahmanising of Hindustán was already completed, while at the time of the Periplus (see Lassen, *I. AK.*, ii. 150, n; *I. St.*, ii. 192) the very southern-most point of the Dekhan had already become the seat of the worship of the wife of Śiva. What a series of years, of centuries, must necessarily have elapsed before this boundless tract of country, inhabited by wild and vigorous tribes, could have been brought over to Brahmanism!"

I must beg my European readers not to expect to find in these hymns and songs the sublime poetry that they meet with in Isaiah or Job, or the Psalms of David. "To me," says Professor Wilson, "the verses of the Veda, except in their rhythm, and in a few rare passages, appear singularly prosaic for so early an era as that of their probable composition, and at any rate their chief value lies not in their fancy but in their facts, social and religious." Professor Cowell, also, says: "The poetry of the Ṛig-Veda is singularly deficient in that simplicity and natural pathos or sublimity which we naturally look for in the songs of an early period of civilisation. The language and style of most of the hymns is singularly artificial......Occasionally we meet with fine outbursts of poetry, especially in the hymns addressed to the dawn, but these are never long sustained, and as a rule we find few grand similes or metaphors." The worst fault of all, in the Collection regarded as a whole, is the intolerable monotony of a great number of the hymns, a monotony which reaches its climax in the ninth Book which consists almost entirely of invocations of Soma Pavamâna, or the deified Soma juice in process of straining and purification.

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* Who as ambassador of Seleucus resided for some time at the court of Chandragupta. His reports are preserved to us chiefly in the 'Ινδικά of Arrian who lived in the second century A. D.

The great interest of the Ṛigveda is, in fact, historical rather than poetical. As in its original language we see the roots and shoots of the languages of Greek and Latin, of Kelt, Teuton and Slavonian, so the deities, the myths, and the religious beliefs and practices of the Veda throw a flood of light upon the religions of all European countries before the introduction of Christianity. As the science of comparative philology could hardly have existed without the study of Sanskrit, so the comparative history of the religions of the world would have been impossible without the study of the Veda.

My translation, which follows the text of Max Müller's splendid six-volume edition, is partly based on the work of the great scholiast Sâyaṇa who was Prime Minister at the court of the King of Vijayanagar—in what is now the Madras District of Bellary—in the fourteenth century of our era. Sâyaṇa's Commentary has been consulted and carefully considered for the general sense of every verse and for the meaning of every word, and his interpretation has been followed whenever it seemed rational, and consistent with the context, and with other passages in which the same word or words occur. With regard to Sâyaṇa's qualifications as an interpreter of the Veda there is, or was, a conflict of opinion among European scholars. Professor Wilson—whose translation of the Ṛigveda is rather a version of Sâyaṇa's paraphrase—was firmly persuaded that he had a "knowledge of his text far beyond the pretensions of any European scholar, and must have been in possession of all the interpretations which had been perpetuated by traditional teaching from the earliest times." Yet, as Dr. J. Muir has pointed out, Professor Wilson in the notes to his translation admits that he "occasionally failed to find in Sâyaṇa a perfectly satisfactory guide," that "the scholiast is evidently puzzled," and that his explanations are obscure. On the other hand Professor Roth—the author of the Vedic portion of the great St. Petersburg Lexicon—says in his preface to that work: "so far as regards one of the branches of Vedic literature, the treatises

on theology and worship, we can desire no better guides than these commentators, so exact in all respects, who follow their texts word by word, who, so long as even the semblance of a misconception might arise, are never weary of repeating what they have frequently said before, and who often appear as if they had been writing for us foreigners rather than for their own priestly alumni who had grown up in the midst of these conceptions and impressions. Here......they are in their proper ground. The case, however, is quite different when the same men assume the task of interpreting the ancient collections of hymns......... Here were required not only quite different qualifications for interpretation but also a greater freedom of judgment and a greater breadth of view and of historical intuitions. Freedom of judgment, however, was wanting to priestly learning, whilst in India no one has ever had any conception of historical development. The very qualities which have made those commentators excellent guides to an understanding of the theological treatises, render them unsuitable conductors on that far older and quite differently circumstanced domain. As the so-called classical Sanskrit was perfectly familiar to them, they sought its ordinary idiom in the Vedic hymns also. Since any difference in the ritual appeared to them inconceivable and the present forms were believed to have existed from the beginning of the world, they fancied that the patriarchs of the Indian religion must have sacrificed in the very same manner.. As the recognized mythological and classical systems of their own age appeared to them unassailable and revealed verities, they must necessarily (so the commentators thought) be discoverable in that centre point of revelation, the hymns of the ancient Ṛishis, who had, indeed, lived in familiar intercourse with the Gods, and possessed far higher wisdom than the succeeding generations...... It has never occurred to any one to make our understanding of the Hebrew books of the Old Testament depend on the Talmud and the Rabbins, while there are not wanting scholars who hold it as the duty of a conscientious interpreter of the Veda to translate in

conformity with Sâyaṇa, Mahîdhara, etc. Consequently, we do not believe like H. H. Wilson, that Sâyaṇa, for instance, understood the expressions of the Veda better than any European interpreter; but we think that a conscientious European interpreter may understand the Veda far better and more correctly than Sâyaṇa. We do not esteem it our first task to arrive at that understanding of the Veda which was current in India some centuries ago, but to search out the sense which the poets themselves have put into their hymns and utterances. Hence we are of opinion that the writings of Sâyaṇa and the other commentators do not form a rule for the interpreter, but are merely one of those helps of which the latter will avail himself for the execution of his undoubtedly difficult task, a task which is not to be accomplished at the first onset, or by any single individual....We have, therefore, endeavoured to follow the path prescribed by philology, to derive from the texts themselves the sense which they contain, by a juxtaposition of all the passages which are cognate in diction or contents;—a tedious and laborious path, in which neither the commentators nor the translators have preceded us. The double duty of exegete and lexicographer has thus devolved upon us. A simple etymological procedure, practised as it must be by those who seek to divine the sense of a word from the sole consideration of the passage before them without regard to the ten or twenty other passages in which it recurs, cannot possibly lead to a correct result."*

Professor Max Müller says: "As the authors of the Brâhmaṇas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators, such as Sâyaṇa. Where Sâyaṇa has no authority to mislead him, his commentary is at all events rational; but still his scholastic notions would never allow him to accept the free interpretation which comparative study of these venerable documents forces

* *On the Interpretation of the Veda,* by J. Muir Esq.

upon the unprejudiced scholar. We must therefore discover ourselves the real vestiges of these ancient poets."

Professor Benfey says: "Every one who has carefully studied the Indian interpretations is aware that absolutely no continuous tradition extending from the composition of the Veda to their explanation by Indian scholars, can be assumed; that, on the contrary, between the genuine poetic remains of Vedic antiquity and their interpretations a long-continued break in tradition must have intervened, out of which at most the comprehension of some particulars may have been rescued and handed down to later times by means of liturgical usages and words, formulæ, and perhaps, also, poems connected therewith. Besides these remains of tradition, which must be estimated as very scanty, the interpreters of the Veda had, in the main, scarcely any other helps than those which, for the most part, are still at our command, the usage of the classical speech, and the grammatical and etymological-lexicographical investigation of words. At the utmost, they found some aid in materials preserved in local dialects; but this advantage is almost entirely outweighed by the comparison which we are able to institute with the Zend, and that which we can make (though here we must of course proceed with caution and prudence) with the languages cognate to the Sanskrit,—a comparison which has already supplied so many helps to a clearer understanding of the Vedas. But quite irrespectively of all particular aids, the Indian method of interpretation becomes in its whole essence an entirely false one, owing to the prejudice with which it chooses to conceive the ancient circumstances and ideas which have become quite strange to it, from its own religious stand-point, so many centuries more recent, whilst, on the other hand, an advantage for the comprehension of the whole is secured to us by the acquaintance (drawn from analogous relations) with the life, the conceptions, the wants, of ancient peoples and popular songs, which we possess,—an advantage which, even if the Indians owed more details than they actually do owe, to tradition, would not be eclipsed by their interpretation."*

* *On the Interpretation of the Veda,* by J. Muir Esq.

A very different opinion of the value of the Indian commentators was held and expressed by Professor Goldstücker. "Without the vast information," he says, "which those commentators have disclosed to us,—without their method of explaining the obscurest text,—in one word, without their scholarship, we should still stand at the outer doors of Hindu antiquity." He ridicules the assertion that a European scholar can understand the Veda more correctly than Sâyaṇa, or arrive more nearly at the meaning which the Ṛishis gave to their own hymns, and yet even this stanch champion of the Indian commentators "cannot be altogether acquitted (as Dr. J. Muir says and shows) of a certain heretical tendency to deviate in practice from the interpretations of Sâyaṇa."

The last quotation which I shall make in connexion with this question is from Professor E. B. Cowell's Preface to his edition of Vol. V. of Wilson's *Translation of the Ṛig-Veda Sanhitá*: "This work does not pretend to give a complete translation of the Ṛig-Veda, but only a faithful image of that particular phase of its interpretation which the mediæval Hindus, as represented by Sâyaṇa, have preserved. This view is in itself interesting and of an historical value; but far wider and deeper study is needed to pierce to the real meaning of these old hymns. Sâyaṇa's commentary will always retain a value of its own,—even its mistakes are often interesting,—but his explanations must not for a moment bar the progress of scholarship. We can be thankful to him for any real help; but let us not forget the debt which we owe to modern scholars, especially to those of Germany. The great St. Petersburg Dictionary is indeed a monument of triumphant erudition, and it has inaugurated a new era in the interpretation of the Ṛig-Veda."

My translation, then, is partly based on the commentary of Sâyaṇa, corrected and regulated by rational probability, context, and intercomparison of similar words and passages. For constant and most valuable assistance in my labour I am deeply indebted to the works of many illustrious scholars, some departed, and some,

happily, still flourishing. I am thankful to Sâyaṇa, my first guide to the hymns of the Ṛigveda; to my revered Master, Professor H. H. Wilson; to Professors Roth, Benfey, Weber, Ludwig, Max Müller, Grassmann, and Monier Williams, and Dr. John Muir and Mr. Wallis. I have also consulted, and shall probably make more use hereafter of, the works of M. Bergaigne and Dr. Oldenberg; nor can I omit to mention the *Siebenzig Lieder des Rigveda* by Geldner and Kaegi, *Der Rigveda*, by Kaegi, and *Hymns from the Rigveda*, by Professor Peterson of Bombay, all of which I have read with pleasure and profit.

But it must not be supposed that European students and interpreters of the Veda claim anything like infallibility, completeness, or finality for the results to which their researches have led them. All modern scholars will allow that many hymns are dark as the darkest oracle, that, as Professor Max Müller says, there are whole verses which, as yet, yield no sense whatever, and words the meaning of which we can only guess. As in the interpretation of the more difficult books of the Old Testament and the Homeric poems, so in the explanation of the Veda complete success, if ever attainable, can be attained only by the labours of generations of scholars.

The Hymns are composed in various metres, some of which are exceedingly simple and others comparatively complex and elaborate, and two or more different metres are frequently found in the same Hymn; one Hymn, for instance, in Book I. shows nine distinct varieties in the same number of verses. The verses or stanzas consist of three or more—generally three or four—*Pâdas*, semi-hemistichs or lines, each of which contains eight, eleven, or twelve syllables, sometimes, but rarely, five, and still less frequently four or more than twelve. As regards quantity the first syllables of the line are not strictly defined, but the last four are regular, the measure being iambic in the eight and twelve syllable verses and trochaic in these of eleven syllables. Partly by way of safeguard against the besetting temptation to

paraphrase and expand, and partly in the hope of preserving, however imperfectly, something of the form of the Hymns, I have translated each verse by a verse syllabically commensurate with the original and generally divided into corresponding hemistichs.

The verses consisting of three or four octosyllabic lines are tolerably well represented by the common octosyllabic or dimeter iambic metre which I have employed. In other verses I have not attempted to reproduce or imitate the rhythm or metre of the original: such a task, supposing its satisfactory completion to be possible, would require more time and labour than I could spare for the purpose. All that I have done, or tried to do, is to show to some extent the original external form of the Hymns by rendering them in syllabically commensurate hemistichs and verses, as Benfey and the translators of the *Seventy Hymns* have done for a portion of the Ṛigveda, and Grassmann for nearly the whole of the Collection.

For further information regarding the Ṛigveda the English reader is referred to Max Müller's *History of Ancient Sanskrit Literature*, Muir's *Original Sanskrit Texts*, and Weber's *History of Indian Literature*; or if a simpler and more popular exposition be required, to Mrs. Manning's *India, Ancient and Mediæval*, or to Kaegi's *Der Rigveda*, of which an English translation has recently appeared. The student who reads German and French will, as a matter of course, consult Ludwig's great work *Der Rigveda* and Bergaigne's *Etudes sur la Religion Védique*.

To conclude, my reasons for publishing this work are chiefly these: there is at present no complete translation of the Ṛigveda in English, Professor Wilson's version—of which the last two volumes have only lately appeared—being "only a faithful image of that particular phase of its interpretation which the mediæval Hindus, as represented by Sâyaṇa, have preserved," and, moreover, the price of Wilson's six volumes—upwards of ninety rupees—puts the work beyond the reach of the great majority of readers in India.

I can hardly hope that my work will find acceptance with Pandits and Indian scholars inasmuch as I venture to deviate both widely and frequently from Sâyaṇa whom they have been taught to regard as infallible. No arguments are likely to shake this belief. Nothing short of a course of study similar to that to which the leaders of the modern school of Vedic interpretation have devoted half their lives will enable them to see with our eyes and accept our views. I trust, however, that they will at any rate give the leaders and the followers of this modern school credit for deep devotion to ancient Indian literature and due admiration of the great Indian scholars who have expounded it; and will acknowledge that these modern scholars—however mistaken their views may appear to be—are labouring sincerely and solely to discover and declare the spirit and the truth of the most ancient and venerated literary records that are the heritage of Aryan man.

R. T. H. GRIFFITH.

KOTAGIRI, NILGIRI:

May 25th, 1889.

NOTE.

This second edition of my translation is in the main a reprint in compacter and cheaper form, with some corrections and other improvements in text and commentary, of the original four-volume edition.

R. T. H. G.

KOTAGIRI:

15th October, 1896.

THE HYMNS OF THE RIGVEDA.

BOOK THE FIRST.

HYMN I.

Agni.

I LAUD Agni, the chosen Priest, God, minister of sacrifice,
The Hotar, lavishest of wealth.

2 Worthy is Agni to be praised by living as by ancient seers:
He shall bring hitherward the Gods.

3 Through Agni man obtaineth wealth, yea, plenty waxing day by day,
Most rich in heroes, glorious.

4 Agni, the perfect sacrifice which thou encompassest about
Verily goeth to the Gods.

5 May Agni, sapient-minded Priest, truthful, most gloriously great,
The God, come hither with the Gods.

6 Whatever blessing, Agni, thou wilt grant unto thy worshipper,
That, Angiras, is indeed thy truth.

The first two hymns of this Book are ascribed to the Ṛishi or seer Madhuchchhandas Vaiṣvâmitra, a son or descendant of the famous Viṣvâmitra. The deity to whom this hymn is addressed is Agni, the God of fire, the most prominent, next to Indra, of the deities of the Ṛigveda. Agni is the messenger and mediator between earth and heaven, announcing to the Gods the hymns, and conveying to them the oblations, of their worshippers, inviting them with the sound of his crackling flames and bringing them down to the place of sacrifice. As concentrating in himself the various sacrificial duties of different classes of human priests, Agni is called the *Purohita* or chosen priest, the *præpositus* or *præses*. He is a *Ṛitvij*, a priest or minister who sacrifices at the proper seasons, and a *Hotar*, an invoking priest, a herald who calls the Gods to enjoy the offering. All riches are at his disposal, and he is the most bountiful rewarder, both directly and indirectly, of the pious whose oblations he carries to the Gods.

2 *Ancient seers:* said by Sâyaṇa to be Bhṛigu, Angiras, and others. The expression indicates the existence of earlier hymns.

3 *Most rich in heroes:* the heroes here spoken of, who accompany the acquisition and increase of wealth, are brave sons and dependents.

4 *Perfect:* uninterrupted by Râkshasas or fiends, who are unable to mar a sacrifice which Agni protects on all sides.

6 *Angiras*: here a name of Agni. The Angirases appear to have been regarded as a race of higher beings between Gods and men, the typical first sacrificers, whose ritual is the pattern which later priests must follow.

7 To thee, dispeller of the night, O Agni, day by day with prayer
Bringing thee reverence, we come;
8 Ruler of sacrifices, guard of Law eternal, radiant One,
Increasing in thine own abode.
9 Be to us easy of approach, even as a father to his son:
Agni, be with us for our weal.

HYMN II. Vâyu.

Beautiful Vâyu, come, for thee these Soma drops have been prepared:
Drink of them, hearken to our call.
2 Knowing the days, with Soma juice poured forth, the singers glorify
Thee, Vâyu, with their hymns of praise.
3 Vâyu, thy penetrating stream goes forth unto the worshipper,
Far-spreading for the Soma draught.

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8 *Law eternal.* The word used to denote the conception of the order of the world is *ṛitá*. Everything in the universe which is conceived as showing regularity of action may be said to have the *ṛitá* for its principle. In its most general application the conception expressed by the word occupied to some extent the place of natural and moral law, fate, or the will of a supreme God. See Wallis, *The Cosmology of the Rigveda*, p. 92.

In thine own abode: své dáme, suâ domo, in the sacrificial hall or chamber in which fire-worship is performed, and in which the fire (Agni) increases as the oblations of clarified butter are poured upon it by the priest.

1 *Vâyu:* God of the wind.

Soma drops: libations of the juice of the Soma, or Moon-plant, said to be the Acid Asclepias or Sarcostema Viminalis. The plant was gathered by moonlight on certain mountains, stripped of its leaves, and then carried to the place of sacrifice; the stalks having been there crushed by the priests were sprinkled with water and placed on a sieve or strainer, whence, after further pressure, the acid juice trickled into a vessel called Droṇa; after which it was mixed with flour etc., made to ferment, and then offered in libations to the Gods or drunk by the Brâhmans, by both of whom its exhilarating qualities were supposed to be highly prized. This famous plant has remained unidentified till recently (see Max Müller, Biographies of Words, Appendix III.) 'Dr. Aitchison has lately stated that Soma must be the *Ephedra pachyclade*, which in the Harirúd valley is said to bear the name of *hum, huma,* and *yahma.* This supposition is confirmed by Dr. Joseph Bornmüller, a botanist long resident in Kerman, who identifies the Soma plant with some kind of Ephedra, probably *Ephedra distachya*, but who remarks that different varieties of Ephedra are to be found from Siberia to the Iberian peninsula, so that we must give up the hope of determining the original home of the Aryas by means of the habitat of the So[illegible]terly Review, No. 354, October 1894, p. 455).

2. *Knowing the days:* knowing the proper days for sacrifices; or perhaps, knowing or marking the time of daybreak, the exact time for the commencement of sacrificial rites.

3 *Hymns of praise: ukthas,* lauds recited or spoken, in opposition to verses that are chanted or sung.

4 These, Indra-Vâyu, have been shed; come for our offered dainties' sake:
The drops are yearning for you both.

5 Well do ye mark libations, ye Vâyu and Indra, rich in spoil!
So come ye swiftly hitherward.

6 Vâyu and Indra, come to what the Soma-presser hath prepared:
Soon, Heroes, thus I make my prayer.

7 Mitra, of holy strength, I call, and foe-destroying Varuṇa,
Who make the oil-fed rite complete.

8 Mitra and Varuṇa, through Law, lovers and cherishers of Law,
Have ye obtained your mighty power.

9 Our Sages, Mitra-Varuṇa, of wide dominion, strong by birth,
Vouchsafe us strength that worketh well.

HYMN III. Asvins.

YE Asvins, rich in treasure, Lords of splendour, having nimble hands,
Accept the sacrificial food.

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4 Indra and Vâyu are here conjointly addressed in a dual compound, Indravâyû. Indra was the favourite national deity of the Âryan Indians in the Vedic Age, and more hymns are dedicated to his honour than to the praise of any other divinity. He is the God who reigns over the intermediate region or atmosphere; he fights against and conquers with his thunderbolt the demons of drought and darkness, and is in general the type of noble heroism.

7 According to Sâyaṇa, Mitra presides over the day as Varuṇa over the night; hence the closest connexion subsists between these two deities who are more frequently invoked together than Varuṇa is invoked singly; together they uphold and rule the earth and sky, together they guard the world, together they promote religious rites, avenge sin, and are the lords of truth and light.

Oil-fed: performed with *ghritám* (the modern *ghî*), and clarified butter, or butter which has been boiled gently and then allowed to cool. The butter is then used for culinary purposes and also offered in sacrifice to the Gods. *Complete:* by granting the worshipper's prayer.

8 *Through Law:* i. e. in accordance with *ritá*, the eternal law or everlasting order of the universe. See I. 1. 8.

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1 'The Asvins seem to have been a puzzle even to the oldest Indian Commentators. Yâska thus refers to them in the Nirukta, XII. 1:—'Next in order are the deities whose sphere is the heaven; of these the Asvins are the first to arrive...Who then are these Asvins? 'Heaven and Earth,' say some; 'Day and Night,' say others; 'The Sun and Moon,' say others; 'Two Kings, performers of holy acts,' say the legendary writers.' Professor Roth thus speaks of these Gods: 'The two Asvins, though, like the ancient interpreters of the Veda, we are by no means agreed as to the conception of their character, hold, nevertheless, a perfectly distinct position in the entire body of the Vedic deities of light. They are the earliest bringers of light in the morning sky;

2 Come thou to our libations, drink of Soma, Soma-drinker thou!
The rich One's rapture giveth kine.

3 So may we be acquainted with thine innermost benevolence:
Neglect us not, come hitherward.

4 Go to the wise unconquered One, ask thou of Indra, skilled in song,
Him who is better than thy friends.

5 Whether the men who mock us say, Depart unto another place,
Ye who serve Indra and none else;

6 Or whether, God of wondrous deeds, all our true people call us blest,
Still may we dwell in Indra's care.

7 Unto the swift One bring the swift, man-cheering, grace of sacrifice,
That to the Friend gives wings and joy.

8 Thou, Ṣatakratu, drankest this and wast the Vṛitras' slayer; thou
Holpest the warrior in the fray.

9 We strengthen, Ṣatakratu, thee, yea, thee the powerful in fight,
That, Indra, we may win us wealth.

10 To him the mighty stream of wealth, prompt friend of him who pours the juice,
Yea, to this Indra sing your song.

---

2 Indra is especially the lord of Soma and its chief drinker. The exhilaration produced by drinking the fermented juice offered in libations stimulates his warlike energies and disposes him to give out of his boundless riches liberal rewards in the shape of cattle and other wealth to those who worship him.

6 The general meaning of this and the two preceding verses seems to be: Indra is the best friend and protector, and so long as we enjoy his friendship and protection we care nothing for the revilings of the ungodly who mock at our faithful worship.

7 *The swift One:* Indra. The Soma juice which exhilarates men or heroes and accompanies or graces the sacrifice is also called swift both because it flows quickly and because it makes Indra hasten to the solemnity. *The Friend,* is Indra whom the juice exhilarates and sends quickly to the sacrifice.

8 *Ṣatakratu,* a name of Indra, 'is explained by Sâyaṇa, he who is connected with a hundred (many) acts, religious rites (*bahukarmayukta*), either as their performer or their object: or it may be rendered 'endowed with great wisdom;' *kratu* implying either *karma*, act, or [illegible].' Wilson. *The Vṛitras*, the enemies, the oppressors, or [illegible] hostile powers in the atmosphere who malevolently shut up the watery treasures in the clouds. These demons of drought, called by a variety of names. as Vṛittra Ahi, Ṣushṇa, Namuchi, Pipru, Ṣambara, Uraṇa, etc., etc., armed on their side, also, with every variety of celestial artillery, attempt, but in vain, to resis, the onset of the gods.' Muir, *O. S. Texts*, V. 95.

HYMN V.

Indra.

O COME ye hither, sit ye down; to Indra sing ye forth your song,
Companions, bringing hymns of praise;

2 To him the richest of the rich, the Lord of treasures excellent,
Indra, with Soma juice outpoured.

3 May he stand by us in our need and in abundance for our wealth:
May he come nigh us with his strength;

4 Whose pair of tawny horses yoked in battles foemen challenge not:
To him, to Indra sing your song.

5 Nigh to the Soma-drinker come, for his enjoyment, these pure drops,
The Somas mingled with the curd.

6 Thou, grown at once to perfect strength, wast born to drink the Soma juice,
Strong Indra, for preëminence.

7 O Indra, lover of the song, may these quick Somas enter thee:
May they bring bliss to thee the Sage.

8 Our chants of praise have strengthened thee, O Ṣatakratu, and our lauds:
So strengthen thee the songs we sing.

9 Indra, whose succour never fails, accept these viands thousand-fold,
Wherein all manly powers abide.

10 O Indra, thou who lovest song, let no man hurt our bodies, keep
Slaughter far from us, for thou canst.

HYMN VI.

Indra.

THEY who stand round him as he moves harness the bright, the ruddy Steed:
The lights are shining in the sky.

---

1 *Companions.* The call is addressed to the ministering priests.

3 'Two separate cases appear to be meant: *yoge,* where the God must recognize the necessity of his intervention, and *purandhyâm,* where he may deem it superfluous.' Ludwig.

4 At the sight of whose chariot and horses all enemies flee.

9 *Wherein all manly powers abide.* The oblations of worshippers, as well as their hymns of praise, stimulate and strengthen the Gods for deeds of heroism.

---

1 *They who stand round: lokatrayavartinaḥ prâṇinaḥ,* 'the living beings of the three worlds,' is Sâyaṇa's explanation. Probably the Maruts, Indra's constant companions are intended.

The bright, the ruddy Steed, (bradhnám arushám), is probably the Sun, with whom Indra is frequently connected.

2 On both sides to the car they yoke the two bay coursers dear to him,
Bold, tawny, bearers of the Chief.

3 Thou, making light where no light was, and form, O men! where form was not,
Wast born together with the Dawns.

4 Thereafter they, as is their wont, threw off the state of babes unborn,
Assuming sacrificial names.

5 Thou, Indra, with the Tempest-Gods, the breakers down of what is firm,
Foundest the kine even in the cave.

6 Worshipping even as they list, singers laud him who findeth wealth,
The far-renowned, the mighty One.

7 Mayest thou verily be seen coming by fearless Indra's side:
Both joyous, equal in your sheen.

8 With Indra's well-belovèd hosts, the blameless, hastening to heaven,
The sacrificer cries aloud.

---

2 *On both sides: vipakshasâ:* harnessed on different sides.

3 *Thou,* i. e. the Sun. *O men!* is perhaps merely an exclamation expressive of admiration. If *maryâh*, men, be taken to mean the Maruts, the words *thou, making, wast born,* although in the singular number, may apply to these Gods regarded as one host or company and born at one birth.

4 *Threw off the state of babes unborn:* according to Prof. M. Müller 'assumed again the form of new-born babes.' 'The idea that the Maruts assumed the form of a garbha, lit. of an embryo or a new-born child, is only meant to express that the storms burst forth from the womb of the sky as soon as Indra arises to do battle against the demon of darkness. As assisting Indra in this battle, the Maruts, whose name retained for a long time its purely appellative meaning of storms, attained their rank as deities by the side of Indra, or as the poet expresses it, they assumed their sacred name. This seems to be the whole meaning of the later legend that the Maruts, like the Ribhus were not originally gods, but became deified for their works.' M. Müller. *Rigveda Sanhitâ,* i. p. 25.

5 *The Tempest-Gods:* the Maruts, the friends and helpers of Indra.

The kine: are streams of water and the beams of light which follow their effusion. *The cave* is the thick dark cloud which holds the imprisoned waters and which Indra cleaves asunder with his thunderbolt or lightning.

7 *Thou:* the host of Maruts. According to Benfey, the Sun.

8 *The sacrificer cries aloud.* This is the interpretation proposed by Professor Max Müller, but it is only conjectural and not altogether satisfactory. Benfey translates: Mightily shines the sacrifice; and Ludwig: The warrior sings triumphantly.

9 Come from this place, O Wanderer, or downward from the light of heaven:
Our songs of praise all yearn for this.

10 Indra we seek to give us help, from here, from heaven above the earth,
Or from the spacious firmament.

HYMN VII.

Indra.

INDRA the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.

2 Indra hath ever close to him his two bay steeds and word-yoked car,
Indra the golden, thunder-armed.

3 Indra hath raised the Sun on high in heaven, that he may see afar:
He burst the mountain for the kine.

4 Help us, O Indra, in the frays, yea, frays where thousand spoils are gained,
With awful aids, O awful One.

5 In mighty battle we invoke Indra, Indra in lesser fight,
The Friend who bends his bolt at fiends.

6 Unclose, our manly Hero, thou for ever bounteous, yonder cloud,
For us, thou irresistible.

7 Still higher, at each strain of mine, thunder-armed Indra's praises rise:
I find no laud worthy of him.

8 Even as the bull drives on the herds, he drives the people with his might,
The Ruler irresistible:

---

9 *From this place:* from earth.

Wanderer: (*parijman*) here applied to Indra.

10 *The spacious firmament:* the expanse between earth and heaven.

---

1 *The choirs:* (*vā́ṇī*) referring perhaps to both singers and chanters.

2 *The golden:* i. e. richly decorated (*sarvâbharaṇabhûshitaḥ*) according to Sâyaṇa.

3 *The moutain:* is the [illegible] mass of thick cloud, and *the kine* are the waters as in I. 6, 5. [illegible] and *párvata* mean both mountain and cloud, these being constantly seen in close juxtaposition and being often indistinguishable one from the other,

9 Indra who rules with single sway men, riches, and the fivefold race
Of those who dwell upon the earth.

10 For your sake from each side we call Indra away from other men:
Ours, and none others', may he be.

HYMN VIII. Indra.

INDRA, bring wealth that gives delight, the victor's ever-conquering wealth,
Most excellent, to be our aid;

2 By means of which we may repel our foes in battle hand to hand,
By thee assisted with the car.

3 Aided by thee, the thunder-armed, Indra, may we lift up the bolt,
And conquer all our foes in fight.

4 With thee, O Indra, for ally with missile-darting heroes, may
We conquer our embattled foes.

5 Mighty is Indra, yea supreme; greatness be his, the Thunderer:
Wide as the heaven extends his power;

6 Which aideth those to win them sons, who come as heroes to the fight,
Or singers loving holy thoughts.

7 His belly, drinking deepest draughts of Soma, like an ocean swells,
Like wide streams from the cope of heaven.

8 So also is his excellence, great, vigorous, rich in cattle, like
A ripe branch to the worshipper.

9 For verily thy mighty powers, Indra, are saving helps at once
Unto a worshipper like me.

---

9 *The fivefold race:* Benfey explains this as 'the whole inhabited world.' But the expression seems to mean the Âryan settlements or tribes only, and not the indigenous inhabitants of the country. The five tribes or settlements were probably the confederation of the Turvaṣas, Yadus, Anus, Druhyus, and Pûrus. Sâyaṇa's explanation is 'those who are fit for habitations,' and the phrase is said to imply the four castes and Nishâdas or indigenous barbarians. But there were no such distinctions of caste when the hymn was composed.

---

2 *With the car: árvatá*, literally, with a horse, is explained by Sâyaṇa to mean fighting on horseback. But horses seem to have been used in war as drawers of chariots only, and *árvatá* here stands for *rathena*, with a car or chariot.

3 *May we lift up the bolt.* The thunderbolt here spoken of is sacrifice which, when employed against enemies, is as powerful a weapon as the bolt of Indra.

9 Indra who rules with single sway men, riches, and the fivefold race
Of those who dwell upon the earth.

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10 So are his lovely gifts; let lauds and praises be to Indra sung,
That he may drink the Soma juice.

HYMN IX.

Indra.

COME, Indra, and delight thee with the juice at all the Soma feasts,
Protector, mighty in thy strength.

2 To Indra pour ye forth the juice, the active gladdening juice to him
The gladdening, omnific God.

3 O Lord of all men, fair of cheek, rejoice thee in the gladdening lauds,
Present at these drink-offerings.

4 Songs have outpoured themselves to thee, Indra, the strong, the guardian Lord,
And raised themselves unsatisfied.

5 Send to us bounty manifold, O Indra, worthy of our wish,
For power supreme is only thine.

6 O Indra, stimulate thereto us emulously fain for wealth,
And glorious, O most splendid One.

7 Give, Indra, wide and lofty fame, wealthy in cattle and in strength,
Lasting our life-time, failing not.

8 Grant us high fame, O Indra, grant riches bestowing thousands, those
Fair fruits of earth borne home in wains.

9 Praising with songs the praise-worthy who cometh to our aid, we call
Indra, the Treasure-Lord of wealth.

10 To lofty Indra, dweller by each libation, the pious man
Sings forth aloud a strengthening hymn.

---

10 *Let lauds and praises be to Indra sung:* more exactly, 'be lauds, spoken and sung, to Indra given;' *uktha* being properly the laud that is recited, and *stoma* the hymn of praise that is sung.

---

4 *And raised themselves unsatisfied:* *ájoshâḥ*, not contented, that is, with prayers ever new. Ludwig observes that the Sâmaveda has preserved the correct reading *sajóshâḥ*, 'with one accord.'

8 *Those fair fruits of earth brought home in wains.* 'The original of this hymn, as of many others, is so concise and elliptical as to be unintelligible without the liberal amplification of the Scholiast. We have in the text simply "those car-having viands," *tâ rathinîr ishaḥ*. meaning, Sâyaṇa says, those articles of food which are conveyed in cars, carts, or waggons, from the site of their production; as rice, barley, and other kinds of grain.' Wilson.

The meaning of *rathinîr* is not clear.

HYMN X.

Indra.

THE chanters hymn thee, they who say the word of praise magnify thee.
The priests have raised thee up on high, O Śatakratu, like a pole.

2 As up he clomb from ridge to ridge and looked upon the toilsome task,
Indra observes this wish of his, and the Ram hastens with his troop.

3 Harness thy pair of strong bay steeds, long-maned, whose bodies fill the girths,
And, Indra, Soma-drinker, come to listen to our songs of praise.

4 Come hither, answer thou the song, sing in approval, cry aloud.
Good Indra, make our prayer succeed, and prosper this our sacrifice.

5 To Indra must a laud be said, to strengthen him who freely gives,
That Śakra may take pleasure in our friendship and drink-offerings.

6 Him, him we seek for friendship, him for riches and heroic might.
For Indra, he is Śakra, he shall aid us while he gives us wealth.

7 Easy to turn and drive away, Indra, is spoil bestowed by thee.

---

1 'The concluding phrase, *twā ..ud vaṅśam iva yemire*, "they have raised thee, like a bamboo," is rather obscure. The Scholiast says, they have elevated Indra, as tumblers raise a bamboo—on the summit of which they balance themselves; a feat not uncommon in India: or, as *vaṅśa* means, also, a family, it may be rendered, as ambitious persons raise their family to consequence.' Wilson.

2 Th[illegible] from height to height, which [illegible] of the Yajamāna, the person who institutes or performs a regular sacrifice and pays the expenses of it, who goes to the mountain to gather the Soma-plant, fuel, etc. Ludwig thinks that Indra is meant, rising higher and higher, and yet not delaying to come to the sacrifice.

The Ram, (*vṛishṇiḥ*) is Indra, and his flock or troop are the Maruts.

Hastens: comes quickly to the sacrifice.

5 *Śakra*, a common name of Indra, used in the next stanza as an epithet = 'the powerful,' from *śak*, to be able.

7 *Easy to turn:* The booty spoken of in the Ṛigveda consists chiefly of cattle, which with Indra's assistance are easily turned and driven away from the enemy who possesses them.

Unclose the stable of the kine, and give us wealth O Thunder-armed.

8 The heaven and earth contain thee not, together, in thy wrathful mood,
Win us the waters of the sky, and send us kine abundantly.

9 Hear, thou whose ear is quick, my call; take to thee readily my songs.
O Indra, let this laud of mine come nearer even than thy friend.

10 We know thee mightiest of all, in battles hearer of our cry.
Of thee most mighty we invoke the aid that giveth thousandfold.

11 O Indra, Son of Kuṣika, drink our libation with delight.
Prolong our life anew, and cause the seer to win a thousand gifts.

12 Lover of song, may these our songs on every side encompass thee:
Strengthening thee of lengthened life, may they be dear delights to thee.

HYMN XI.

Indra.

All sacred songs have magnified Indra expansive as the sea,
The best of warriors borne on cars, the Lord, the very Lord of strength.

2 Strong in thy friendship, Indra, Lord of power and might, we have no fear.
We glorify with praises thee, the never-conquered conqueror.

3 The gifts of Indra from of old, his saving succours, never fail,
When to the praise-singers he gives the boon of substance rich in kine.

Unclose the stable of the kine: Open the thick cloud that holds the water imprisoned, and fertilize our fields with rain.

9 *Thy friend;* probably the *vájra* or thunderbolt which is Indra's inseparable associate and ally.

11 *Son of Kuṣika:* Kuṣika was the father or the grandfather of Viṣvâmitra who was the father of the poet or seer of this hymn. This epithet Kauṣika, son of Kuṣika, is here applied to Indra as being the chief or special God of the seer's family.

12 *Of lengthened life*=immortal.

---

1 This hymn is ascribed to Jetar the son of Madhuchchhandas the seer of the preceding hymn.

Expansive as the sea: cf. I. 8, 7. Or the expression may be, as Wilson says, 'a vague mode of indicating the universal diffusion of Indra as the firmament.'

10 So are his lovely gifts; let lauds and praises be to Indra sung,
That he may drink the Soma juice.

HYMN IX. Indra.

COME, Indra, and delight thee with the juice at all the Soma feasts,
Protector, mighty in thy strength.

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And raised themselves unsatisfied.

5 Send to us bounty manifold, O Indra, worthy of our wish,
For power supreme is only thine.

6 O Indra, stimulate thereto us emulously fain for wealth,
And glorious, O most splendid One.

7 Give, Indra, wide and lofty fame, wealthy in cattle and in strength,
Lasting our life-time, failing not.

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Fair fruits of earth borne home in wains.

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The meaning of *rathinîr* is not clear.

4 Crusher of forts, the young, the wise, of strength unmeasured, was he born
Sustainer of each sacred rite, Indra, the Thunderer, much-extolled.

5 Lord of the thunder, thou didst burst the cave of Vala rich in cows.
The Gods came pressing to thy side, and free from terror aided thee.

6 I, Hero, through thy bounties am come to the flood addressing thee.
Song-lover, here the singers stand and testify to thee thereof.

7 The wily Sushṇa, Indra! thou o'erthrewest with thy wondrous powers.
The wise beheld this deed of thine: now go beyond their eulogies.

8 Our songs of praise have glorified Indra who ruleth by his might,
Whose precious gifts in thousands come, yea, even more abundantly.

HYMN XII.

Agni.

We choose Agni the messenger, the herald, master of all wealth,
Well skilled in this our sacrifice.

2 With callings ever they invoke Agni, Agni, Lord of the House,
Oblation-bearer, much beloved.

3 Bring the Gods hither, Agni, born for him who strews the sacred grass:
Thou art our herald, meet for praise.

---

4 *Crusher of forts:* destroyer or breaker-down of the clouds that withhold the rain, which are regarded as the forts or strongholds of Vṛitra and the other hostile powers of the air.

5 *The cave of Vala:* Vala is the brother of Vṛitra, or Vṛitra himself under another name, who stole the cows of the Gods and hid them in a cave, that is, kept the light and waters imprisoned in dark clouds.

6 *To the flood:* i. e. to Indra, the river or sea of bounty.

7 *The wily Sushṇa:* Sushṇa is described as a demon slain by Indra. The word means drier up: *bhûtânâm soshaṇahetu*, cause of the drying up of beings, the excessive heat and drought before the Rains, which Indra puts an end to.

Now go beyond their eulogies: i. e. do deeds worthy of still higher praise. Or it may mean, make their eulogies endure.

---

1 The Hymns from XII to XXIII inclusive are ascribed to Medhâtithi, son of Kaṇva.

The messenger: the mediator between men and Gods. *The herald: devânâm âhvâtâram*, the inviter of the Gods, is Sâyaṇa's explanation.

3 *Born:* newly produced by attrition for the man who has prepared and spread the sacrificial grass as a seat for the expected deities.

4 Wake up the willing Gods, since thou, Agni, performest embassage:
Sit on the sacred grass with Gods.

5 O Agni, radiant One, to whom the holy oil is poured, burn up
Our enemies whom fiends protect.

6 By Agni Agni is inflamed, Lord of the House, wise, young, who bears
The gift: the ladle is his mouth.

7 Praise Agni in the sacrifice, the Sage whose ways are ever true,
The God who driveth grief away.

8 God, Agni, be his strong defence who, lord of sacrificial gifts,
Worshippeth thee the messenger.

9 Whoso with sacred gift would fain call Agni to the feast of Gods,
O Purifier, favour him.

10 Such, Agni, Purifier, bright, bring hither to our sacrifice,
To our oblation bring the Gods.

11 So lauded by our newest song of praise bring opulence to us,
And food, with heroes for our sons.

12 O Agni, by effulgent flame, by all invokings of the Gods,
Show pleasure in this laud of ours.

HYMN XIII.

Agni.

AGNI, well-kindled, bring the Gods for him who offers holy gifts.
Worship them, Purifier, Priest.

2 Son of Thyself, present, O Sage, our sacrifice to the Gods to-day,
Sweet to the taste, that they may feast.

---

6 *By Agni Agni is inflamed:* The fire into which the oblation is poured is lighted by the application of other fire.

Young: as newly born each time the fire is produced. *The ladle:* used for pouring the sacrificial butter into the fire.

8 *Lord of sacrificial gifts:* the wealthy patron or institutor of the sacrifice.

9 *O Purifier: pâvaka,* purifying, is in later Sanskrit a common word for fire.

This is one of the Âprî or propitiatory hymns, consisting of invocations to a series of deified objects, and said to be introductory to the animal sacrifice. All the deified objects addressed in this hymn are said by Sâyaṇa to be forms of Agni.

1 *For him who offers holy gifts:* for the institutor of the sacrifice.

2 *Son of Thyself.* Tanûnapât, son or descendant of oneself, is a frequently recurring name of Agni, so called because fire is sometimes self-generated, as in the lightning, or produced by attrition, and not necessarily derived from other fire. Other fanciful derivations are given.

3 Dear Narâṣaṅsa, sweet of tongue, the giver of oblations, I
Invoke to this our sacrifice.

4 Agni, on thy most easy car, glorified, hither bring the Gods:
Manu appointed thee as Priest.

5 Strew, O ye wise, the sacred grass that drips with oil, in order due,
Where the Immortal is beheld.

6 Thrown open be the Doors Divine, unfailing, that assist the rite,
For sacrifice this day and now.

7 I call the lovely Night and Dawn to seat them on the holy grass
At this our solemn sacrifice.

8 The two Invokers I invite, the wise, divine, and sweet of tongue,
To celebrate this our sacrifice.

9 Iḷâ, Sarasvatî, Mahî, t[illegible] who bring delight,
Be seated, peaceful, o[illegible].

10 Tvashṭar I call, the earliest born, the wearer of all forms at will:
May he be ours and ours alone.

11 God, Sovran of the Wood, present this our oblation to the Gods,
And let the giver be renowned.

---

3 *Narâṣaṅsa:* 'Praise of Men' is one of Agni's mystical names.

4 *Manu:* is the man *par excellence*, or the representative man and father of the human race, regarded as the first institutor of sacrifices and religious ceremonies.

5 *The Immortal:* according to Sâyaṇa either the clarified butter or Agni the God.

6 *The Doors Divine:* the doors of the chamber in which the oblation is offered.

Unfailing: the signification of *asaṣchátaḥ* in the text is uncertain. Sâyaṇa explains the word variously in various places.

8 *The two Invokers.* It seems uncertain who these two invokers or priests (*hotârâ*) are, whether Agni and Âditya, or Agni and Varuṇa, or Varuṇa and Âditya. See M. Müller's *A. S. Literature.* p. 464.

9 *Iḷâ:* the Goddess of sacred speech and action.

Sarasvatî: see I. 3. 10.

Mahî: 'the great' (Goddess), said to be identical with Bhâratî, also a Goddess of speech.

10 *Tvashṭar*, is the Hephaistos, or Vulcan, of the Indian pantheon, the ideal artist, the divine artisan, the most skilful of workmen, versed in all wonderful and admirable contrivances.

11 *God, Sovran of the Wood: vanaspati*, lord of the wood; usually, a large tree; here said to be an Agni,—as if the fuel and the burning of it were identified. Or the Sacrificial Post may be intended, which is enumerated among the Âprî deities or deified objects.

12 With Svâhâ pay the sacrifice to Indra in the offerer's house:
Thither I call the Deities.

HYMN XIV. Visvedevas.

To drink the Soma, Agni, come, come to our service and our songs
With all these Gods; and worship them.

2 The Kaṇvas have invoked thee; they, O Singer, sing thee songs of praise:
Agni, come hither with the Gods;

3 Indra, Vâyu, Bṛihaspati, Mitra, Agni, Pûshan, Bhaga,
Âdityas, and the Marut host.

---

12 *Svâhâ* is the sacred word or exclamation (Hail! Blessing!) used in pouring the oblation on the fire. According to Sâyaṇa, Svâhâ also may be identified with Agni.

---

2 *The Kaṇvas:* sons or descendants of Kaṇva, men of the same family as the seer of the hymn.

3 *Indra, Vâyu,* etc. The names of these Gods are in the accusative case, governed by 'they (the Kaṇvas) have invoked,' or 'worship them,' understood.

Bṛihaspati, 'alternating with Brahmaṇaspati is the name of a deity in whom the action of the worshipper upon the Gods is personified. He is the suppliant, the priest who intercedes with the Gods for men, and protects them against the wicked. Hence he appears as the prototype of the priests and the priestly order, and is also designated as the Purohita of the divine community. The essential difference between the original idea represented in this God and those expressed in most of the other and older deities of the Veda consists in the fact that the latter are personifications of various departments of nature, or of physical forces, while the former is the product of moral ideas, and an impersonation of the power of devotion.' Muir, *O. S. Texts,* V. 272.

Pûshan is a God who protects and multiplies cattle and human possessions generally. In character he is a solar deity, beholds the entire universe, and is a guide on roads and journeys.

Bhaga, the gracious Lord and protector, is regarded as the bestower of wealth.

Âdityas. 'There (in the highest heaven) dwell and reign those Gods who bear in common the name of Âdityas. We must, however, if we would discover their earliest character, abandon the conceptions which in a later age, and even in that of the heroic poems, were entertained regarding these deities. According to this conception they were twelve Sun-gods, bearing evident reference to the twelve months. But for the most ancient period we must hold fast the primary signification of their name. They are the inviolable, imperishable, eternal beings. Aditi, eternity or the eternal, is the element which sustains them and is sustained by them...The eternal and inviolable element in which the Âdityas dwell, and which forms their essence, is the celestial light...The Âdityas, the Gods of this light, do not therefore by any means coincide with any of the forms in which light is manifested in the universe. They are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life, which exists, as it were, behind all these phenomena.' Roth, quoted by Muir, *O. S. Texts,* V. p. 56.

4 For you these juices are poured forth that gladden and exhilarate,
The meath-drops resting in the cup.

5 The sons of Kaṇva fain for help adore thee, having strewn the grass,
With offerings and all things prepared.

6 Let the swift steeds who carry thee, thought-yoked and dropping holy oil,
Bring the Gods to the Soma draught.

7 Adored, the strengtheners of Law, unite them, Agni, with their Dames:
Make them drink meath, O bright of tongue.

8 Let them, O Agni, who deserve worship and praise drink with thy tongue
The meath in solemn sacrifice.

9 Away, from the Sun's realm of light, the wise invoking Priest shall bring
All Gods awaking with the dawn.

10 With all the Gods, with Indra, with Vâyu, and Mitra's splendours, drink,
Agni, the pleasant Soma juice.

11 Ordained by Manu as our Priest, thou sittest, Agni, at each rite:
Hallow thou this our sacrifice.

12 Harness the Red Mares to thy car, the Bays, O God, the flaming ones:
With those bring hitherward the Gods.

HYMN XV.

Ṛitu.

O INDRA drink the Soma juice with Ṛitu; let the cheering drops
Sink deep within, which settle there.

The Marut host: the Maruts are the Gods of the winds and storms, the companions and friends of Indra. They are said in the Veda to be the sons of Rudra and Pṛiṣni, the latter being explained by Sâyaṇa as 'the many-coloured earth,' but regarded by Professor Roth as a personification of the speckled clouds.

7 *Unite them with their Dames: pâtnîvatas kṛidhi:* make them (come) with their consorts.

9 *The wise invoking Priest:* Agni, who calls the Gods.

10 *All the Gods:* or Viṣvedevas; see I. 3. 7.

11 *Manu:* see I. 13. 4.

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1 *Ṛitu:* meaning generally a season, a sixth part of the Indian year, is here personified and addressed as a deity.

2 Drink from the Purifier's cup, Maruts, with Ṛitu; sanctify
The rite, for ye give precious gifts.

3 O Neshṭar, with thy Dame accept our sacrifice; with Ṛitu drink,
For thou art he who giveth wealth.

4 Bring the Gods, Agni; in the three appointed places set them down:
Surround them, and with Ṛitu drink.

5 Drink Soma after the Ṛitus, from the Brâhmaṇa's bounty: undissolved,
O Indra, is thy friendship's bond.

6 Mitra, Varuṇa, ye whose ways are firm—a Power that none deceives—,
With Ṛitu ye have reached the rite.

7 The Soma-pressers, fain for wealth, praise the Wealth-giver in the rite,
In sacrifices praise the God.

8 May the Wealth-giver grant to us riches that shall be far renowned:
These things we gain among the Gods.

9 He with the Ṛitus fain would drink, Wealth-giver, from the Neshṭar's bowl.
Haste, give your offering, and depart.

10 As we this fourth time, Wealth-giver, honour thee with the Ṛitus, be
A Giver bountiful to us.

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2 *The Purifier's cup:* the sacrificial vessel of the Potar, or Purifier, who pours into the fire the libation for the Maruts.

3 *O Neshtar:* the Neshṭar is one of the chief officiating priests, who leads forward the wife of the institutor of the sacrifice. In this place Neshṭar is said to be another name for the God Tvashṭar from his having on some occasion assumed the function of a Neshṭar priest.

4 *The three appointed places:* by the three sacrificial fires.

5 *The Brâhmaṇa's bounty.* The Brâhmaṇa here is said to be the Brâhmaṇâchchhansî, one of the sixteen priests employed in sacrifices; and perhaps his office may have been to hold some ladle or vase in which the offering is presented.

7 *The Soma-pressers: grâhvahastâsaḥ,* men having stones in their hands with which to bruise the Soma plant. *The Wealth giver* is Agni.

In the rite, In sacrifices: 'in the *adhvara* and in the *yajnas,* the first said to be the primary or essential ceremony, such as the Agnishṭoma; the second, the modified ceremonies, such as the Ukthya which is elsewhere termed an offering with Soma juice.' Wilson.

10 *As we this fourth time:* Agni, as Draviṇodâs or Wealth-giver, has now been celebrated in four stanzas instead of the usual *tricha* or triad; or we may translate with Ludwig, 'As we in fourth place,' Agni being fourth in the invocation (Indra, Maruts, Tvashṭar, Agni).

11 Drink ye the meath, O Asvins bright with flames, whose acts are pure, who with
Ritus accept the sacrifice.

12 With Ritu, through the house-fire, thou, kind Giver, guidest sacrifice:
Worship the Gods for the pious man.

HYMN XVI.

Indra.

Let thy Bay Steeds bring thee, the Strong, hither to drink the Soma draught—
Those, Indra, who are bright as suns.

2 Here are the grains bedewed with oil: hither let the Bay Coursers bring
Indra upon his easiest car.

3 Indra at early morn we call, Indra in course of sacrifice,
Indra to drink the Soma juice.

4 Come hither, with thy long-maned Steeds, O Indra, to the draught we pour:
We call thee when the juice is shed.

5 Come thou to this our song of praise, to the libation poured for thee:
Drink of it like a stag athirst.

6 Here are the drops of Soma juice expressed on sacred grass: thereof
Drink, Indra, to increase thy might.

7 Welcome to thee be this our hymn, reaching thy heart, most excellent:
Then drink the Soma juice expressed.

8 To every draught of pressed-out juice Indra, the Vritra-slayer, comes,
To drink the Soma for delight.

9 Fulfil, O Satakratu, all our wish with horses and with kine:
With holy thoughts we sing thy praise.

---

12 *Through the house-fire.* The *gârhapatya* is the sacred fire perpetually maintained by the householder; the fire from which fires for sacrificial purposes are lighted.

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1 *Bright as suns: sûrachaksasah.* Sâyaṇa understands this to refer to the priests, and Wilson renders accordingly: may (the priests), radiant as the sun (make thee manifest).

2 *Easiest car; sukhâtame râthe:* that is, most easily moving, swiftest.

3 *Indra at early morn we call.* Although not more particularly named, the specification implies the morning, mid-day, and evening worship.

5 *Like a stag athirst:* like a *gaura* (Bos Gaurus) a kind of buffalo. 'Drink like a thirsty buffalo,' would perhaps be a more strictly accurate rendering.

HYMN XVII. Indra-Varuṇa.

I CRAVE help from the Imperial Lords, from Indra-Varuṇa; may they
Both favour one of us like me.

2 Guardians of men, ye ever come with ready succour at the call
Of every singer such as I.

3 Sate you, according to your wish, O Indra-Varuṇa, with wealth:
Fain would we have you nearest us.

4 May we be sharers of the powers, sharers of the benevolence
Of you who give strength bounteously.

5 Indra and Varuṇa, among givers of thousands, meet for praise,
Are Powers who merit highest laud.

6 Through their protection may we gain great store of wealth, and heap it up:
Enough, and still to spare, be ours.

7 O Indra-Varuṇa, on you for wealth in many a form I call:
Still keep ye us victorious.

8 O Indra-Varuṇa, through our songs that seek to win you to ourselves,
Give us at once your sheltering help.

9 O Indra-Varuṇa, to you may fair praise which I offer come,
Joint eulogy which ye dignify.

HYMN XVIII. Brahmaṇaspati.

O BRAHMAṆASPATI, make him who presses Soma glorious,
Even Kakshîvân Auṣija.

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1 Indra the Hero and Varuṇa the King are addressed conjointly as a dual deity, Indrâvaruṇa. The most prominent of the other dual deities are Agni-Soma, Indra-Vâyu, Indra-Agni, Indra-Bṛihaspati, Indra-Soma, Mitra-Varuṇa, Indra-Pûshan, Indra-Vishṇu, Dyaus-Pṛithivî and Soma-Rudra.

Brahmaṇaspati. See I. 14, 3. Professor Wilson says: 'The Scholiast furnishes us with no account of the station or functions of this divinity. The etymology will justify Dr. Roth's definition of him as the deity of sacred prayer, or rather, perhaps, of the text of the Veda; but whether he is to be considered as a distinct personification, or as a modified form of one of those already recognized, and especially of Agni, is doubtful. His giving wealth, healing disease, and promoting nourishment, are properties not peculiar to him; and his being associated with Indra and Soma, while it makes him distinct from them, leaves him Agni [illegible]. His being, in an especial manner, connected with prayer [illegible] in a subsequent passage, Hymn XL. Agni is, in an especial [illegible] of the Brahman; and, according to some statements, the Ṛigveda is supposed to proceed from him; a notion, however, which according to Medhâtithi, the commentator on Manu, was suggested by its opening with the hymn to Agni, *Agnim îḷe.*'

Kakshîvân, called Auṣija, or son of Uṣij, was a renowned Ṛishi or seer, of the family of Pajra, and the author of several of the hymns of the Ṛigveda.

2 The rich, the healer of disease, who giveth wealth, increaseth store,
The prompt,—may he be with us still.

3 Let not the foeman's curse, let not a mortal's onslaught fall on us:
Preserve us, Brahmaṇaspati.

4 Ne'er is the mortal hero harmed whom Indra, Brahmaṇaspati,
And Soma graciously inspire.

5 Do, thou, O Brahmaṇaspati, and Indra, Soma, Dakshiṇâ,
Preserve that mortal from distress.

6 To the Assembly's wondrous Lord, to Indra's lovely Friend who gives
Wisdom, have I drawn near in prayer.

7 He without whom no sacrifice, e'en of the wise man, prospers; he
Stirs up the series of thoughts.

8 He makes the oblation prosper, he promotes the course of sacrifice:
Our voice of praise goes to the Gods.

9 I have seen Narâṣansa, him most resolute, most widely famed,
As 'twere the Household Priest of heaven.

---

2 *The rich, the healer of disease:* Brahmaṇaspati.

4 *Soma:* the God who represents and animates the juice of the Soma plant. He was in former times the Indian Dionysus or Bacchus. 'The simple minded Aryan people,' says Professor Whitney, 'whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid [Soma juice] had power to elevate the spirits, and produce a temporary frenzy, under the influence of which the individual was prompted to, and capable of, deeds beyond his natural powers, than they found in it something divine: it was to their apprehension a God, endowing those into whom it entered with godlike powers; the plant which afforded it became to them the king of plants; the process [illegible] became a holy sacrifice. The high antiquity of this cultus is [illegible] references to it found occurring in the Persian Avesta.' See Muir, *O. S. Texts*, V. 258.

5 *Dakshînâ:* properly the present made to the priests at the conclusion of a sacrifice, here personified as a Goddess.

6 *The Assembly's wondrous Lord:* Sadasaspati, the master or protector of the assembly of priests, is here a title of Agni.

9 *Household Priest: sâdmamakhasam;* according to Sâyaṇa, 'radiant as heaven,' according to Ludwig, 'as one who fought to win heaven's seat.'

Narâṣaṇsa has already occurred as a name of Agni (I. 13. 3.) The meaning appears to be: through my invocation and praise I have reached the Gods, and with the eye of the spirit have looked on Agni in heaven.

HYMN XIX.

Agni. Maruts.

To this fair sacrifice to drink the milky draught thou art invoked:
O Agni, with the Maruts come.

2 No mortal man, no God exceeds thy mental power, O Mighty One:
O Agni, with the Maruts come:

3 All Gods devoid of guile, who know the mighty region of midair:
O Agni, with those Maruts come.

4 The terrible, who sing their song, not to be overcome by might:
O Agni, with those Maruts come.

5 Brilliant, and awful in their form, mighty, devourers of their foes:
O Agni, with those Maruts come.

6 Who sit as Deities in heaven, above the sky-vault's luminous sphere:
O Agni, with those Maruts come.

7 Who scatter clouds about the sky, away over the billowy sea:
O Agni, with those Maruts come.

8 Who with their bright beams spread them forth over the ocean in their might:
O Agni, with those Maruts come.

9 For thee, to be thine early draught, I pour the Soma-mingled meath:
O Agni, with the Maruts come.

HYMN XX.

Ṛibhus.

For the Celestial Race this song of praise which gives wealth lavishly
Was made by singers with their lips.

2 They who for Indra, with their mind, formed horses harnessed by a word,
Attained by works to sacrifice.

---

1 *For the Celestial Race : devâya jánmane,* the divine class or race of the Ṛibhus, the three sons of Sudhanvan who is said to have been a descendant of Angiras. They were named severally Ṛibhu, Vibhvan, and Vâja and styled collectively Ṛibhus from the name of the eldest. 'Through their assiduous performance of good works they obtained divinity and became entitled to receive praise and adoration. They are supposed to dwell in the solar sphere, and there is an indistinct identification of them with the rays of the sun: but, whether typical or not, they prove the admission, at an early date of the doctrine that men might become divinities.' Wilson.

3 They for the two Nâsatyas wrought a light car moving every way:
They formed a nectar-yielding cow.

4 The Ṛibhus with effectual prayers, honest, with constant labour, made
Their Sire and Mother young again.

5 Together came your gladdening drops with Indra by the Maruts girt,
With the Âdityas, with the Kings.

6 The sacrificial ladle, wrought newly by the God Tvashṭar's hand—
Four ladles have ye made thereof.

7 Vouchsafe us wealth, to him who pours thrice seven libations, yea, to each
Give wealth, pleased with our eulogies.

8 As ministering Priests they held, by pious acts they won themselves,
A share in sacrifice with Gods.

HYMN XXI. Indra-Agni.

INDRA and Agni I invoke; fain are we for their song of praise:
Chief Soma-drinkers are they both.

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3 *The two Nâsatyas:* the Asvins. See I. 3. 3. The Ṛibhus may have been the first to attempt the bodily representation of the horses of Indra and the chariot of the Asvins.

4 *Sire and Mother:* Heaven and Earth, which they, as deities of the seasons, refresh and restore to youth.

5 'According to Âsvalâyana, as quoted by Sâyaṇa, the libations offered at the third daily (or evening) sacrifice are presented to Indra along with the Âdityas, together with Ṛibhu, Vibhvan, and Vâja, with Bṛihaspati and the Visvadevas.' Wilson.

6 'Tvashṭar, in the Paurâṇik [illegible] carpenter or artisan of the Gods: so Sâyaṇa says of him, [illegible]se duty, with relation to the Gods, is carpentry.....Sâyaṇa al[illegible] the disciples of Tvashṭar...The act ascribed to them in the text, of making one ladle four, has, probably, rather reference to some innovation in the objects of libation than to the [illegible] of the wooden spoons used to pour out the Soma juice. The [illegible] that Agni, coming to a sacrifice which the Ṛibhus celebrated, became as one of them, and, therefore, they made the ladle fourfold, that each might have his share.' Wilson.

7 Or the 'thrice seven' may refer to *rátnáni*, grant thrice seven rich treasures.

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1 *Indra and Agni:* addressed conjointly as a dual deity, Indrâgnî, that is, Indra-Agni. See, I. 17. 1.

2 Praise ye, O men, and glorify Indra-Agni in the holy rites :
Sing praise to them in sacred songs.

3 Indra and Agni we invite, the Soma-drinkers, for the fame
Of Mitra, to the Soma-draught.

4 Strong Gods, we bid them come to this libation that stands ready here :
Indra and Agni, come to us.

5 Indra and Agni, mighty Lords of our assembly, crush the fiends :
Childless be the devouring ones.

6 Watch ye, through this your truthfulness, there in the place of spacious view :
Indra and Agni, send us bliss.

HYMN XXII. Aṣvins and Others.

Waken the Aṣvin Pair who yoke their car at early morn : may they
Approach to drink this Soma juice.

2 We call the Aṣvins Twain, the Gods borne in a noble car, the best
Of charioteers, who reach the heavens.

3 Dropping with honey is your whip, Aṣvins, and full of pleasantness :
Sprinkle therewith the sacrifice.

4 As ye go thither in your car, not far, O Aṣvins, is the home
Of him who offers Soma juice.

5 For my protection I invoke the golden-handed Savitar :
He knoweth, as a God, the place.

---

3 *For the fame of Mitra :* the meaning is not clear. Mitra appears to be regarded as the guardian of the world. Sâyaṇa takes Mitra in the sense of friend, and refers it to the institutor of the sacrifice.

5 *Crush the fiends :* the Râkshasas, demons who go about at night, ensnaring and even devouring human beings, disturbing sacrifices and devout men, and generally hostile to the Âryan race.

6 *In the place of spacious view :* Sâyaṇa explains 'in the station which preëminently makes known the experience of results (of actions) that is in heaven (svarga).' In the place where what is hidden will be made known.

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3 *Your whip :* the *madhukaṣâ* or Honey-whip of the Aṣvins is perhaps the stimulating morning breeze. See Atharva-veda IX. 1, the whole of which hymn is a glorification of this wondrous whip.

5 *Savitar :* the generator or vivifier, is a name of the Sun, in the Veda sometimes identified with and sometimes distinguished from Sûrya.

6 That he may send us succour, praise the Waters' Offspring Savitar:
Fain are we for his holy ways.

7 We call on him, distributer of wondrous bounty and of wealth,
On Savitar who looks on men.

8 Come hither, friends, and seat yourselves; Savitar, to be praised by us,
Giving good gifts, is beautiful.

9 O Agni, hither bring to us the willing Spouses of the Gods,
And Tvashṭar, to the Soma draught.

10 Most youthful Agni, hither bring their Spouses, Hotrâ, Bhâratî,
Varûtrî, Dhishaṇâ, for aid.

11 Spouses of Heroes, Goddesses, with whole wings may they come to us
With great protection and with aid.

12 Indrâṇî, Varuṇânî, and Agnâyî hither I invite,
For weal, to drink the Soma juice.

13 May Heaven and Earth, the Mighty Pair, bedew for us our sacrifice,
And feed us full with nourishments.

14 Their water rich with fatness, there in the Gandharva's stedfast place,
The singers taste through sacred songs.

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6 *The Waters' Offspring Savitar:* son or offspring of the Waters, *apâm napât,* is an epithet more frequently applied to Agni. Sâyaṇa explains it otherwise as 'one who does not cherish (na pâlakam) the water, but dries it up with his heat.'

10 *Hotrâ* is called the wife of Agni, or the personified invocation; *Bhâratî* is Holy Speech or Prayer; *Varûtrî* is explained as 'she who is to be chosen, the excellent;' and *Dhishaṇâ* is said to be a synonym of Vâk or Vâgdevî, the Goddess of Speech.

11 *With whole wings:* literally, with unclipped wings; that is, swift as birds whose wings have not been cut.

12 *Indrâṇî, Varuṇânî, and Agnâyî:* are respectively the consorts of Indra, Varuṇa, and Agni.

14 *Their water rich in fatness:* the fertilizing rain sent by Heaven and Earth. The meaning appears to be: the holy singers enjoy, as guerdon for their hymns, the kindly rain and other good gifts which are sent down from the regions above by the great parents Heaven and Earth.

The Gandharva's stedfast place: Though in later times the Gandharvas are regarded as a class, in the Ṛigveda more than one is seldom mentioned. He is commonly designated as 'the heavenly Gandharva,' whose habitation is the sky, and whose especial duty is to guard the heavenly Soma, which the Gods obtain through his permission.

15 Thornless be thou, O Earth, spread wide before us for a dwelling-place:
Vouchsafe us shelter broad and sure.

16 The Gods be gracious unto us even from the place whence Vishṇu strode
Through the seven regions of the earth!

17 Through all this world strode Vishṇu; thrice his foot he planted, and the whole
Was gathered in his footstep's dust.

18 Vishṇu, the Guardian, he whom none deceiveth, made three steps; thenceforth
Establishing his high decrees.

19 Look ye on Vishṇu's works, whereby the Friend of Indra, close-allied,
Hath let his holy ways be seen.

20 The princes evermore behold that loftiest place where Vishṇu is,
Laid as it were an eye in heaven.

21 This, Vishṇu's station most sublime, the singers, ever vigilant,
Lovers of holy song, light up.

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16 *Vishṇu:* This God, 'the all-pervading or encompassing,' is not placed in the Veda in the foremost rank of deities, and [illegible] invoked with Indra, Varuṇa, the Maruts, Rudra, Vâyu and [illegible] superiority to them is never stated, and he is even described in one place as celebrating the praise of Indra and deriving his power from that God. The point which distinguishes him from the other Vedic deities is chiefly his striding over the heavens, which he is said to do in three paces, explained as denoting the threefold manifestation of light in the form of fire, lightning and the sun, or as designating the three daily stations of the sun, in his rising, culminating and setting.

The meaning of the stanza is obscure: Wilson, after Sâyaṇa, translates: 'May the Gods preserve us (from that portion) of the earth whence Vishṇu, (aided) by the seven metres, stepped,' and notes: 'According to the Taittiríyas, as cited by the scholiast, the Gods with Vishṇu at their head subdued the invincible earth, using the seven metres of the Veda as their instruments. Sâyaṇa conceives the text to allude to the *Trivikrama Avatâra*, in which Vishṇu traversed the three worlds in three steps. The phrase "preserve us from the earth" implies according to the commentary, the hinderance of the sin of those inhabiting the earth.'

17 *The whole was gathered in his footstep's dust:* This is the meaning according to Sâyaṇa. Vishṇu was so mighty that the dust raised by his footstep enveloped the whole world, or the earth was formed from the dust of his strides.

20 *The princes:* the Sûris, the wealthy patrons of sacrifice.

21 *Light up:* glorify with their praises.

HYMN XXIII. Vâyu and Others.

STRONG are the Somas; come thou nigh; these juices have been mixt with milk:
Drink, Vâyu, the presented draughts.

2 Both Deities who touch the heaven, Indra and Vâyu we invoke.
To drink of this our Soma juice.

3 The singers, for their aid, invoke Indra and Vâyu, swift as mind,
The thousand-eyed, the Lords of thought.

4 Mitra and Varuṇa, renowned as Gods of consecrated might,
We call to drink the Soma juice.

5 Those who by Law uphold the Law, Lords of the shining light of Law,
Mitra I call, and Varuṇa.

6 Let Varuṇa be our chief defence, let Mitra guard us with all aids:
Both make us rich exceedingly.

7 Indra, by Maruts girt, we call to drink the Soma juice: may he
Sate him in union with his troop.

8 Gods, Marut hosts whom Indra leads, distributers of Pûshan's gifts,
Hearken ye all unto my cry.

9 With conquering Indra for ally, strike Vṛitra down, ye bounteous Gods:
Let not the wicked master us.

10 We call the Universal Gods, and Maruts to the Soma draught,
For passing strong are Pṛiṣni's Sons.

11 Fierce comes the Maruts' thundering voice, like that of conquerors, when ye go
Forward to victory, O Men.

12 Born of the laughing lightning, may the Maruts guard us everywhere:
May they be gracious unto us.

This hymn is addressed to Vâyu, Indra, Mitra, Varuṇa, the Viṣve Devas, Pûshan, the Waters, Agni.

1 *Lords of thought: dhî*, thought, means especially in the Veda holy thought, devotion, prayer, a religious rite, a sacrifice.

8 *Pûshan* is the guardian of flocks and herds and of property in general.

10 *Pṛiṣnimâtaraḥ:* Pṛiṣni's sons, those who have for their mother Pṛiṣni, the many-coloured earth or the speckled cloud; the Maruts.

11 *O Men;* O heroic Maruts.

13 Like some lost animal, drive to us, bright Pûshan, him who bears up heaven,
Resting on many-coloured grass.

14 Pûshan the Bright has found the King, concealed and hidden in a cave,
Who rests on grass of many hues.

15 And may he duly bring to me the six bound closely, through these drops,
As one who ploughs with steers brings corn.

16 Along their paths the Mothers go, Sisters of priestly ministrants,
Mingling their sweetness with the milk.

17 May Waters gathered near the Sun, and those wherewith the Sun is joined,
Speed forth this sacrifice of ours.

18 I call the Waters, Goddesses, wherein our cattle quench their thirst;
Oblations to the Streams be given.

19 Amrit is in the Waters; in the Waters there is healing balm:
Be swift, ye Gods, to give them praise.

20 Within the Waters—Soma thus hath told me—dwell all balms that heal,
And Agni, he who blesseth all. The Waters hold all medicines.

21 O Waters, teem with medicine to keep my body safe from harm,
So that I long may see the Sun.

22 Whatever sin is found in me, whatever evil I have wrought,
If I have lied or falsely sworn, Waters, remove it far from me.

23 The Waters I this day have sought, and to their moisture have we come:
O Agni, rich in milk, come thou, and with thy splendour cover me.

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13 *Him who bears up heaven:* Soma, the juice which prompts the world-sustaining deeds of the Gods.

14 *The King:* Soma.

Concealed and hidden in a cave: in a place difficult of access; the reference is to the flight of Agni. See III. 9. 4.

15 *The six:* the six seasons, spring, summer, the rains, autumn, winter, the dews. *Through these drops:* May this libation induce him to bring, etc.

16 *The Mothers:* the Waters, regarded as the close allies of the priests, as they are mingled with the ingredients of the Soma libation.

19 *Amrit:* nectar, the drink that confers immortality; the Greek Ambrosia.

20 *Soma thus hath told me:* Soma is especially lord of medicinal plants.

24 Fill me with splendour, Agni; give offspring and length of days; the Gods
Shall know me even as I am, and Agni, with the Ṛishis, know.

HYMN XXIV. Varuṇa and Others.

WHO now is he, what God among the Immortals, of whose auspicious name we may bethink us?
Who shall to mighty Aditi restore us, that I may see my Father and my Mother?

2 Agni the God the first among the Immortals,—of his auspicious name let us bethink us.
He shall to mighty Aditi restore us, that I may see my Father and my Mother.

3 To thee, O Savitar, the Lord of precious things, who helpest us
Continually, for our share we come—

4 Wealth, highly lauded ere reproach hath fallen on it, which is laid,
Free from all hatred, in thy hands.

---

24 *Indra with the Ṛishis:* Perhaps the seven great Ṛishis are intended,—Marîchi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishṭha.

This hymn, addressed to Varuṇa, Prajâpati, Agni, Savitar, and Bhaga, is the first of a series attributed to Śunaḥśepa, the son of Ajîgarta. The legend is told in full detail in the *Aitareya Brâhmaṇa*. A king, named Hariśchandra, worships Varuṇa in order to obtain a son, promising to sacrifice to him his first-born. A son is born, named Rohita; but the king delays the sacrifice until Rohita grows up, when his father communicates to him his intended fate. Rohita refuses submission, and spends several years in the forest away from home. There, at last, he meets with Ajîgarta, a Ṛishi in great distress, and persuades him to part with his second son Śunaḥśepa to be offered, as a substitute, to Varuṇa. Śunaḥśepa is about to be sacrificed, when, by the advice of Viśvâmitra, one of the officiating priests, he appeals to the Gods, and is liberated. See Wilson, *Rigveda*, i. p. 60., Muir, *O. S. Texts*, i. 355, 407, 413, and M. Müller, *A. S. Literature*, p. 408.

1 *Mighty Aditi:* Professor Müller (*Trans. of the Rigveda*, 1. 230) says that 'Aditi, an ancient god or goddess, is in reality the earliest name invented to express the Infinite; not the Infinite as the result of a long process of abstract reasoning, but the visible Infinite, the endless expanse beyond the earth, beyond the clouds, beyond the sky.'

'These words [Who shall to mighty Aditi restore us?] may be understood as spoken by some one in danger of death...who prayed to be permitted again to behold the face of nature...If we should understand the father and mother whom the suppliant is anxious to behold, as meaning heaven and earth, it would become still more probable that Aditi is to be understood as meaning nature.' Muir, *O. S. Texts*, v. 45.

Sâyaṇa explains Aditi in the text as Earth; Roth, as freedom or security; Benfey, as sinlessness.

5 Through thy protection may we come to even the height of affluence
Which Bhaga hath dealt out to us.

6 Ne'er have those birds that fly through air attained to thy high dominion or thy might or spirit;
Nor these the waters that flow on for ever, nor hills, abaters of the wind's wild fury.

7 Varuṇa, King, of hallowed might, sustaineth erect the Tree's stem in the baseless region.
Its rays, whose root is high above, stream downward. Deep may they sink within us, and be hidden.

8 King Varuṇa hath made a spacious pathway, a pathway for the Sun wherein to travel.
Where no way was he made him set his footstep, and warned afar whate'er afflicts the spirit.

9 A hundred balms are thine, O King, a thousand; deep and wide-reaching also be thy favours.
Far from us, far away drive thou Destruction. Put from us e'en the sin we have committed.

10 Whither by day depart the constellations that shine at night, set high in heaven above us?
Varuṇa's holy laws remain unweakened, and through the night the Moon moves on in splendour.

11 I ask this of thee with my prayer adoring; thy worshipper craves this with his oblation.
Varuṇa, stay thou here and be not angry; steal not our life from us, O thou Wide-Ruler.

12 Nightly and daily this one thing they tell me, this too the thought of mine own heart repeateth.
May he to whom prayed fettered Śunaḥśepa, may he the Sovran Varuṇa release us.

---

5 *Which Bhaga hath dealt out to us:* the riches which the distributer of wealth, Bhaga, Fate or Fortune, has allotted to us.

7 *Vánasya stûpam* in the text appears to mean 'the stem of the tree,' and Sâyaṇa's explanation 'the mass or pile of light' seems forced and unnatural. The phrase is not clear, but perhaps the ancient myth of the world-tree, the source of life, may be alluded to.

9 *Nirṛiti* is Decay or Dest[illegible] [illegible]. The Goddess of death and corruption. Sâyaṇa calls her [illegible] of sin.

10 *Varuṇa's holy laws:* Varuṇa is the chief of the lords of natural order. His activity displays itself [illegible] in the control of the most regular phenomena of nature. See [illegible] *of the Rigveda*, p. 97 f. The connexion appears to be: Fear not: the laws of Varuṇa are inviolable, and the constellations will duly reappear.

21 Release us from the upper bond, untie the bond between, and loose
The bonds below, that I may live.

HYMN XXVI. Agni.

O WORTHY of oblation, Lord of prospering powers, assume thy robes,
And offer this our sacrifice.

2 Sit, ever to be chosen, as our Priest, most youthful, through our hymns,
O Agni, through our heavenly word.

3 For here a Father for his son, Kinsman for kinsman worshippeth,
And Friend, choice-worthy, for his friend.

4 Here let the foe-destroyers sit, Varuṇa, Mitra, Aryaman,
Like men, upon our sacred grass.

5 O ancient Herald, be thou glad in this our rite and fellowship:
Hearken thou well to these our songs.

6 Whate'er in this perpetual course we sacrifice to God and God,
That gift is offered up in thee.

7 May he be our dear household Lord, Priest, pleasant and choice-worthy: may
We, with bright fires, be dear to him.

8 The Gods, adored with brilliant fires, have granted precious wealth to us:
So, with bright fires, we pray to thee.

9 And, O Immortal One, so may the eulogies of mortal men
Belong to us and thee alike.

10 With all thy fires, O Agni, find pleasure in this our sacrifice,
And this our speech, O Son of Strength.

---

21 *Release us from the upper bond:* see I. 24. 15.

---

1 *Assume thy robes:* clothe thyself in thy vesture of flames.

2 *Most youthful:* continually renewed for sacrifice, either from the household fire or by repeated attrition.

3 *For here a Father for his son:* Agni, who stands in the place of father, kinsman, and friend to his worshipper.

4 *Aryaman:* the name of an Âditya commonly invoked together with Varuṇa and Mitra. He is said to preside over twilight.

5 *Like men:* or, according to Sâyaṇa, as they sate at the sacrifice of Manus, who is the same as Manu.

10 *Son of Stre*[illegible] of frequent occurrence, and is sometimes applied to [illegible] mighty God. The expression, applied to Agni, alu[illegible]ployed in rubbing together the two pieces of wood to generate fire.

HYMN XXVII.

Agni.

WITH worship will I glorify thee, Agni, like a long-tailed steed,
Imperial Lord of sacred rites.

2 May the far-striding Son of Strength, bringer of great felicity,
Who pours his gifts like rain, be ours.

3 Lord of all life, from near, from far, do thou, O Agni evermore
Protect us from the sinful man.

4 O Agni, graciously announce this our oblation to the Gods,
And this our newest song of praise.

5 Give us a share of strength most high, a share of strength that is below,
A share of strength that is between.

6 Thou dealest gifts, resplendent One; nigh, as with waves of Sindhu, thou
Swift streamest to the worshipper.

7 That man is lord of endless strength whom thou protectest in the fight,
Agni, or urgest to the fray.

8 Him, whosoever he may be, no man may vanquish, mighty One:
Nay, very glorious power is his.

9 May he who dwells with all mankind bear us with war-steeds through the fight,
And with the singers win the spoil.

10 Help, thou who knowest lauds, this work, this eulogy to Rudra, him
Adorable in every house.

11 May this our God, great, limitless, smoke-bannered, excellently bright,
Urge us to strength and holy thought.

---

1 *Like a long-tailed steed:* Agni, or Fire, is likened to a horse, probably, on account of his impetuosity; and his long flames, curled and driven by the wind, are [illegible] horse's flowing tail. Sâyaṇa explains: scattering our foes with thy flames as a horse brushes away the flies that trouble him.

6 *Sindhu:* the Indus; or the word may stand for any river, and the expression mean, with great abundance.

9 *With the singers:* the priests who sing hymns of praise at the sacrifice.

10 *Thou who knowest lauds: (jarâbodha)* seems to refer to the Ṛishi or poet of the hymn, not to Agni.

Rudra: the Roarer, or Howler, is here a name of Agni, on account of the loud crackling or roaring of his flames. Or the word may signify red, bright. See Pischel, Vedische Studien, 1. pp. 55 sqq.

12 Like some rich Lord of men may he, Agni, the banner of the Gods,
Refulgent, hear us through our lauds.

13 Glory to Gods, the mighty and the lesser, glory to Gods the younger and the elder!
Let us, if we have power, pay the Gods worship: no better prayer than this, ye Gods, acknowledge.

HYMN XXVIII. Indra, Etc.

THERE where the broad-based stone is raised on high to press the juices out,
O Indra, drink with eager thirst the droppings which the mortar sheds.

2 Where, like broad hips, to hold the juice, the platters of the press are laid,
O Indra, drink with eager thirst the droppings which the mortar sheds.

3 There where the woman marks and learns the pestle's constant rise and fall,
O Indra, drink with eager thirst the droppings which the mortar sheds.

4 Where, as with reins to guide a horse, they bind the churning-staff with cords,
O Indra, drink with eager thirst the droppings which the mortar sheds.

5 If of a truth in every house, O Mortar, thou art set for work,
Here give thou forth thy clearest sound, loud as the drum of conquerors.

---

12 *The banner of the Gods:* who like a banner brings the Gods together; or it may be rendered 'the herald of the Gods,' he who notifies to them, as Sâyaṇa explains it.

13 These distinctions of greater and lesser, older and younger Gods, or as we should say, angels, are nowhere further explained. Sunaḥsepa, it is said, by the advice of Agni, worships the Visvedevas or the Universal Gods. The Visvedeyas, as a separate troop or class of Gods, are ten in number, especially worshipped at funeral obsequies, and moreover, according to the laws of Manu, entitled to daily offerings.

This hymn—a song sung during the preparation of the Soma juice—is said to be addressed to Indra, and to the pestle and mortar and other utensils used in the work.

2 *Platters:* two shallow plates, one being used as a receiver and the other as a cover.

They bind the churning-staff with cords: the churning-stick is moved by a rope passed round its handle and round a post used as a pivot.

5 *O Mortar:* according to Sâyaṇa the divinities presiding over the mortar and pestle, and not the implements themselves, are addressed.

6 O Sovran of the Forest, as the wind blows soft in front of thee,
Mortar, for Indra press thou forth the Soma juice that he may drink.

7 Best strength-givers, ye stretch wide jaws, O Sacrificial Implements,
Like two bay horses champing herbs.

8 Ye Sovrans of the Forest, both swift, with swift pressers press to-day
Sweet Soma juice for Indra's drink.

9 Take up in beakers what remains: the Soma on the filter pour,
And on the ox-hide set the dregs.

HYMN XXIX.

Indra.

O SOMA-DRINKER, ever true, utterly hopeless though we be,
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.

2 O Lord of Strength, whose jaws are strong, great deeds are thine, the powerful:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.

3 Lull thou asleep, to wake no more, the pair who on each other look:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.

4 Hero, let hostile spirits sleep, and every gentler genius wake:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.

---

6 *O Sovran of the Forest:* (*vanaspati*) a large tree; used in this place, by metonymy, for the mortar, and in verse 8, in the dual number, for the mortar and pestle.

7 *Strength-*[illegible] [illegible] by Sâyaṇa as especially givers of food. The two platters [illegible] are probably meant. When the upper platter is raised to receive the juice of the Soma stalks the aperture between the two is like a horse's mouth when he chews succulent grass.

9 This verse is addressed to the ministering priest. *What remains:* after the libation. *The filter* or sieve was used to purify the juice before it was poured into the receptacle. *Ox-hide:* laid under the mortar.

---

3 *The pair who on each other look:* 'The text is very elliptical and obscure. It is, literally: Put to sleep the two reciprocally looking: let them sleep, not being awakened. The Scholiast calls them the two female messengers of Yama [the God of the Dead].' Wilson.

5 Destroy this ass, O Indra, who in tones discordant brays to thee:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.

6 Far distant on the forest fall the tempest in a circling course!
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.

7 Slay each reviler, and destroy him who in secret injures us:
Do thou, O Indra, give us hope of beauteous horses and of kine
In thousands, O most wealthy One.

HYMN XXX.

Indra.

We seeking strength with Soma-drops fill full your Indra like a well,
Most liberal, Lord of Hundred Powers,

2 Who lets a hundred of the pure, a thousand of the milk-blent draughts
Flow, even as down a depth, to him;

3 When for the strong, the rapturous joy he in this manner hath made room
Within his belly, like the sea.

4 This is thine own. Thou drawest near, as turns a pigeon to his mate:
Thou carest too for this our prayer.

5 O Hero, Lord of Bounties, praised in hymns, may power and joyfulness
Be his who sings the laud to thee.

6 Lord of a Hundred Powers, stand up to lend us succour in this fight:
In others too let us agree.

7 In every need, in every fray we call as friends to succour us
Indra the mightiest of all.

---

5 *This ass:* our adversary, says the Scholiast. 'Therefore is he called an ass, as braying, or uttering harsh sounds intolerable to hear.'

6 *Far distant on the forest:* may the cyclone or tempest expend its fury on the wood, and not come nigh us. The word *kuṇḍṛiṇâchî*, which I have rendered in accordance with Sâyaṇa, means elsewhere a certain kind of animal, a lizard according to Sâyaṇa. This passage may perhaps mean, 'may the wind fall on the forest with the *kuṇḍṛiṇâchî*,' whatever that may be.

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1 *Lord of Hundred Powers:* Ṣatakratu.

3 *The strong, the rapturous joy:* the exhilarating Soma juice.

4 *This is thine own:* this Soma libation is for thee alone.

6 *In this fight:* the hymn is a prayer for aid in a coming battle.

8 If he will hear us let him come with succour of a thousand kinds,
And all that strengthens, to our call.

9 I call him mighty to resist, the Hero of our ancient home,
Thee whom my sire invoked of old.

10 We pray to thee, O much-invoked, rich in all precious gifts, O Friend,
Kind God to those who sing thy praise.

11 O Soma-drinker, Thunder-armed, Friend of our lovely-featured dames
And of our Soma-drinking friends.

12 Thus, Soma-drinker, may it be: thus, Friend, who wieldest thunder, act
To aid each wish as we desire.

13 With Indra splendid feasts be ours, rich in all strengthening things wherewith,
Wealthy in food, we may rejoice.

14 Like thee, thyself, the singers' Friend, thou movest, as it were, besought,
Bold One, the axle of the car,

15 That, Śatakratu, thou to grace and please thy praisers, as it were,
Stirrest the axle with thy strength.

16 With champing, neighing, loudly-snorting horses Indra hath ever won himself great treasures.
A car of gold hath he whose deeds are wondrous received from us, and let us too receive it.

17 Come, Aśvins, with enduring strength wealthy in horses and in kine,
And gold, O ye of wondrous deeds.

---

9 *The Hero of our ancient home:* the tutelary God of our family.

11 *Friend of our lovely-featured dames:* the meaning of *śiprinînâm* in the text is very doubtful. Wilson, following Sâyaṇa, paraphrases: (bestow upon) us, thy friends, (abundance of cows) with projecting jaws. Benfey takes the word to mean beautiful women. Ludwig suggests helmeted, from a possible form *śiprinî*, agreeing with *viśâm*, of men, understood. Roth considers the reading to be faulty, and suggests, *śiprinîvan*, in the vocative case, agreeing with Soma-drinker.

14 The lines in this and the following stanza referring to the axle and the chariot or wain are somewhat obscure and have been variously interpreted. Ludwig's explanation, which I follow, appears to be the simplest and the best. The expression, movest, or stirrest, the axle, which is the firmest and strongest part of the car, is intended to signify Indra's great strength exerted at his worshippers' prayer.

16 The hymn really ends with the preceding stanza. The *car of gold* given to Indra is the hymn. The car of gold prayed for is abundant wealth.

18 Your chariot yoked for both alike, immortal, ye of mighty acts,
Travels, O Aṣvins, in the sea.

19 High on the forehead of the Bull one chariot wheel ye ever keep,
The other round the sky revolves.

20 What mortal, O immortal Dawn, enjoyeth thee? Where lovest thou?
To whom, O radiant, dost thou go?

21 For we have had thee in our thoughts whether anear or far away,
Red-hued and like a dappled mare.

22 Hither, O Daughter of the Sky, come thou with these thy strengthenings,
And send thou riches down to us.

HYMN XXXI. Agni.

THOU, Agni, wast the earliest Angiras, a Seer; thou wast, a God thyself, the Gods' auspicious Friend.
After thy holy ordinance the Maruts, sage, active through wisdom, with their glittering spears, were born.

2 O Agni, thou, the [illegible] Angiras, fulfillest as a Sage the holy law of Gods,
Sprung from two mothers, wise, through all existence spread, resting in many a place for sake of living man.

3 To Mâtariṣvan first thou, Agni, wast disclosed, and to Vivasvân through thy noble inward power.
Heaven and Earth, Vasu! shook at the choosing of the Priest: the burthen thou didst bear, didst worship mighty Gods.

---

18 *The sea:* the ocean of air.

19 *The Bull:* apparently the Sun. The car of the Aṣvins stands at his head or in front of him, and the Aṣvins precede him in his course round heaven. But the meaning is not very clear.

20 We are reminded of the old Grecian myth of Eos and Tithonus. Ushas, Dawn, or Morning, is the daughter of personified Heaven, Dyaus, or Dyu.

This hymn, and the four following, are ascribed to Hiraṇyastûpa, son of Angiras.

1 *Thou, Agni, wast the earliest Angiras:* the Angirases are the most impor[illegible] mentioned in the Veda. See I. 1. 6.

W[illegible] spears: the spears of the Maruts or Storm-Gods are lightning flashes.

2 *The holy law of Gods:* sacrifice to the Gods, which Agni performs.

Sprung from two mothers: from the two pieces of wood used to produce fire.

3 *Mâtariṣvan:* the name of a divine being described in I. 60. 1 as bringing the hidden Agni to Bhṛigu, and identified by Sâyaṇa with Vâyu the God of wind.

Vivasvân: 'the brilliant;' he appears to be the God of daylight and the morning sun, the personification of all manifestations of light. He is said to be the father of Yama, and the Gods are called his offspring.

Vasu: (good) often used as a name or epithet of Agni. The Vasus as a class of Gods, eight in number, were at first personifications of natural phenomena.

4 Agni thou madest heaven to thunder for mankind; thou, yet more pious, for pious Purûravâs.
When thou art rapidly freed from thy parents, first eastward they bear thee round, and, after, to the west.

5 Thou, Agni, art a Bull who makes our store increase, to be invoked by him who lifts the ladle up.
Well knowing the oblation with the hallowing word, uniting all who live, thou lightenest first our folk.

6 Agni, thou savest in the synod when pursued e'en him, far-seeing One! who walks in evil ways.
Thou, when the heroes fight for spoil which men rush round, slayest in war the many by the hands of few.

7 For glory, Agni, day by day, thou liftest up the mortal man to highest immortality,—
Even thou who yearning for both races givest them great bliss, and to the prince grantest abundant food.

8 O Agni, highly lauded, make our singer famous that he may win us store of riches:
May we improve the rite with new performance. O Earth and Heaven, with all the Gods, protect us.

9 O blameless Agni lying in thy Parents' lap, a God among the Gods, be watchful for our good.
Former of bodies, be the singer's Providence: all good things hast thou sown for him, auspicious One!

10 Agni, thou art our Providence, our Father thou: we are thy brethren and thou art our spring of life.
In thee, rich in good heroes, guard of high decrees, meet hundred, thousand treasures, O infallible!

---

4 *Purûravâs:* son of Budha. He is said to have instituted the three sacrificial fires. Agni, to reward him, sent thunder the forerunner of rain.

Freed from thy parents: produced and separated from the fire-sticks.
Eastward they bear thee: the fire is first applied to light the Âhavanîya fire and then the Gârhapatya.

5 *A Bull:* exceedingly strong.

With the hallowing word: the exclamation *Vashaṭ* (may he (Agni) bear it (to the Gods), used at the moment of pouring the sacrificial oil or clarified butter on the fire.

6 *Agni, thou savest in the synod:* the *vidâtha*, synod or sacrificial assembly, seems to have been regarded as an inviolable asylum.

7 *Both races:* Gods and men.

The prince: the Sûri, the noble or eminent man who institutes and pays the charges of the sacrifice.

9 *Thy Parents:* here said to mean Heaven and Earth.

Former of bodies: giver of children.

11 Thee, Agni, have the Gods made the first living One for living man, Lord of the house of Nahusha.
Iḷâ they made the teacher of the sons of men, what time a Son was born to the father of my race.

12 Worthy to be revered, O Agni, God, preserve our wealthy patrons with thy succours, and ourselves.
Guard of our seed art thou, aiding our cows to bear, incessantly protecting in thy holy way.

13 Agni, thou art a guard close to the pious man; kindled art thou, four-eyed! for him who is unarmed.
With fond heart thou acceptest e'en the poor man's prayer, when he hath brought his gift to gain security.

14 Thou, Agni gainest for the loudly-praising priest the highest wealth, the object of a man's desire.
Thou art called Father, caring even for the weak, and, wisest, to the simple one thou teachest lore.

15 Agni, the man who giveth guerdon to the priests, like well-sewn armour thou guardest on every side.
He who with grateful food shows kindness in his house, an offerer to the living, is the type of heaven.

16 Pardon, we pray, this sin of ours, O Agni,—the path which we have trodden, widely straying,
Dear Friend and Father, caring for the pious, who speedest nigh and who inspirest mortals.

17 As erst to Manus, to Yayâti, Angiras, so Angiras! pure Agni! come thou to our hall.
Bring hither the celestial host and seat them here upon the sacred grass, and offer what they love.

18 By this our prayer be thou, O Agni, strengthened, prayer made by us after our power and knowledge.
Lead thou us, therefore, to increasing riches; endow us with thy strength-bestowing favour.

---

11 *Nahusha:* one of the great progenitors of the human race.

Iḷâ: the personification of prayer, and the first teacher of the rules of sacrifice.

What time a Son was born: this Son is Agni himself.

Hiraṇyastûpa, the Ṛishi of the hymn, is the son or descendant of Angiras, who, as one of the first introducers of the sacrificial fire and the rites of worship, is regarded as the generator or father of Agni. The meaning of the verse is that Agni was appointed priest, and Iḷâ teacher of the rules of divine worship in the earliest time when Agni was first born on earth as sacrificial fire.

13 *Four-eyed:* illuminating the four cardinal points, or looking in all directions.

15 *An offerer to the living:* probably, one who offers food and hospitality to a human being, the *nṛiyajña,* worship of man, of Manu. Or it may mean, as Ludwig suggests, one who offers a sacrifice that transports the sacrificer at once, living, to heaven.

16 *Yayâti;* a celebrated king, one of the sons of Nahusha.

HYMN XXXII.

Indra.

I WILL declare the manly deeds of Indra, the first that he achieved, the Thunder-wielder.
He slew the Dragon, then disclosed the waters, and cleft the channels of the mountain torrents.

2 He slew the Dragon lying on the mountain: his heavenly bolt of thunder Tvashṭar fashioned.
Like lowing kine in rapid flow descending the waters glided downward to the ocean.

3 Impetuous as a bull, he chose the Soma, and in three sacred beakers drank the juices.
Maghavan grasped the thunder for his weapon, and smote to death this firstborn of the dragons.

4 When, Indra, thou hadst slain the dragons' firstborn, and overcome the charms of the enchanters,
Then, giving life to Sun and Dawn and Heaven, thou foundest not one foe to stand against thee.

5 Indra with his own great and deadly thunder smote into pieces Vṛitra, worst of Vṛitras.
As trunks of trees, what time the axe hath felled them, low on the earth so lies the prostrate Dragon.

6 He, like a mad weak warrior, challenged Indra, the great impetuous many-slaying Hero.
He, brooking not the clashing of the weapons, crushed—Indra's foe—the shattered forts in falling.

7 Footless and handless still he challenged Indra, who smote him with his bolt between the shoulders.
Emasculate yet claiming manly vigour, thus Vṛitra lay with scattered limbs dissevered.

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1 'In this and subsequent Sûktas we have an ample elucidation of the original purport of the legend of Indra's slaying Vṛitra, converted by the Paurânik writers into a literal contest between Indra and an Asura, or chief of the Asuras, from what in the Vedas is merely an allegorical narrative of the production of rain. Vṛitra, sometimes also named Ahi, is nothing more than the accumulation of vapour, condensed or figuratively shut up in, or obstructed by, a cloud. Indra, with his thunderbolt, or atmospheric or electrical influence, divides the aggregated mass, and vent is given to the rain which then descends upon the earth.' Wilson.

2 *The Dragon:* Ahi, literally a serpent. *Tvashṭar* is the artist of the Gods.

3 *Maghavan:* the wealthy and liberal; Lord Bountiful.

4 *The charms of the enchanters:* magical or supernatural powers ascribed to Vṛitra and his allies.

In three sacred beakers: trikadrukeshu; according to Sâyaṇa, on the Trikadrukas, the first three days of the Abhiplava ceremony.

8 There as he lies like a bank-bursting river, the waters taking courage flow above him.
The Dragon lies beneath the feet of torrents which Vṛitra with his greatness had encompassed.

9 Then humbled was the strength of Vṛitra's mother: Indra hath cast his deadly bolt against her.
The mother was above, the son was under, and like a cow beside her calf lay Dânu.

10 Rolled in the midst of never-ceasing currents flowing without a rest for ever onward,
The waters bear off Vṛitra's nameless body: the foe of Indra sank to during darkness.

11 Guarded by Ahi stood the thralls of Dâsas, the waters stayed like kine held by the robber.
But he, when he had smitten Vṛitra, opened the cave wherein the floods had been imprisoned.

12 A horse's tail wast thou when he, O Indra, smote on thy bolt; thou, God without a second,
Thou hast won back the kine, hast won the Soma; thou hast let loose to flow the Seven Rivers.

13 Nothing availed him lightning, nothing thunder, hailstorm or mist which he had spread around him:
When Indra and the Dragon strove in battle, Maghavan gained the victory for ever.

14 Whom sawest thou to avenge the Dragon, Indra, that fear possessed thy heart when thou hadst slain him;
That, like a hawk affrighted through the regions, thou crossedst nine-and-ninety flowing rivers?

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9 *Dânu:* according to Sâyaṇa, the mother of Vṛitra.

11 *Thralls of Dâsas:* in the power of Vṛitra and his allies. Dâsa is a general name applied in the Veda to certain evil beings or demons, hostile to Indra and to men. It means, also, a savage, a barbarian, one of the non-Âryan inhabitants of India.

The robber: paṇi (literally, one who barters and traffics) means a miser, a niggard; an impious man who gives little or nothing to the Gods. The word is used also as the name of a class of envious demons watching over treasures, and as an epithet of the fiends who steal cows and hide them in mountain caverns.

12 *A horse's tail was thou:* destroying thy enemies as easily as a horse sweeps away flies with his tail. Cf. I. 27. 1.

The Seven Rivers: according to Professor Max Müller, the Indus, the five rivers of the Panjâb (Vitastâ, Asiknî, Parushṇî, Vipâṣ, Ṣutudrî) and the Sarasvatî. Lassen and Ludwig put the Kubhâ in the place of the last-named.

14 This fight of Ir[illegible] alluded to. It is said that he fled thinking that he had [illegible] sin in killing Vṛitra.

Nine-and-ninety: [illegible] a great number.

15 Indra is King of all that moves and moves not, of creatures tame and horned, the Thunder-wielder.
Over all living men he rules as Sovran, containing all as spokes within the felly.

HYMN XXXIII.

Indra.

COME, fain for booty let us seek to Indra: yet more shall he increase his care that guides us.
Will not the Indestructible endow us with perfect knowledge of this wealth, of cattle?

2 I fly to him invisible Wealth-giver as flies the falcon to his cherished eyrie,
With fairest hymns of praise adoring Indra, whom those who laud him must invoke in battle.

3 Mid all his host, he bindeth on the quiver: he driveth cattle from what foe he pleaseth:
Gathering up great store of riches, Indra, be thou no trafficker with us, most mighty.

4 Thou slewest with thy bolt the wealthy Dasyu, alone, yet going with thy helpers, Indra!
Far from the floor of heaven in, all directions, the ancient riteless ones fled to destruction.

5 [illegible] the riteless turned and fled, Indra! with averted faces,
When thou, fierce Lord of the Bay Steeds, the Stayer, blewest from earth and heaven and sky the godless.

6 They met in fight the army of the blameless: then the Navagvas put forth all their power.
They, like emasculates with men contending, fled, conscious, by steep paths from Indra, scattered.

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1 *Fain for booty: gavyántaḥ*, literally seeking or eager for kine, that is, booty or wealth consisting chiefly of cattle.

3 *Be thou no trafficker with us:* Do not deal illiberally with us like a petty trader: do not give sparingly, nor demand too much in return.

4 *The wealthy Dasyu:* according to Sâyana, 'Vritra the robber,' the withholder of the fertilizing rain. The Dasyus are also a class of demons, enemies of gods and men, and sometimes the word means a savage, a barbarian.

The ancient riteless ones: the followers of Vritra; here [illegible]ified with indigenous races who had not adopted, or were hostil[illegible] the Veda.

5 *The Stayer:* he who stands firm in battle. The word in the text *sthâtar* appears to correspond exactly with the Latin Stator (Jupiter Stator). See Benfey, *Orient und Occident*, 1. 48.

6 *The Navagvas:* the name of a mythological family often associated with that of Angiras, and described as sharing in Indra's battles, regulating the worship of the Gods, etc.

7 Whether they weep or laugh, thou hast o'erthrown them, O Indra, on the sky's extremest limit.
The Dasyu thou hast burned from heaven, and welcomed the prayer of him who pours the juice and lauds thee.

8 Adorned with their array of gold and jewels, they o'er the earth a covering veil extended.
Although they hastened, they o'ercame not Indra: their spies he compassed with the Sun of morning.

9 As thou enjoyest heaven and earth, O Indra, on every side surrounded with thy greatness,
So thou with priests hast blown away the Dasyu, and those who worship not with those who worship.

10 They who pervaded earth's extremest limit subdued not with their charms the Wealth-bestower:
Indra, the Bull, made his ally the thunder, and with its light milked cows from out the darkness.

11 The waters flowed according to their nature; he mid the navigable streams waxed mighty.
Then Indra, with his spirit concentrated, smote him for ever with his strongest weapon.

12 Indra broke through Ilîbiṣa's strong castles, and Ṣushṇa with his horn he cut to pieces:
Thou, Maghavan, for all his might and swiftness, slewest thy fighting foeman with thy thunder.

13 Fierce on his enemies fell Indra's weapon: with his sharp bull he rent their forts in pieces.
He with his thunderbolt dealt blows on Vṛitra, and conquered, executing all his purpose.

14 Indra, thou holpest Kutsa whom thou lovedst, and guardedst brave Daṣadyu when he battled.
The dust of trampling horses rose to heaven, and Ṣvitrâ's son stood up again for conquest.

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8 *With the Sun of morning:* 'We revert here to the allegory. The followers of Vritra are here said to be the shades of night which are dispersed by the rising of the sun: according to the Brâhmaṇa "Verily the sun, when he rises in the east, drives away the Râkshasas."' Wilson.

10 *Milked cows:* struck the cloud with his lightning, and made the milky streams of fertilizing rain flow forth.

12 *Ilîbiṣa's strong castles:* Ilîbiṣa is said by Sâyaṇa to be Vritra 'who sleeps in caverns of the earth.' Probably one of the confederate demons is intended.

Ṣushṇa with his horn: the demon of drought, 'furnished,' says the Scholiast, 'with weapons like the horns of bulls and buffaloes.' The meaning of 'horned' or 'with his horn' is simply 'mighty,' the horn being used, as in Hebrew poetry, as the emblem of strength.

13 *With his sharp bull:* the rushing thunderbolt.

14 *Kutsa:* said to have been a Ṛishi or seer, founder of a religious family or school, and elsewhere spoken of as the particular friend of Indra.

15 Ṣvitrâ's mild steer, O Maghavan thou holpest in combat for the land, mid Tugra's houses.
Long stood they there before the task was ended: thou wast the master of the foemen's treasure.

HYMN XXXIV.

Aṣvins.

YE who observe this day be with us even thrice: far-stretching is your bounty, Aṣvins, and your course.
To you, as to a cloak in winter, we cleave close: ye are to be drawn nigh unto us by the wise.

2 Three are the fellies in your honey-bearing car, that travels after Soma's loved one, as all know.
Three are the pillars set upon it for support: thrice journey ye by night, O Aṣvins, thrice by day.

3 Thrice in the self-same day, ye Gods who banish want, sprinkle ye thrice to-day our sacrifice with meath;
And thrice vouchsafe us store of food with plenteous strength, at evening, O ye Aṣvins, and at break of day.

4 Thrice come ye to our home, thrice to the righteous folk, thrice triply aid the man who well deserves your help.
Thrice, O ye Aṣvins, bring us what shall make us glad; thrice send us store of food as nevermore to fail.

5 Thrice, O ye Aṣvins, bring to us abundant wealth; thirce in the Gods' assembly, thrice assist our thoughts.
Thrice grant ye us prosperity, thrice grant us fame; for the Sun's daughter hath mounted your three-wheeled car.

6 Thrice, Aṣvins, grant to us the heavenly medicines, thrice those of earth and thrice those that the waters hold.
Favour and health and strength bestow upon my son; triple protection, Lords of Splendour, grant to him.

7 Thrice are ye to be worshipped day by day by us; thrice, O ye Aṣvins, ye travel around the earth.
Car-borne from far away, O ye Nâsatyas, come, like vital air to bodies, come ye to the three.

Daṣadyu, is also said to have been a Rishi, but nothing is known of him. The same may be said of Ṣvaitreya or Ṣvitrya, the son of a woman named Ṣvitrâ.

15 The meaning of *tugryâsu* in the text is not clear. Sâ[illegible] it by 'in the waters;' Benfey translates 'among Tugra's [illegible] Petersburg Lexicon takes it to mean 'among the families [illegible].'
Mild steer: strong but gentle son.

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1 *Be present with us even thrice:* that is, at all the three daily sacrifices.
2 *Soma:* is here the Moon. His darling is Jyotsnâ or Kaumudî, Moonlight, identified with Sûryâ, the light borrowed from the Sun.
5 *For the Sun's daughter:* Sûryâ, who is called the consort of the Aṣvins.
7 *Nâsatyas:* a common appellation of the Aṣvins. See I. 3. 3.
To the three: to the three daily sacrifices.

8 Thrice, O ye Aṣvins, with the Seven Mother Streams; three are the jars, the triple offering is prepared.
Three are the worlds, and moving on above the sky ye guard the firm-set vault of heaven through days and nights.

9 Where are the three wheels of your triple chariot, where are the three seats thereto firmly fastened?
When will ye yoke the mighty ass that draws it, to bring you to our sacrifice, Nâsatyas?

10 Nâsatyas, come: the sacred gift is offered up; drink the sweet juice with lips that know the sweetness well.
Savitar sends, before the dawn of day, your car, fraught with oil, various-coloured, to our sacrifice.

11 Come, O Nâsatyas, with the thrice-eleven Gods; come, O ye Aṣvins, to the drinking of the meath.
Make long our days of life, and wipe out all our sins: ward off our enemies; be with us evermore.

12 Borne in your triple car, O Aṣvins, bring us present prosperity with noble offspring.
I cry to you who hear me for protection: be ye our helpers where men win the booty.

HYMN XXXV. Savitar.

Agni I first invoke for our prosperity; I call on Mitra, Varuṇa, to aid us here.
I call on Night who gives rest to all moving life; I call on Savitar the God to lend us help.

2 Throughout the dusky firmament advancing, laying to rest the immortal and the mortal,
Borne in his golden chariot he cometh, Savitar, God who looks on every creature.

3 The God moves by the upward path, the downward; with two bright Bays, adorable, he journeys.
Savitar comes, the God from the far distance, and chases from us all distress and sorrow.

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8 *The Seven Mother Streams*: see I. 32. 12.

Three are the jars: three sorts of pitchers, used to contain and pour out the Soma juice at the three daily sacrifices.

Three worlds: earth, middle air, and heaven.

9 *The mighty ass*: according to the *Nighaṇṭu* 'two asses are the steeds of the Aṣvins.'

10 *Savitar*: implying that the Aṣvins are to be worshipped with this hymn at dawn. Savitar is the Sun.

11 *The thric-eleven Gods*: 'This is authority for the usual Paurâṇik enumeration of thirty-three deities, avowedly resting on Vaidik texts. The list is, there, made up of the eight Vasus; eleven Rudras; twelve Âdityas, Prajâpati, and Vashatkâra.' Wilson.

4 His chariot decked with pearl, of various colours, lofty, with golden pole, the God hath mounted,
The many-rayed One, Savitar the holy, bound, bearing power and might, for darksome regions.

5 Drawing the gold-yoked car his Bays, white-footed, have manifested light to all the peoples.
Held in the lap of Savitar, divine One, all men, all beings have their place for ever.

6 Three heavens there are; two Savitar's, adjacent: in Yama's world is one, the home of heroes.
As on a linch-pin, firm, rest things immortal: he who hath known it, let him here declare it.

7 He, strong of wing, hath lightened up the regions, deep-quivering Asura, the gentle Leader.
Where now is Sûrya, where is one to tell us to what celestial sphere his ray hath wandered?

8 The earth's eight points his brightness hath illumined, three desert regions and the Seven Rivers.
God Savitar the gold-eyed hath come hither, giving choice treasures unto him who worships.

9 The golden-handed Savitar, far-seeing, goes on his way between the earth and heaven,
Drives away sickness, bids the Sun approach us, and spreads the bright sky through the darksome region.

10 May he, gold-handed Asura, kind Leader, come hither to us with his help and favour.
Driving off Râkshasas and Yâtudhânas, the God is present, praised in hymns at evening.

11 O Savitar, thine ancient dustless pathways are well established in the air's mid-region:
O God, come by those paths so fair to travel, preserve thou us from harm this day, and bless us.

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6 *Two Savitar's:* heaven and earth, or the heaven of day and the heaven of night. *As on a linch-pin:* the linch-pin is the emblem of stability, retaining its position unchanged by the revolution of the wheels. So the Gods remain unmoved, unaffected by death or change, unlike the mortals who depart to the realm of Yama. See J. Ehni, Der Mythus des Yama, p. 115.

7 *He, strong of wing:* (*suparṇáḥ*) an epithet or a name of the Sun. *Asura:* the immortal and divine One.

9 *Bids the Sun approach us:* Sâyaṇa says 'approaches the Sun,' and observes that although Savitar and the Sun are the same as regards their divinity, yet they are two different forms, and therefore one may be said to go to the other.

10 *Yâtudhânas:* a class of demons or evil spirits, much like Râkshasas, but more particularly practisers of sorcery.

HYMN XXXVI. Agni.

WITH words sent forth in holy hymns, Agni we supplicate, the Lord
Of many families who duly serve the Gods, yea, him whom others also praise.

2 Men have won Agni, him who makes their strength abound: we, with oblations, worship thee.
Our gracious-minded Helper in our deeds of might, be thou, O Excellent, this day.

3 Thee for our messenger we choose, thee, the Omniscient, for our Priest.
The flames of thee the mighty are spread wide around: thy splendour reaches to the sky.

4 The Gods enkindle thee their ancient messenger,—Varuṇa, Mitra, Aryaman.
That mortal man, O Agni, gains through thee all wealth, who hath poured offerings unto thee.

5 Thou, Agni, art a cheering Priest, Lord of the House, men's messenger:
All constant high decrees established by the Gods, gathered together, meet in thee.

6 In thee, the auspicious One, O Agni, youthfullest, each sacred gift is offered up:
This day, and after, gracious, worship thou our Gods, that we may have heroic sons.

7 To him in his own splendour bright draw near in worship the devout.
Men kindle Agni with their sacrificial gifts, victorious o'er the enemies.

8 Vṛitra they smote and slew, and made the earth and heaven and firmament a wide abode.
The glorious Bull, invoked, hath stood at Kaṇva's side: loud neighed the Steed in frays for kine.

This Hymn and the twelve following are ascribed to Kaṇva, a very celebrated Ṛishi who is called the son of Ghora and is said to belong to the family of Angiras.

5 The preservation of the whole world rests, according to the Vaidik view, on the sacrifices offered by men, as these give the Gods strength and enable them to perform their duties.

8 *The glorious Bull:* the mighty A[illegible] [illegible] a bull and impetuous as a war horse, has aided his favourite K[illegible] [illegible].

9 Seat thee, for thou art mighty; shine, best entertainer of the Gods.
Worthy of sacred food, praised Agni! loose the smoke, ruddy and beautiful to see.

10 Bearer of offerings, whom, best sacrificing Priest, the Gods for Manu's sake ordained;
Whom Kaṇva, whom Medhyâtithi made the source of wealth, and Vṛishan and Upastuta.

11 Him, Agni, whom Medhyâtithi, whom Kaṇva kindled for his rite,
Him these our songs of praise, him, Agni, we extol: his powers shine out preëminent.

12 Make our wealth perfect thou, O Agni Lord divine: for thou hast kinship with the Gods.
Thou rulest as a King o'er widely-famous strength: be good to us for thou art great.

13 Stand up erect to lend us aid, stand up like Savitar the God:
Erect as strength-bestower when we call aloud, with unguents and with priests, on thee.

14 Erect, preserve us from sore trouble; with thy flame burn thou each ravening demon dead.
Raise thou us up that we may walk and live: so thou shalt find our worship mid the Gods.

15 Preserve us, Agni, from the fiend, preserve us from malicious wrong.
Save us from him who fain would injure us or slay, Most Youthful, thou with lofty light.

16 Smite down as with a club, thou who hast fire for teeth, smite thou the wicked, right and left.
Let not the man who plots against us in the night, nor any foe prevail o'er us.

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10 *Medhyâtithi:* Sâyaṇa takes this word to be an epithet of Kaṇva, 'entertainer of guests who are worthy of sacrificial food.' But it appears to be the name of a Ṛishi of Kaṇva's family, the seer of twenty-eight hymns of Books VIII. and IX.

Vṛishan and Upastuta: rendered by Wilson, after Sâyaṇa, 'Indra and some other worshipper,' are also apparently the names of two other Ṛishis.

13 *Stand up erect:* Agni, as erect, is identified by Sâyaṇa with the *yûpa* or sacrificial post to which the victims, at an animal sacrifice, were bound. Accordingly he takes *añjibhiḥ* to mean 'with unguents' wherewith the post was anointed. This word may however refer to the ornaments—another signification of the word—worn by the ministering priests.

17 Agni hath given heroic might to Kaṇva, and felicity:
Agni hath helped our friends, hath helped Medhyâtithi, hath helped Upastuta to win.

18 We call on Ugradeva, Yadu, Turvaṣa, by means of Agni, from afar;
Agni, bring Navavâstva and Bṛihadratha, Turvîti, to subdue the foe.

19 Manu hath stablished thee a light, Agni, for all the race of men:
Sprung from the Law, oil-fed, for Kaṇva hast thou blazed, thou whom the people reverence.

20 The flames of Agni full of splendour and of might are fearful, not to be approached.
Consume for ever all demons and sorcerers, consume thou each devouring fiend.

HYMN XXXVII.

Maruts.

SING forth, O Kaṇvas, to your band of Maruts, unassailable,
Sporting, resplendent on their car:

2 They who, self-luminous, were born together, with the spotted deer,
Spears, swords, and glittering ornaments.

3 One hears, as though 'twere close at hand, the cracking of the whips they hold;
They gather glory on their way.

4 Now sing ye forth the God-given hymn to your exultant Marut host,
The fiercely-vigorous, the strong.

5 Praise ye the Bull among the cows; for 'tis the Maruts' sportive band:
It strengthened as it drank the rain.

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17 *Agni hath helped our friends:* Sâyaṇa takes *mitrâ* in the text as *mitrâṇi*, friends. Benfey and Ludwig consider it to mean, the former Mitra, and the latter the two Mitras, i. e. Mitra and Varuṇa; and they translate respectively 'Agni and Mitra protected,' and 'Agni, as Mitra [and Varuṇa] hath favoured.'

18 Turvaṣa and Yadu are frequently mentioned together as eponymi of tribes of those names. The poet appears to pray for the return of Navavâstva, whoever he may have been, to protect the home attacked by the Dasyus or robbers, and perhaps also to strengthen his prayer by an appeal to the spirits of departed heroes.

20 *Demons and sorcerers:* Râkshasas and evil spirits who practise sorcery.

For an exhaustive explanation of this and other Hymns to the Maruts, see M. Müller's Vedic Hymns, Part 1. (Sacred Books of the East, XXXII.)

5 *The Bull among the cows:* the band of Storm-Gods preëminent among the clouds as a bull is among cows.

6 Who is your mightiest, Heroes, when, O shakers of the earth and heaven,
Ye shake them like a garment's hem?

7 At your approach man holds him down before the fury of your wrath:
The rugged-jointed mountain yields.

8 They at whose racings forth the earth, like an age-weakened lord of men,
Trembles in terror on their ways.

9 Strong is their birth: vigour have they to issue from their Mother; strength,
Yea, even twice enough, is theirs.

10 And these, the Sons, the Singers, in their racings have enlarged the bounds,
So that the kine must walk knee-deep.

11 Before them, on the ways they go, they drop this offspring of the cloud,
Long, broad, and inexhaustible.

12 O Maruts, as your strength is great, so have ye cast men down on earth,
So have ye made the mountains fall.

13 The while the Maruts pass along, they talk together on the way:
Doth any hear them as they speak?

14 Come quick with swift steeds, for ye have worshippers among Kaṇva's sons:
May you rejoice among them well.

15 All is prepared for your delight. We are their servants evermore,
To live as long as life may last.

HYMN XXXVIII.

Maruts.

WHAT now? When will ye take us by both hands, as a dear sire his son,
Gods, for whom sacred grass is clipped?

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6 That is, where all are so mighty it would be superfluous to ask who is mightiest.

Like a garment's hem: or, according to Sâyaṇa, 'like a tree's high top.'

10 *The Singers*: the loud-voiced Maruts.

The Maruts have spread themselves over the sky and caused so much rain to fall that the cows in the pastures are up to their knees in water. But see Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Ṛgveda-forschung. Prag. 1893.

2 Now whither? To what goal of yours go ye in heaven, and not on earth?
Where do your cows disport themselves?
3 Where are your newest favours shown? Where, Maruts, your prosperity?
Where all your high felicities?
4 If, O ye Maruts, ye the Sons whom Pṛiṣni bare, were mortal, and
Immortal he who sings your praise,
5 Then never were your praiser loathed like a wild beast in pasture-land,
Nor should he go on Yama's path.
6 Let not destructive plague on plague hard to be conquered, strike us down:
Let each, with drought, depart from us.
7 Truly, they the fierce and mighty Sons of Rudra send their windless
Rain e'en on the desert places.
8 Like a cow the lightning lows and follows, motherlike, her youngling,
When their rain-flood hath been loosened.
9 When they inundate the earth they spread forth darkness e'en in day-time,
With the water-laden rain-cloud.
10 O Maruts, at your voice's sound this earthly habitation shakes,
And each man reels who dwells therein.
11 O Maruts, with your strong-hoofed steeds, unhindered in their courses, haste
Along the bright embankèd streams.
12 Firm be the fellies of your wheels, steady your horses and your cars,
And may your reins be fashioned well.

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2 *Where do your cows disport themselves?*: perhaps, as M. Müller suggests 'where tarry your herds?' *viz.* the clouds. Why do you remain in the sky, and not come down to earth? Or, according to Ludwig: 'Where do the cows feed that are to supply milk and butter for sacrifice to you? Where is the place in which sacrifice is to be offered to you?'

5 *Like a wild beast*: or, unwelcome like a deer in the home-pasture or meadow reserved for the cows.

Yama's path: the path that leads to Yama the God of the Departed.

6 *Destructive plague*: *nirṛitiḥ;* sin. M. Müller. *Drought*: greed. M. Müller.
7 *Sons of Rudra*: or 'dear to Rudra,' who is the father of the Maruts.
Windless rain: steady rain, not blown away; that sinks into the ground; the wind generally ceasing as soon as heavy rain begins to fall.
8 The thunder follows the lightning as a cow lowing, follows her calf.

13 Invite thou hither with this song, for praise, Agni the Lord of Prayer,
Him who is fair as Mitra is.

14 Form in thy mouth the hymn of praise: expand thee like a rainy cloud:
Sing forth the measured eulogy.

15 Sing glory to the Marut host, praiseworthy, tuneful, vigorous:
Here let the Strong Ones dwell with us.

HYMN XXXIX.

Maruts.

WHEN thus, like flame, from far away, Maruts, ye cast your measure forth,
To whom go ye, to whom, O shakers of the earth, moved by whose wisdom, whose design?

2 Strong let your weapons be to drive away your foes, firm for resistance let them be.
Yea, passing glorious must be your warrior might, not as a guileful mortal's strength.

3 When what is strong ye overthrow, and whirl about each ponderous thing,
Heroes, your course is through the forest trees of earth, and through the fissures of the rocks.

4 Consumers of your foes, no enemy of yours is found in heaven or on the earth:
Ye Rudras, may the strength, held in this bond, be yours, to bid defiance even now.

5 They make the mountains rock and reel, they rend the forest-kings apart.
Onward, ye Maruts, drive, like creatures drunk with wine, ye Gods with all your company.

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13 *Agni, the Lord of Prayer:* 'Agni is frequently invoked together with the Maruts, and is even called marut-sakhâ, the friend of the Maruts, viii. 92, 14. It seems better, therefore, to refer bráhmanas pátim to Agni, than, with Sâyaṇa, to the host of the Maruts. Bráhmaṇaspáti and Bṛihaspáti are both varieties of Agni, the priest and purohita of Gods and men, and as such he is invoked together with the Maruts in other passages, i. 40, 1.' M. Müller.

14 *Expand thee:* addressed to the poet of the hymn.

15 *Tuneful:* so in I. 37. 10 'And these the Sons, the Singers.' The song of the Maruts is the music or singing of the winds.

1 *Maruts, ye cast your measure forth:* 'In [illegible] we must take measure, not in the abstract sense, but as a [illegible] which is cast forward to measure the distance of an object, an [illegible] applicable to the Maruts, who seem with their weapons to strike the trees and mountains when they themselves are still far off.' M. Müller.

4 *Held in this bond:* together with your race. M. Müller.

6 Ye to your chariot have yoked the spotted deer: a red deer, as a leader, draws.
Even the Earth herself listened as ye came near, and men were sorely terrified.

7 O Rudras, quickly we desire your succour for this work of ours.
Come to us with your aid as in the days of old, so now for frightened Kaṇva's sake.

8 Should any monstrous foe, O Maruts, sent by you or sent by mortals threaten us,
Tear ye him from us with your power and with your might, and with the succours that are yours.

9 For ye, the worshipful and wise, have guarded Kaṇva perfectly.
O Maruts, come to us with full protecting help, as lightning flashes seek the rain.

10 Whole strength have ye, O Bounteous Ones; perfect, earth shakers, is your might.
Maruts, against the poet's wrathful enemy send ye an enemy like a dart.

HYMN XL. Brahmaṇaspati.

O BRAHMAṆASPATI, stand up: God-serving men, we pray to thee.
May they who give good gifts, the Maruts, come to us. Indra, most swift, be thou with them.

2 O Son of Strength, each mortal calls to thee for aid when spoil of battle waits for him.
O Maruts, may this man who loves you well obtain wealth of good steeds and hero might.

3 May Brahmaṇaspati draw nigh, may Sûnṛitâ the Goddess come,
And Gods bring to this rite which gives the fivefold gift the Hero, lover of mankind.

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9 *As lightning-flashes seek the rain:* 'Lightning precedes the rain, and may therefore be represented as looking about for the rain.' M. Müller.

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1 *O Brahmaṇaspati:* Agni is sometimes called Brahmaṇaspati, or Lord of Prayer. See 1. 38. 13.

3 *May Sûnṛitâ the Goddess come:* Sûnṛitâ (Pleasantness) is, according to Sâyaṇa, the Goddess of Speech (Vâgdevatâ) in the form of lover of truth.

The fivefold gift: an offering of grain, gruel, curdled milk, rice-cake, and curds.

4 He who bestows a noble guerdon on the priest wins fame that never shall decay.
For him we offer sacred hero-giving food, peerless and conquering easily.

5 Now Brahmaṇaspati speaks forth aloud the solemn hymn of praise,
Wherein Indra and Varuṇa, Mitra, Aryaman, the Gods, have made their dwelling-place.

6 May we in holy synods, Gods! recite that hymn, peerless, that brings felicity.
If you, O Heroes, graciously accept this word, may it obtain all bliss from you.

7 Who shall approach the pious? who the man whose sacred grass is trimmed?
The offerer with his folk advances more and more: he fills his house with precious things.

8 He amplifies his lordly might, with kings he slays: e'en mid alarms he dwells secure.
In great or lesser fight none checks him, none subdues,—the wielder of the thunderbolt.

HYMN XLI. Varuṇa, Mitra, Aryaman.

NE'ER is he injured whom the Gods Varuṇa, Mitra, Aryaman,
The excellently wise, protect.

2 He prospers ever, free from scathe, whom they, as with full hands, enrich,
Whom they preserve from every foe.

3 The Kings drive far away from him his troubles and his enemies,
And lead him safely o'er distress.

---

4 *Sacred . food :* *iḍâ* or *iḷâ*. sacrificial food, or a libation, especially a holy libation coming between the Prayâja and the Anuyâja the fore-sacrifice and the after sacrifice; the preliminary and the final offering.

5 *Now Brahmaṇaspati speaks forth :* 'Professor Roth remarks : The thunder [illegible]'s) voice. The voice of thunder, again, as the voice of the [illegible]ayer, is by a beautiful transference brought into connection with the prayer which, spoken on earth, finds, as it were, its echo in the heights of heaven.' Muir *O. S. Texts*, V. p. 279, note.

8 *The wielder of the thunderbolt :* meaning, Sâyaṇa says, Brahmaṇaspati, and so far identifying him with Indra. Ludwig refers the expression to the pious sacrificer who is said to be armed, as it were with Brahmaṇaspati's thunderbolt.

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3 *The Kings :* Varuna, Mitra, and Aryaman.

4 Thornless, Âdityas, is the path, easy for him who seeks the Law:
With him is naught to anger you.

5 What sacrifice, Âdityas, ye Heroes guide by the path direct,—
May that come nigh unto your thought.

6 That mortal, ever unsubdued, gains wealth and every precious thing,
And children also of his own.

7 How, my friends, shall we prepare Aryaman's and Mitra's laud,
Glorious food of Varuṇa?

8 I point not out to you a man who strikes the pious, or reviles:
Only with hymns I call you nigh.

9 Let him not love to speak ill words; but fear the One who holds all four
Within his hand, until they fall.

HYMN XLII. Pûshan.

SHORTEN our ways, O Pûshan, move aside obstruction in the path:
Go close before us, cloud-born God.

---

4 *Âdityas*: the three Gods named above, with others. See I. 14. 3.

9 *But fear the One who holds the four*: Wilson remarks: 'The text has *chaturaś chid dadamânâd bibhîyâd â nidhâtoḥ*, he may fear from one holding four until the fall. The meaning is supplied by the Scholiast with the assistance of Yâska, *chaturo' kshân dhârayataḥ ..kitavât*, from a gambler holding four dice ..That is, where two men are playing together, the man who has not the throw of the dice is in anxious apprehension lest it should be against him.' Benfey thinks that 'the holder of the four (dice)' is God who holds in his hands and decides the destinies of man. Ludwig maintains that there is no reference to dice, either of gambling or destiny, and that 'the four' are Varuṇa, Mitra, Bhaga, and Aryaman. The pious man when he possesses these four as friends should fear to let them go. Bergaigne (La Religion Védique, III. 158) is of opinion that the cords or nooses of Varuṇa, with which he catches and punishes the wicked, are intended.

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1 *Shorten our ways, O Pûshan*: Pûshan is usually a synonym of the Sun; that is, he is one of the twelve Âdityas. According to the tenour of this hymn, he is the deity presiding especially over roads and journeyings.

Cloud-born: with reference, perhaps, to the close connexion between nourishing the earth, which is one of Pushan's especial duties, and the cloud that gives the necessary rain. But in Rigveda VIII. 4. 15, 16, Pûshan is called *vimochana*, the deliverer, (from sin, according to Sâyaṇa), and perhaps *vimucho napât* may mean the same thing. See Muir *O. S. Texts*, V. 175, where the whole hymn is translated.

2 Drive, Pûshan, from our road the wolf, the wicked inauspicious wolf,
Who lies in wait to injure us.

3 Who lurks about the path we take, the robber with a guileful heart:
Far from the road chase him away.

4 Tread with thy foot and trample out the firebrand of the wicked one,
The double-tongued. whoe'er he be.

5 Wise Pûshan, Wonder-Worker, we claim of thee now the aid wherewith
Thou furtheredst our sires of old.

6 So, Lord of all prosperity, best wielder of the golden sword,
Make riches easy to be won.

7 Past all pursuers lead us, make pleasant our path and fair to tread:
O Pûshan, find thou power for this.

8 Lead us to meadows rich in grass: send on our way no early heat:
O Pûshan, find thou power for this.

9 Be gracious to us, fill us full, give, feed us, and invigorate:
O Pûshan, find thou power for this.

10 No blame have we for Pûshan; him we magnify with songs of praise:
We seek the Mighty One for wealth.

HYMN XLIII. Rudra.

What shall we sing to Rudra, strong, most bounteous, excellently wise,
That shall be dearest to his heart?

2 That Aditi may grant the grace of Rudra to our folk, our kine,
Our cattle and our progeny;

3 That Mitra and that Varuṇa, that Rudra may remember us,
Yea, all the Gods with one accord.

---

2 *The wolf; vṛika*=Swedish and Norwegian *varg*, which signifies not only wolf, but also a wicked godless man.

---

1 Rudra appears in this hymn as a gentle and beneficent deity, presiding especially over medicinalplants.

2 *That Aditi may grant the grace:* Aditi is said by Sâyaṇa to mean here the earth, and is accordingly so translated by Wilson. Benfey explains the word by 'Sinlessness,' and Ludwig takes it as a masculine deity meaning Rudra himself.

4 To Rudra Lord of sacrifice, of hymns and balmy medicines,
We pray for joy and health and strength.

5 He shines in splendour like the Sun, refulgent as bright gold is he,
The good, the best among the Gods.

6 May he grant health into our steeds, well-being to our rams and ewes,
To men, to women, and to kine.

7 O Soma, set thou upon us the glory of a hundred men,
The great renown of mighty chiefs.

8 Let not malignities, nor those who trouble Soma, hinder us.
Indu, give us a share of strength.

9 Soma! head, central point, love these; Soma! know these as serving thee,
Children of thee Imortal, at the highest place of holy law.

HYMN XLIV. Agni.

IMMORTAL Jâtavedas, thou many-hued fulgent gift of Dawn,
Agni, this day to him who pays oblations bring the Gods who waken with the morn.

2 For thou art offering-bearer and loved messenger, the charioteer of sacrifice:
Accordant with the Aṣvins and with Dawn grant us heroic strength and lofty fame.

3 As messenger we choose to-day Agni the good whom many love,
Smoke-bannered spreader of the light, at break of day glory of sacrificial rites.

---

6 *May he grant health:* here Rudra appears as *paṣupáti,* Lord and guardian of cattle.

8 *Those who trouble Soma:* probably the people of the hills who interfere with the gathering of the Soma plant which has to be sought there.

Indu: literally 'drop;' from the same root as Indra, the Rainer; a name of the Moon as rain-giver, and of Soma which is identified with it.

9 *At the highest place of holy law:* at the place where sacrifice is duly performed. 'The whole verse is difficult, possibly a later addition.' Max Müller.

This Hymn and the six following are ascribed to the Ṛishi Praskaṇva, the son of Kaṇva who is the seer of the preceding group.

1 *Immortal Jâtavedas:* Jâtavedas is a common epithet of Agni, the meaning of which is explained in five ways; 1. 'knowing all created beings; 2. possessing all creatures;' 3. 'known by created beings;' 4. 'possessing riches; 5. possessing wisdom.'

2 *The Aṣvins:* see I. 3. 1.
Dawn: the Goddess Ushas; Morning personified.

4 Him noblest and most youthful, richly-worshipped guest, dear to the men who offer gifts,
Him, Agni Jâtavedas, I beseech at dawn that he may bring the Gods to us.

5 Thee, Agni, will I glorify, deathless nourisher of the world,
Immortal, offering-bearer, meet for sacred food, preserver, best at sacrifice.

6 Tell good things to thy praiser, O most youthful God, as richly-worshipped, honey-tongued,
And, granting to Praskaṇva lengthened days of life, show honour to the Heavenly Host.

7 For the men, Agni, kindle thee as all-possessor and as Priest;
So Agni, much-invoked, bring hither with all speed the Gods, the excellently wise,

8 At dawn of day, at night, Ushas and Savitar, the Asvins, Bhaga, Agni's self:
Skilled in fair rites, with Soma poured, the Kaṇvas light thee, the oblation-wafting God.

9 For, Agni, Lord of sacrifice and messenger of men art thou:
Bring thou the Gods who wake at dawn, who see the light, this day to drink the Soma juice.

10 Thou shonest forth, O Agni, after former dawns, all visible, O rich in light.
Thou art our help in battle-strife, the Friend of man, the great High Priest in sacrifice.

11 Like Manu, we will stablish thee, Agni, performer of the rite,
Invoker, ministering Priest, exceeding wise, the swift immortal messenger.

12 When as the Gods' High Priest, by many loved, thou dost their mission as their nearest Friend,
Then, like the far-resounding billows of the flood, thy flames, O Agni, roar aloud.

13 Hear, Agni, who hast ears to hear, with all thy train of escort Gods;
Let Mitra, Aryaman, seeking betimes our rite, seat them upon the sacred grass.

14 Let those who strengthen Law, who bountifully give, the fire-tongued Maruts, hear our praise.
May Law-supporting Varuṇa, with the Asvins twain and Ushas, drink the Soma juice.

---

11 *Like Manu:* th[illegible]n and father of the human race and the first institutor of [illegible].

12 *Of the flood:* c[illegible] [illegible]ord meaning either that river (the Indus) in particular, or any river or gathering of waters in general.

13 *Let Mitra, Aryaman:* and Varuṇa, understood.

14 *The fire-tongued Maruts:* who consume the sacrifice by means of the tongue-like flames of Agni.

HYMN XLV.

Agni.

WORSHIP the Vasus, Agni! here, the Rudras, the Âdityas, all
Who spring from Manu, those who know fair rites, who pour their blessings down.

2 Agni, the Gods who understand give ear unto the worshipper:
Lord of Red Steeds, who lovest song, bring thou those Three-and-Thirty Gods.

3 O Jâtavedas, great in act, hearken thou to Praskanva's call,
As Priyamedha erst was heard, Atri, Virûpa, Angiras.

4 The sons of Priyamedha skilled in lofty praise have called for help
On Agni who with fulgent flame is Ruler of all holy rites.

5 Hear thou, invoked with holy oil, bountiful giver of rewards,
These eulogies, whereby the sons of Kaṇva call thee to their aid.

6 O Agni, loved by many, thou of fame most wondrous, in their homes
Men call on thee whose hair is flame, to be the bearer of their gifts.

7 Thee, Agni, best to find out wealth, most widely famous, quick to hear,
Singers have stablished in their rites Herald and ministering Priest.

8 Singers with Soma pressed have made thee, Agni, hasten to the feast,
Great light to mortal worshipper, what time they bring the sacred gift.

9 Good, bounteous, Son of Strength, this day seat here on sacred grass the Gods
Who come at early morn, the host of heaven, to drink the Soma juice.

10 Bring with joint invocations thou, O Agni, the celestial host:
Here stands the Soma, bounteous Gods: drink this expressed ere yesterday.

---

1 *Vasus, Rudras, Âdityas:* three classes of Gods who make up almost the whole number of the thirty-three deities spoken of in the next stanza.

Who spring from Manu: Manu appears here as Prajâpati, the progenitor of Gods as well as of men.

2 *Lord of Red Steeds:* Agni, whose horses are flames of fire.

The Three-and-Thirty Gods: see I. 34. 11.

3 Priyamedha, Atri, and Virûpa are famous Ṛishis, the seers of many hymns of the Ṛigveda. Angiras has already been mentioned. See I. 1. 6,

9 *Son of Strength:* made or generated by strong friction; 'kindled through agitation to a flame.'

10 *Expressed ere yesterday:* prepared two days before in order that the juice might ferment before it was used.

HYMN XLVI.

Asvins.

Now Morning with her earlist light shines forth, dear Daughter of the Sky:
High, Asvins, I extol your praise,

2 Sons of the Sea, mighty to save, discoverers of riches, ye Gods with deep thought who find out wealth.

3 Your giant coursers hasten on over the region all in flames, When your car flies with wingèd steeds.

4 He, liberal, lover of the flood, Lord of the House, the vigilant, Chiefs! with oblations feeds you full.

5 Ye have regard unto our hymns, Nâsatyas, thinking of our words:
Drink boldly of the Soma juice.

6 Vouchsafe to us, O Asvin Pair, such strength as, with attendant light,
May through the darkness carry us.

7 Come in the ship of these our hymns to bear you to the hither shore:
O Asvins, harness ye the car.

8 The heaven's wide vessel is your own: on the flood's shore your chariot waits:
Drops, with the hymn, have been prepared.

9 Kaṇvas, the drops are in the heaven; the wealth is at the waters' place:
Where will ye manifest your form?

---

1 *Morning:* Ushas or Dawn, personified as a Goddess.
Asvins: see I. 3. 1.

2 *Sons of the Sea:* offspring of the celestial ocean, the atmosphere.

4 *He, liberal, lover of the flood:* evidently Agni and not the Sun. Agni's connexion with water is frequently alluded to, and he is often called the Lord and Guardian of the house or family.

6 *The darkness:* in the shape of poverty or want, according to the Scholiast.

7 The poet appears to invite the Asvins to yoke their chariot for part of the journey and come to meet his hymn which shall bear them as in a ship through the sky. The middle air or atmosphere is the sea between heaven and earth, and the earth is *the hither shore.*

8 *Vessel:* (*aritram*), a vehicle in the shape of a ship, says Sâyaṇa. You have already the ship of our songs to bear you through the sky, and now your chariot has reached the earth and the place where, together with this hymn, the Soma juice has been prepared for a libation to you.

9 The drops, or Soma libation, and the wealth or treasure, and the sky and the place of rivers appear here to be parallelisms, both pairs of expressions signifying the same thing. The oblation is said to have already reached the heaven where the Asvins will receive it. Sâyaṇa's paraphrase which Wilson has followed, seems forced and unnatural. 'Kaṇvas, (ask this of the Asvins): (How) do the rays (of the sun proceed) from the sky?: (How) does the dawn (rise) in the region of the waters?'

10 Light came to lighten up the branch: the Sun appeared as it were gold:
And with its tongue shone forth the dark.

11 The path of sacrifice was made to travel to the farther goal:
The road of heaven was manifest.

12 The singer of their praise awaits whatever grace the Asvins give,
Who save when Soma gladdens them.

13 Ye dwellers with Vivasvân come, auspicious, as to Manu erst;
Come to the Soma and our praise.

14 O circumambient Asvins, Dawn follows the brightness of your way:
Approve with beams our solemn rites.

15 Drink ye of our libations, grant protection, O ye Asvins Twain,
With aids which none may interrupt.

HYMN XLVII. Asvins.

Asvins, for you who strengthen Law this sweetest Soma hath been shed.
Drink this expressed ere yesterday and give riches to him who offers it.

2 Come, O ye Asvins, mounted on your triple car, three-seated, beautiful of form.
To you at sacrifice the Kaṇvas send the prayer: graciously listen to their call.

3 O Asvins, ye who strengthen Law, drink ye this sweetest Soma juice.
Borne on your wealth-fraught car come ye this day to him who offers, ye of wondrous deeds.

4 Omniscient Asvins, on the thrice-heaped grass bedew with the sweet juice the sacrifice.
The sons of Kaṇva, striving heavenward, call on you with draughts of Soma juice out-poured.

5 O Asvins, with those aids wherewith ye guarded Kaṇva carefully,
Keep us, O Lords of Splendour: drink the Soma juice, ye strengtheners of holy law.

---

10 *Light come to lighten up the branch:* the branch is probably the sacrificial fire. Cf. 'The other fires are verily thy branches' (I. 59. 1). The epithet 'dark' may refer to the darkening of the fire by the sunlight or by the smoke.

11 Sacrifice is the path which leads the Gods from heaven to earth, and the way through heaven is made visible by the sacrificial fire or by the daylight.

13 *Vivasvân:* 'the Brilliant,' a name of the morning heaven personified. He is regarded as the father of Yama, Manu, and the Asvins. See X. 17. 2, note.

6 O Mighty Ones, ye gave Sudâs abundant food, brought on your treasure-laden car;
So now vouchsafe to us the wealth which many crave, either from heaven or from the sea.

7 Nâsatyas, whether ye be far away or close to Turvaṣa,
Borne on your lightly-rolling chariot come to us, together with the sunbeams come.

8 So let your coursers, ornaments of sacrifice, bring you to our libations here.
Bestowing food on him who acts and gives aright, sit, Chiefs, upon the sacred grass.

9 Come, O Nâsatyas, on your car decked with a sunbright canopy,
Whereon ye ever bring wealth to the worshipper, to drink the Soma's pleasant juice.

10 With lauds and songs of praise we call them down to us, that they, most rich, may succour us;
For ye have ever in the Kaṇvas' well-loved house, O Aṣvins, drunk the Soma juice.

HYMN XLVIII. Dawn.

DAWN on us with prosperity, O Ushas, Daughter of the Sky,
Dawn with great glory, Goddess, Lady of the Light, dawn thou with riches, Bounteous One.

2 They, bringing steeds and kine, boon givers of all wealth, have oft sped forth to lighten us.
O Ushas, waken up for me the sounds of joy: send us the riches of the great.

3 Ushas hath dawned, and now shall dawn, the Goddess, driver forth of cars
Which, as she cometh nigh, have fixed their thought on her, like glory-seekers on the flood.

---

6 *Sudâs:* a king, the son of Pijivana. See VII. 18. 5—25.

7 *Nâsatyas:* Aṣvins. See I. 3. 3.

Turvaṣa: the tribe or family called after the chief of this name, frequently mentioned in the Ṛigveda. See I. 36. 18.

10 *With lauds:* *ukthébhiḥ*, answering, according to Sâyaṇa, to what in the Brâhmaṇa is called Ṣastram (to be recited by the Hotar) while the Stoma (stotram) song, is sung by the Sâma-priests.

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1 *Ushas:* Morning, Dawn, personified.

2 *They:* the Dawns of preceding days.

3 The approach of Dawn sets cars or wains in motion in the same way as it causes ships or boats that have anchored during the night to move out to the open water.

4 Here Kaṇva, chief of Kaṇva's race, sings forth aloud the glories of the heroes' names,—
The princes who, O Ushas, as thou comest near, direct their thoughts to liberal gifts.

5 Like a good matron Ushas comes carefully tending everything:
Rousing all life she stirs all creatures that have feet, and makes the birds of air fly up.

6 She sends the busy forth, each man to his pursuit: delay she knows not as she springs.
O rich in opulence, after thy dawning birds that have flown forth no longer rest.

7 This Dawn hath yoked her steeds afar, beyond the rising of the Sun:
Borne on a hundred chariots she, the auspicious Dawn, advances on her way to men.

8 To meet her glance all living creatures bend them down: Excellent One, she makes the light.
Ushas, the Daughter of the Sky, the opulent, shines foes and enmities away.

9 Shine on us with thy radiant light, O Ushas, Daughter of the Sky,
Bringing to us great store of high felicity, and beaming on our solemn rites.

10 For in thee is each living creature's breath and life, when, Excellent! thou dawnest forth.
Borne on thy lofty car, O Lady of the Light, hear, thou of wondrous wealth, our call.

11 O Ushas, win thyself the strength which among men is wonderful.
Bring thou thereby the pious unto holy rites, those who as priests sing praise to thee.

12 Bring from the firmament, O Ushas, all the Gods, that they may drink our Soma juice,
And, being what thou art, vouchsafe us kine and steeds, strength meet for praise and hero might.

13 May Ushas whose auspicious rays are seen resplendent round about,
Grant us great riches, fair in form, of all good things, wealth which light labour may attain.

14 Mighty One, whom the Ṛishis of old time invoked for their protection and their help,

---

4 *The princes* are the wealthy patrons or institutors of sacrifice, who bear all expenses and remunerate the priests.

O Ushas, graciously answer our songs of praise with bounty and with brilliant light.

15 Ushas, as thou with light to-day hast opened the twin doors of heaven,
So grant thou us a dwelling wide and free from foes. O Goddess, give us food with kine.

16 Bring us to wealth abundant, sent in every shape, to plentiful refreshing food,
To all-subduing splendour, Ushas, Mighty One, to strength, thou rich in spoil and wealth.

HYMN XLIX.

Dawn.

E'EN from above the sky's bright realm come, Ushas, by auspicious ways:
Let red steeds bear thee to the house of him who pours the Soma juice.

2 The chariot which thou mountest, fair of shape, O Ushas! light to move,—
Therewith, O Daughter of the Sky, aid men of noble fame to-day.

3 Bright Ushas, when thy times return, all quadrupeds and bipeds stir,
And round about flock wingèd birds from all the boundaries of heaven.

4 Thou dawning with thy beams of light illumest all the radiant realm.
Thee, as thou art, the Kaṇvas, fain for wealth, have called with sacred songs.

HYMN L.

Sûrya.

HIS bright rays bear him up aloft, the God who knoweth all that lives,
Sûrya, that all may look on him.

2 The constellations pass away, like thieves, together with their beams,
Before the all-beholding Sun.

3 His herald rays are seen afar refulgent o'er the world of men,
Like flames of fire that burn and blaze.

4 Swift and all beautiful art thou, O Sûrya, maker of the light,
Illuming all the radiant realm.

---

1 *Let red steeds bear thee:* the Scholiast explains *aruṇápsuvaḥ* as the purple cows, the vehicles of morning, that is, the dark red clouds that accompany the dawn.

---

1 *The God who knoweth all that live: jâtávedasam,* here an epithet of Sûrya the Sun-God.

5 Thou goest to the hosts of Gods, thou comest hither to mankind,
Hither all light to be beheld.

6 With that same eye of thine wherewith thou lookest, brilliant Varuṇa,
Upon the busy race of men,

7 Traversing sky and wide mid-air, thou metest with thy beams our days,
Sun, seeing all things that have birth.

8 Seven Bay Steeds harnessed to thy car bear thee, O thou far-seeing One,
God, Sûrya, with the radiant hair.

9 Sûrya hath yoked the pure bright Seven, the daughters of the car; with these,
His own dear team, he goeth forth.

10 Looking upon the loftier light above the darkness we have come
To Sûrya, God among the Gods, the light that is most excellent.

11 Rising this day, O rich in friends, ascending to the loftier heaven,
Sûrya, remove my heart's disease, take from me this my yellow hue.

12 To parrots and to starlings let us give away my yellowness,
Or this my yellowness let us transfer to Haritâla trees.

13 With all his conquering vigour this Âditya hath gone up on high,
Giving my foe into mine hand: let me not be my foeman's prey.

---

6 *Varuṇa:* the word is, as Sâyaṇa points out, used here as an appellative (the encompasser) and applied to Sûrya. Sâyaṇa explains it as *anishṭanivâraka*, averter of evil.

9 *Sûrya hath yoked the pure bright Seven:* the seven steeds that draw his car, and which, as intimately connected therewith, are called the daughters of the chariot. The number seven has reference to the seven days of the week.

11 'This verse and the two following constitute a *tricha* or triplet, the repetition of which, with due formalities, is considered to be curative of disease.' Wilson.

12 The yellowness here spoken of is probably the colour of the skin in jaundice. The *hâridravá* of the text is said by Sâyaṇa to mean *haritâladruma*, a haritâla tree; but there seems to be no tree of that name. *Haritâla* means, usually, yellow orpiment, and *haridrava*, a yellow vegetable powder. The word *hâridrava* is explained in the Petersburg Lexicon as a certain yellow bird.

To parrots and to starlings: similarly, among the Romans, people with the jaundice were called 'icterici' according to Pliny (H. N. xxx. II), from the fanciful notion that the disease was cured by looking at the icterus, one of the many varieties of the sturnidæ or starling family. The bird was said to die instead of the patient.

HYMN LI.

Indra.

MAKE glad with songs that Ram whom many men invoke, worthy of songs of praise, Indra, the sea of wealth;
Whose gracious deeds for men spread like the heavens abroad: sing praise to him the Sage, most liberal for our good.

2 As aids the skilful Ṛibhus yearned to Indra strong to save, who fills mid-air, encompassed round with might,
Rushing in rapture; and o'er Ṣatakratu came the gladening shout that urged him on to victory.

3 Thou hast disclosed the kine's stall for the Angirases, and made a way for Atri by a hundred doors.
On Vimada thou hast bestowed both food and wealth, making thy bolt dance in the sacrificer's fight.

4 Thou hast unclosed the prisons of the waters; thou hast in the mountain seized the treasure rich in gifts.
When thou hadst slain with might the dragon Vṛitra, thou Indra, didst raise the Sun in heaven for all to see.

This hymn and the six following are attributed to the Ṛishi Savya, who is called the son of Angiras.

1 *That Ram:* that famous ram, Indra. See I. 10. 2. Here the reference is to a fighting-ram; or, according to Sâyaṇa, to a legend which says that Indra came in the form of a ram to Medhâtithi's sacrifice, and drank the Soma juice.

2 *The skilful Ṛibhus:* see I. 20. I. Sâyaṇa says that the Maruts are here intended, who encouraged Indra when all the Gods had deserted him.

Rushing in rapture: when exhilarated by draughts of Soma.

'Here again,' says Professor Max Müller, 'the difficulty of rendering Vedic thought in English, or any other modern language, becomes apparent, for we have no poetical word to express a high state of mental excitement produced by drinking the intoxicating juice of the Soma or other plants, which has not something opprobrious mixed up with it, while in ancient times that state of excitement was celebrated as a blessing of the gods, as not unworthy of the gods themselves, nay, as a state in which both the warrior and the poet would perform their highest achievements. The German *Rausch* is the nearest approach to the Sanskrit mada.'

In this version *mada* has generally been rendered by rapture, delight, transport, or wild joy.

Ṣatakratu: Indra. See I. 4. 8.

3 *The kine's stall:* the dark cloud that holds the waters imprisoned.

The Angirases: an ancient priestly family. See I. 1. 6. *Atri:* a Ṛishi usually enumerated with the Angirases among the *prajâpatis* or progenitors of men. Indra freed him from captivity, showing him a hundred ways of escape. *Vimada* was also a Ṛishi of ancient times.

4 *The mountain:* the cloud. *The treasure* is the fertilizing rain.

Didst raise the Sun: according to Sâyaṇa, didst free the Sun which had been hidden by Vṛitra.

5 With wondrous might thou blewest enchanter fiends away, with powers celestial those who called on thee in jest.
Thou, hero-hearted, hast broken down Pipru's forts, and helped Ṛijiṣvan when the Dasyus were struck dead.

6 Thou savedst Kutsa when Sushṇa was smitten down; to Atithigva gavest Ṣambara for a prey.
E'en mighty Arbuda thou troddest under foot: thou from of old wast born to strike the Dasyus dead.

7 All power and might is closely gathered up in thee; thy bounteous spirit joys in drinking Soma juice.
Known is the thunderbolt that lies within thine arms: rend off therewith all manly prowess of our foe.

8 Discern thou well Âryas and Dasyus; punishing the lawless give them up to him whose grass is strewn.
Be thou the sacrificer's strong encourager: all these thy deeds are my delight at festivals.

9 Indra gives up the lawless to the pious man, destroying by the Strong Ones those who have no strength.
Vaṁra when glorified destroyed the gathered piles of the still waxing great one who would reach the heaven.

10 The might which Uṣanâ hath formed for thee with might rends in its greatness and with strength both worlds apart.

---

5 *Those who called on thee in jest:* literally, called on thee or offered to thee above or over the shoulder, apparently an ancient proverbial expression applied to those who instead of sacrificing to the Gods put the intended oblation into their own mouths.

Pipru is one of the demons of the air; his *forts* are the clouds that withhold the rain; *Ṛijiṣvân* is a pious worshipper oppressed by the Dasyus, robbers or barbarians.

6 *Sushṇa,* 'the Drier-up,' is the personification of the excessive heat before the rains; a demon of drought. *Ṣambara* and *Arbuda* are similar demons of the atmosphere. *Atithigva* is another name of the liberal prince Divodâsa.

8 The Âryas are, first, the people who speak the language of the Veda, and the Dasyus are the original and hostile peoples of India. Later, the former are the true and loyal people, faithful to Indra and the Gods, and the latter are the wicked and godless.

Whose grass is strewn: the faithful worshipper, the priest who has trimmed and strewn the sacred grass for the Gods.

9 *Vamra*: the second half of the stanza is [illegible]. Wilson remarks: 'The text is obscure,—*Vamro vi jughâna* [illegible], [illegible] destroyed the collection. The Scholiast says that a Ṛishi named Vamra took advantage of Indra's absence from sacrifice, to carry away the accumulated heap of offerings.'

10 The Ṛishi Uṣanâ, called also Kâvya or Kavi's son, appears in the Veda as the especial friend of Indra. In I. 121, 12. he is said to have given Indra his thunderbolt: 'The bolt which Kâvya Uṣanâ erst gave thee.' Here, also, 'the might' means the conquering thunderbolt, although in other places its fabrication is attributed to Tvashṭar.

The steeds of Vâta: horses of the Wind-God, horses swift as wind.

O Hero-souled, the steeds of Vâta, yoked by thought, have carried thee to fame while thou art filled with power.

11 When Indra hath rejoiced with Kâvya Uṣanâ, he mounts his steeds who swerve wider and wider yet.
The Strong hath loosed his bolt with the swift rush of rain, and he hath rent in pieces Sushṇa's firm-built forts.

12 Thou mountest on thy car amid strong Soma draughts: Ṣâryâta brought thee those in which thou hast delight.
Indra, when thou art pleased with men whose Soma flows thou risest to unchallenged glory in the sky.

13 To old Kakshîvân, Soma-presser, skilled in song, O Indra, thou didst give the youthful Vṛichayâ.
Thou, very wise, wast Menâ, Vrishaṇaṣva's child: those deeds of thine must all be told at Soma feasts.

14 The good man's refuge in his need is Indra, firm as a door-post, praised among the Pajras.
Indra alone is Lord of wealth, the Giver, lover of riches, chariots, kine, and horses.

15 To him the Mighty One, the self-resplendent, verily strong and great, this praise is uttered.
May we and all the heroes, with the princes, be, in this fray, O Indra, in thy keeping.

HYMN LII.

Indra.

I GLORIFY that Ram who finds the light of heaven, whose hundred nobly-natured ones go forth with him.
With hymns may I turn hither Indra to mine aid,—the Car which like a strong steed hasteth to the call.

---

11 *When Indra hath rejoiced:* drunk the exhilarating Soma.

12 *Ṣâryâta:* a Râjarshi or royal Ṛishi of the family of Bhṛigu.

Brought thee those: draughts of Soma juice.

Thou risest to unchallenged glory: when thou hast exhilarated thyself with the Soma offered by thy worshippers thou performest thy most glorious deeds.

13 *Kakshîvân:* a Ṛishi, son of Uṣij. See I. 18. 1. Vṛichayâ, the damsel who was given to him, is not mentioned elsewhere.

Menâ: according to a later legend, Indra became, himself, the daughter of King Vṛisaṇaṣva.

14 *Among the Pajras:* an ancient priestly family, said to be identical with the Angirases.

15 *In this fray:* the hymn appears to have been addressed to Indra for aid in a coming battle.

---

1 *That Ram:* that famous warrior. See I. 51. 1.

Whose hundred nobly-natured ones: see verse 4.

2 Like as a mountain on firm basis, unremoved, he, thousandfold protector, waxed in mighty strength,
When Indra, joying in the draughts of Soma juice, forced the clouds, slaying Vṛitra stayer of their flow.

3 For he stays e'en the stayers, spread o'er laden cloud, rooted in light, strengthened in rapture by the wise.
Indra with thought, with skilled activity, I call, most liberal giver, for he sates him with the juice.

4 Whom those that flow in heaven on sacred grass, his own assistants, nobly-natured, fill full like the sea,—
Beside that Indra when he smote down Vṛitra stood his helpers, straight in form, mighty, invincible.

5 To him, as in wild joy he fought with him who stayed the rain, his helpers sped like swift streams down a slope,
When Indra, thunder-armed, made bold by Soma draughts, broke Vala's fences down, as Trita burst his way.

6 Splendour encompassed thee, forth shone thy warrior might: the rain-obstructer lay in mid-air's lowest deep,
What time, O Indra, thou didst cast thy thunder down upon the jaws of Vṛitra hard to be restrained.

7 The hymns which magnify thee, Indra, reach to thee even as water-brooks flow down and fill the lake.
Tvashṭar gave yet more force to thine appropriate strength, and forged thy thunderbolt of overpowering might.

8 When, Indra, thou whose power is linked with thy Bay Steeds hadst smitten Vṛitra, causing floods to flow for man,
Thou heldst in thine arms the metal thunderbolt, and settest in the heaven the Sun for all to see.

---

3 *For he stays e'en the stayers*: the words of the text *sá hí dvaró dvarishu varrá ū́dhani*, are very difficult. Sâyaṇa's paraphrase, adopted by Wilson, is loose but seems to give the general sense of the [illegible]. '[illegible]ho is victorious over his enemies, who is spread through the [illegible].' 'The stayer among the stayers,' is probably the conqueror who checks the demons who obstruct the rain, and *ū́dhan*, the udder (of the sky) means the rain-giving clouds, over which Indra, as God of the firmament, is extended as a covering.

4 *His own assistants*: the inspiring Soma draughts.

5 *His helpers*: his constant allies, the Maruts.

As Trita burst his way: Sâyaṇa refers to a legend which says that Trita fell into a well, and the Asuras heaped coverings over its mouth; but he broke through them with ease. So Indra broke down the defences of the demon Vala. See Wilson's note on the passage.

6 *The rain-obstructer*: the demon Vṛitra.

7 *Tvashṭar*: the Vulcan or Hephæstus of the Indian Gods.

8 *The metal thunderbolt*: *vájram áyasám*, usually translated 'iron thunderbolt'; but we do not know for certain what metal *áyas* (Latin aes) was.

9 In fear they raised the lofty self-resplendent hymn, praise-giving and effectual, leading up to heaven,
When Indra's helpers fighting for the good of men, the Maruts, faithful to mankind, joyed in the light.

10 Then Heaven himself, the mighty, at that Dragon's roar reeled back in terror when, Indra, thy thunderbolt
In the wild joy of Soma had struck off with might the head of Vṛitra, tyrant of the earth and heaven.

11 O Indra, were this earth extended forth tenfold, and men who dwell therein multiplied day by day,
Still here thy conquering might, Maghavan, would be famed: it hath waxed vast as heaven in majesty and power.

12 Thou, bold of heart, in thine own native might, for help, upon the limit of this mid-air and of heaven,
Hast made the earth to be the pattern of thy strength: embracing flood and light thou reachest to the sky.

13 Thou art the counterpart of earth, the Master of lofty heaven with all its mighty Heroes:
Thou hast filled all the region with thy greatness: yea, of a truth there is none other like thee.

14 Whose amplitude the heaven and earth have not attained, whose bounds the waters of mid-air have never reached,—
Not, when in joy he fights the stayer of the rain: thou, and none else, hast made all things in order due.

15 The Maruts sang thy praise in this encounter, and in thee all the Deities delighted,
What time thou, Indra, with thy spiky weapon, thy deadly bolt, smotest the face of Vṛitra.

HYMN LIII. Indra.

We will present fair praise unto the Mighty One, our hymns to Indra in Vivasvân's dwelling-place;
For he hath ne'er found wealth in those who seem to sleep: those who give wealth to men accept no paltry praise.

---

9 *In fear they raised:* that is, Indra's worshippers in fear of Vṛitra.

11 If the earth were ten times as large and populous as it is, thy fame would extend over the whole of it.

14 *The waters of mid-air:* the aerial ocean, the firmament.

He fights: said of Indra. We should expect 'thou fightest;' but this and similar sudden changes of person are common in the Veda.

---

1 *Vivasvân's dwelling-place:* the seat of the sacrificer, the representative of the celestial Vivasvân.

2 Giver of horses, Indra, giver, thou, of kine, giver of barley, thou art Lord and guard of wealth:
Man's helper from of old, not disappointing hope, Friend of our friends, to thee as such we sing this praise.

3 Indra, most splendid, powerful, rich in mighty deeds, this treasure spread around is known to be thine own.
Gather therefrom, O Conqueror, and bring to us: fail not the hope of him who loves and sings to thee.

4 Well pleased with these bright flames and with these Soma drops, take thou away our poverty with steeds and kine.
With Indra scattering the Dasyu through these drops, freed from their hate may we obtain abundant food.

5 Let us obtain, O Indra, plenteous wealth and food, with strength exceeding glorious, shining to the sky:
May we obtain the Goddess Providence, the strength of heroes, special source of cattle, rich in steeds.

6 These our libations, strength-inspiring, Soma draughts, gladdened thee in the fight with Vṛitra, Hero Lord,
What time thou slewest for the singer with trimmed grass ten thousand Vṛitras, thou resistless in thy might.

7 Thou goest on from fight to fight intrepidly, destroying castle after castle here with strength.
Thou, Indra, with thy friend who makes the foe bow down, slewest from far away the guileful Namuchi.

8 Thou hast struck down in death Karanja, Parṇaya, in Atithigva's very glorious going forth.
Unyielding, when Ṛijiṣvan compassed them with siege, thou hast destroyed the hundred forts of Vangṛida.

9 With all-outstripping chariot-wheel, O Indra, thou far-famed, hast overthrown the twice ten Kings of men,
With sixty thousand nine-and-ninety followers, who came in arms to fight with friendless Suṣravâs.

10 Thou hast protected Suṣravâs with succour, and Tûrvayâṇa with thine aid, O Indra.

---

2 *Those who seem to sleep:* Indra derives no advantage from those who are remiss in their religious duties.

6 *Ten thousand Vṛitras:* countless demons like Vṛitra.

7 *With thy friend:* the thunderbolt. Or *námyá* may mean 'with Nami' as thy confederate.

Namuchi: 'non-looser (of the heavenly waters),' another demon of drought.

8 *Karanja, Parṇaya,* and *Vangṛida* are Asuras or demons; *Atithigva* has been mentioned before, I. 51. 6, and Ṛijiṣvan in verse 5 of the same hymn.

9 *Suṣravás,* and *Túrvayâṇa* in the next verse, are said to be kings.

Thou madest Kutsa, Atithigva, Âyu, subject unto this King, the young, the mighty.

11 May we protected by the Gods hereafter remain thy very prosperous friends, O Indra.

Thee we extol, enjoying through thy favour life long and joyful and with store of heroes.

HYMN LIV.

Indra.

URGE us not, Maghavan, to this distressful fight, for none may comprehend the limit of thy strength.

Thou with fierce shout hast made the woods and rivers roar: did not men run in crowds together in their fear?

2 Sing hymns of praise to Ṣakra, Lord of power and might; laud thou and magnify Indra who heareth thee,

Who with his daring might, a Bull exceeding strong in strength, maketh him master of the heaven and earth.

3 Sing forth to lofty Dyaus a strength-bestowing song, the Bold, whose resolute mind hath independent sway.

High glory hath the Asura, compact of strength, drawn on by two Bay Steeds: a Bull, a Car is he.

4 The ridges of the lofty heaven thou madest shake; thou, daring, of thyself smotest through Ṣambara,

When, bold with gladdening juice, thou warredst with thy bolt, sharp and two-edged, against the banded sorcerers.

---

10 *Kutsa* has been mentioned (I. 33. 14.) as a favourite of Indra, but is here represented, together with Atithigva and Âyu, as chastised by him.

This King: Suṣravâs, or Turvayâṇa; these names perhaps denote the same individual.

---

1 *Urge us not, Maghavan:* the verb, urge, which is not in the text, is supplied by Sâyaṇa. The meaning appears to be, Do not, O Indra, force us into any conflict in which we may have thee for our opponent.

2 *Ṣakra:* 'the Mighty,' a name of Indra.

3 *Sing forth to lofty Dyaus:* Heaven. The God who is represented in the Veda as the consort of Earth and the progenitor of the Gods is called Dyaus or Dyaushpitar, names identical in origin with Zeus, or Zeus pater, and Jupiter, or Diespiter, the appellations given to the supreme God of the Greeks and Romans. In this place Sâyaṇa identifies Dyaus with Indra, who seems, in later times, to have succeeded to the functions assigned to the former God. See Muir, *Original Sanskrit Texts,* v. 33.

The Asura: the divine One, Indra as the snpreme Dyaus.

4 *Ṣambara:* a demon. See I. 51. 6.

The banded sorcerers: the fiends of the atmosphere who use enchantments or supernatural powers in their conflicts with Indra.

5 When, with a roar that fills the woods, thou forcest down on the wind's head the stores which Sushṇa kept confined,
Who shall have power to stay thee firm and eager-souled from doing still this day what thou of old hast done?

6 Thou holpest Narya, Turvaṣa, and Yadu, and Vayya's son Turvîti, Ṣatakratu!
Thou holpest horse and car in final battle; thou brakest down the nine-and-ninety castles.

7 A hero-lord is he, King of a mighty folk, who offers free oblations and promotes the Law,
Who with a bounteous guerdon welcomes hymns of praise: for him flows down the abundaṇt stream below the sky.

8 His power is matchless, matchless is his wisdom; chief, through their work, be some who drink the Soma,
Those, Indra, who increase the lordly power, the firm heroic strength of thee the Giver.

9 Therefore for thee are these abundant beakers, Indra's drink, stone-pressed juices held in ladles.
Quaff them and satisfy therewith thy longing; then fix thy mind upon bestowing treasure.

10 There darkness stood, the vault that stayed the waters' flow: in Vṛitra's hollow side the rain-cloud lay concealed.
But Indra smote the rivers which the obstructer stayed, flood following after flood, down steep declivities.

11 So give us, Indra, bliss-increasing glory; give us great sway and strength that conquers people.
Preserve our wealthy patrons, save our princes; vouchsafe us wealth and food with noble offspring.

HYMN LV.

Indra.

THOUGH e'en this heaven's wide space and earth have spread them out, nor heaven nor earth may be in greatness Indra's match.

Awful and very mighty, causing woe to men, he whets his thunderbolt for sharpness, as a bull.

---

5 *Ṣushṇa:* a demon of drought.

6 *Thou holpest Narya:* some chief or Ṛishi so named; or the word may be an adjective, manly, qualifying Turvaṣa.

Turvaṣa, Yadu, Turvîti have been mentioned before. See I. 36. 18.

---

1 *As a bull:* as a bull sharpens his horns.

Causing woe to men: as the punisher of the wicked.

2 Like as the watery ocean, so doth he receive the rivers spread on all sides in their ample width.

He bears him like a bull to drink of Soma juice, and will, as Warrior from of old, be praised for might.

3 Thou swayest, Indra, all kinds of great manly power, so as to bend, as 't were, even that famed mountain down.

Foremost among the Gods is he through hero might, set in the van, the Strong One, for each arduous deed.

4 He only in the wood is praised by worshippers, when he shows forth to men his own fair Indra-power.

A friendly Bull is he, a Bull to be desired, when Maghavan auspiciously sends forth his voice.

5 Yet verily the Warrior in his vigorous strength stirreth up with his might great battles for mankind;

And men have faith in Indra, the resplendent One, what time he hurleth down his bolt, his dart of death.

6 Though, fain for glory, and with strength increased on earth, he with great might destroys the dwellings made with art,

He makes the lights of heaven shine forth secure, he bids, exceeding wise, the floods flow for his worshipper.

7 Drinker of Soma, let thy heart incline to give; bring thy Bays hitherward, O thou who hearest praise.

Those charioteers of thine, best skilled to draw the rein, the rapid sunbeams, Indra, lead thee not astray.

8 Thou bearest in both hands treasure that never fails; the famed One in his body holds unvanquished might.

O Indra, in thy members many powers abide, like wells surrounded by the ministering priests.

---

4 *A friendly Bull is he:* Maghavan, the mighty Indra, is here represented in his gracious mood, strong yet gentle. But *vrishá,* the male, the bull, the strong, may also mean the strong Soma; *maghávâ* means also the rich institutor of a sacrifice, a worshipper; and *dhénâ* means cow as well as voice. Accordingly Professor Max Müller translates the passage: 'The strong Soma is pleasing, the strong Soma is delicious, when the sacrificer safely brings the cow,' in order that the Soma may be mixed with milk. See *Vedic Hymns,* Part I., p. 148.

In the wood, in the first line of the verse seems to be an allusion to the forest life of Brâhmans.

5 In this verse Indra is represented as a terrible God, and in the following verse as sometimes sending afflictions but generally blessing men with light and with kindly rain.

HYMN LVI.

Indra.

For this man's full libations held in ladles, he hath roused him, eager, as a horse to meet the mare.
He stays his golden car, yoked with Bay Horses, swift, and drinks the Soma juice which strengthens for great deeds.

2 To him the guidance-following songs of praise flow full, as those who seek gain go in company to the flood.
To him the Lord of power, the holy synod's might, as to a hill, with speed, ascend the loving ones.

3 Victorious, great is he; in manly battle shines, unstained with dust, his might, as shines a mountain peak;
Wherewith the iron one, fierce e'en against the strong, in rapture, fettered wily Sushṇa fast in bonds.

4 When Strength the Goddess, made more strong for help by thee, waits upon Indra as the Sun attends the Dawn,
Then he who with his might unflinching kills the gloom stirs up the dust aloft, with joy and triumphing.

5 When thou with might, upon the framework of the heaven, didst fix, across, air's region firmly, unremoved,
In the light-winning war, Indra, in rapturous joy, thou smotest Vṛitra dead and broughtest floods of rain.

6 Thou with thy might didst grasp the holder-up of heaven, thou who art mighty also in the seats of earth.
Th[illegible] by the juice, hast set the waters free, and [illegible] stony fences through and through.

HYMN LVII.

Indra.

To him most liberal, lofty Lord of lofty wealth, verily powerful and strong, I bring my hymn,—
Whose checkless bounty, as of waters down a slope, is spread abroad for all that live, to give them strength.

---

1 *This man:* the institutor of the sacrifice. *He:* Indra.

2 *The flood: (samudrá)* any large gathering of waters not necessarily the sea or ocean.

The holy synod: an assembly for worship of the Gods.

The loving ones: the songs of loving praise. I find the stanza unintelligible; and the version (based chiefly on Grassmann's) which I offer is merely a temporary makeshift.

3 *The iron one:* the thunderbolt, made of *áyas*, iron or other metal.

4 *By thee:* by Soma.

5 *In the light-winning war:* waged with the demons of the air for rain and the light which follows the dispersion of the clouds.

6 *The bearer-up of heaven:* perhaps the thunderbolt, with which Indra maintains order.

2 Now all this world, for worship, shall come after thee—the offerer's libations like floods to the depth,
When the well-loved one seems to rest upon the hill, the thunderbolt of Indra, shatterer wrought of gold.

3 To him the terrible, most meet for lofty praise, like bright Dawn, now bring gifts with reverence in this rite,
Whose being, for renown, yea, Indra-power and light, have been created, like bay steeds, to move with speed.

4 Thine, Indra, praised by many, excellently rich! are we who trusting in thy help draw near to thee.
Lover of praise, none else but thou receives our laud: as earth loves all her creatures, love thou this our hymn.

5 Great is thy power, O Indra, we are thine. Fulfil, O Maghavan, the wish of this thy worshipper.
After thee lofty heaven hath measured out its strength: to thee and to thy power this earth hath bowed itself.

6 Thou, who hast thunder for thy weapon, with thy bolt hast shattered into pieces this broad massive cloud.
Thou hast sent down the obstructed floods that they may flow: thou hast, thine own for ever, all victorious might.

HYMN LVIII. Agni.

NE'ER waxeth faint the Immortal, Son of Strength, since he, the Herald, hath become Vivasvân's messenger.
On paths most excellent he measured out mid-air: he with oblation calls to service of the Gods.

2 Never decaying, seizing his appropriate food, rapidly, eagerly through the dry wood he spreads.
His back, as he is sprinkled, glistens like a horse: loud hath he roared and shouted like the heights of heaven.

---

2 *When the well-loved one:* when the lightning-laden cloud is resting on the mountain, men pray to Indra in order that he may discharge his celestial artillery and bring down the rain.

5 *After thee:* the heaven has taken thy might as a pattern for its own might.

This Hymn and the five following are ascribed to Nodhas, the son of Gotama.

1 *Vivasvân's messenger:* Vivasvân is the morning heaven and the personification of the sacrificer of the Gods.

He measured out mid-air: this act is ascribed to Indra in I. 56. 5.

2 *As he is sprinkled:* with clarified butter.

3 Set high in place o'er all that Vasus, Rudras do, immortal, Lord of riches, seated as High Priest;
Hastening like a car to men, to those who live, the God without delay gives boons to be desired.

4 Urged by the wind he spreads through dry wood as he lists, armed with his tongues for sickles, with a mighty roar.
Black is thy path, Agni, changeless, with glittering waves! when like a bull thou rushest eager to the trees.

5 With teeth of flame, wind-driven, through the wood he speeds, triumphant like a bull among the herd of cows,
With bright strength roaming to the everlasting air: things fixed, things moving quake before him as he flies.

6 The Bhṛigus stablished thee among mankind for men, like as a treasure, beauteous, easy to invoke;
Thee, Agni, as a herald and choice-worthy guest, as an auspicious Friend to the Celestial Race.

7 Agni, the seven tongues' deftest Sacrificer, him whom the priests elect at solemn worship,
The Herald, messenger of all the Vasus, I serve with dainty food, I ask for riches.

8 Grant, Son of Strength, thou rich in friends, a refuge without a flaw this day to us thy praisers.
O Agni, Son of Strength, with forts of iron preserve thou from distress the man who lauds thee.

9 Be thou a refuge, Bright One, to the singer, a shelter, Bounteous Lord, to those who worship.
Preserve the singer from distress, O Agni. May he, enriched with prayer, come soon and early.

HYMN LIX. Agni.

THE other fires are, verily, thy branches; the Immortals all rejoice in thee, O Agni.
Centre art thou, Vaiṣvânara, of the people, sustaining men like a deep-founded pillar.

---

3 *Rudras, Vasus*: two classes of Gods. See I. 34. 11.

4 The description of Agni in this verse and the next applies, not to the sacrificial fire, but to the fire that clears the jungle as the new settlers advance into the country.

6 *The Bhṛigus*: one of the most eminent priestly families of more ancient times.
Friend to the Celestial Race: as bearing to the Gods the oblations of their worshippers.

7 *Agni, the seven tongues' deftest Sacrificer*: the seven tongues appear to be the tongue-like flames which Agni employs to consume the oblations.

---

1 *Thy branches*: merely offshoots of thee.
Vaiṣvânara: a name of Agni; common to, dwelling with, and benefiting all Ârya men.

2 The forehead of the sky, earth's centre, Agni became the messenger of earth and heaven.
Vaisvânara, the Deities produced thee, a God, to be a light unto the Ârya.

3 As in the Sun firm rays are set for ever, treasures are in Vaiṣvânara, in Agni.
Of all the riches in the hills, the waters, the herbs, among mankind, thou art the Sovran.

4 As the great World-halves, so are their Son's praises; skilled, as a man, to act, is he the Herald.
Vaiṣvânara, celestial, truly mighty, most manly One, hath many a youthful consort.

5 Even the lofty heaven, O Jâtavedas Vaiṣvânara, hath not attained thy greatness.
Thou art the King of lands where men are settled, thou hast brought comfort to the Gods in battle.

6 Now will I tell the greatness of the Hero whom Pûru's sons follow as Vṛitra's slayer:
Agni Vaiṣvánara struck down the Dasyu, clave Ṣambara through and shattered down his fences.

7 Vaiṣvânara, dwelling by his might with all men, far-shining, holy mid the Bharaḍvâjas,
Is lauded, excellent, with hundred praises by Purunîtha, son of Ṣatavani.

HYMN LX. Agni.

As 'twere some goodly treasure Mâtariṣvan brought, as a gift, the glorious Priest to Bhṛigu,
Banner of sacrifice, the good Protector, child of two births, the swiftly moving envoy.

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4 Vast as heaven and earth, which constitute the world, are the praises offered to Agni their son.
Skilled, as a man, to act: duties of the heavenly Hotar, invoking priest, or herald, being regarded as similar to those of the earthly functionary.
Many a youthful consort: the flames.
6 *Pûru's sons:* men in general; Pûru being regarded as their progenitor.
Struck down the Dasyu: the demon who stayed the rain. The deeds usually ascribed to Indra are here attributed to Agni, that is, Agni is identified with Indra.
7 *The Bharadvâjas:* the descendants of the [illegible].
Purunîtha: a king of that name, says Sâyaṇa; [illegible] of the sacrifice. The name does not occur again, and nothing is known regarding him.

1 *Mâtariṣvan:* a divine or semi-divine being, who as the messenger of Vivasvân brings down from heaven Agni who had hitherto been concealed. The explanation of Mâtariṣvan as Vâyu, the God of wind, does not appear to be justified by Ṛigveda texts. See Muir, *O. S. Texts*, v. 204.

6

2 Both Gods and men obey this Ruler's order, Gods who are worshipped, men who yearn and worship.
As Priest he takes his seat ere break of morning, House-Lord, adorable with men, Ordainer.

3 May our fair praise, heart-born, most recent, reach him whose tongue, e'en at his birth, is sweet as honey;
Whom mortal priests, men, with their strong endeavour, supplied with dainty viands, have created.

4 Good to mankind, the yearning Purifier hath among men been placed as Priest choice-worthy.
May Agni be our Friend, Lord of the Household, protector of the riches in the dwelling.

5 As such we Gotamas with hymns extol thee, O Agni, as the guardian Lord of riches,
Decking thee like a horse, the swift prize-winner. May he, enriched with prayer, come soon and early.

HYMN LXI. Indra.

EVEN to him, swift, strong, and high-exalted, I bring my song of praise as dainty viands,
My thought to him resistless, praise-deserving, prayers offered most especially to Indra.

2 Praise, like oblation, I present, and utter aloud my song, my fair hymn to the Victor.
For Indra, who is Lord of old, the singers have decked their lauds with heart and mind and spirit.

3 To him then with my lips mine adoration, winning heaven's light, most excellent, I offer,
To magnify with songs of invocation and with fair hymns the Lord, most bounteous Giver.

The glorious Priest: Agni. *Bhṛigu:* the chief of the ancient priestly family who bear that name. *Banner of sacrifice:* announcer of sacrifice by his crackling flames. *Child of two births:* born of heaven and earth and again from the two fire-sticks, or born from the fire-sticks and again when he is consecrated.

Swiftly moving envoy: messenger between Gods and men. See I. 1. 1, note.

3 *Sweet as honey:* with tasting the sweet libations.

Have created: by rapid agitation of the fire-stick.

5 *We Gotamas:* descendants of Gotama, men of the family to which the Ṛishi of the hymn belongs.

Decking thee: trimming thee, to make thee shine as men groom a race-horse in the morning.

4 Even for him I frame a laud, as fashions the wright a chariot for the man who needs it,—
Praises to him who gladly hears our praises, a hymn well-formed, all-moving, to wise Indra.

5 So with my tongue I deck, to please that Indra, my hymn, as 'twere a horse, through love of glory,
To reverence the Hero, bounteous Giver, famed far and wide, destroyer of the castles.

6 Even for him hath Tvashṭar forged the thunder, most deftly wrought, celestial, for the battle,
Wherewith he reached the vital parts of Vṛitra, striking—the vast, the mighty—with the striker.

7 As soon as, at libations of his mother, great Vishṇu had drunk up the draught, he plundered
The dainty cates, the cooked mess; but One stronger transfixed the wild boar, shooting through the mountain.

8 To him, to Indra, when he slew the Dragon, the Dames, too, Consorts of the Gods, wove praises.
The mighty heaven and earth hath he encompassed: thy greatness heaven and earth, combined, exceed not.

9 Yea, of a truth, his magnitude surpasseth the magnitude of earth, mid-air, and heaven.
Indra, approved by all men, self-resplendent, waxed in his home, loud-voiced and strong for battle.

10 Through his own strength Indra with bolt of thunder cut piece-meal Vṛitra, drier up of waters.
He let the floods go free, like cows imprisoned, for glory, with a heart inclined to bounty.

---

4 *For the man who needs it:* and orders it to be made. *Tátsinâya* is a difficult word. Wilson renders it, after Sâyaṇa, (that the driver) may, thence, (obtain) food.

5 *The castles:* the strongholds of the atmospheric demons of drought, the castles of rain-imprisoning cloud.

6 *The striker:* the thunderbolt or lightning.

7 *His mother:* Indra's mother Aditi who gave him Soma to drink as soon as he was born. See III. 32. 9, 10; 48. 2, 3; VII. 98. 3. *Dainty cates:* the demon's store of rain. *One stronger:* the mightier Indra. *The wild boar:* the fierce demon Vṛitra. Cf. VIII. 66. 10. *The mountain:* the massive cloud in which Vṛitra was enveloped. For my corrected version of this stanza I am indebted to Prof. A. A. Macdonell's article on Mythological Studies in the Rigveda, Royal Asiatic Society Journal, January, 1895.

8 *The Dames, the Consorts of the Gods:* according to Sâyaṇa these are the personified Gâyatrî and other metres of the Veda. The Celestial Waters are probably intended.

11 The rivers played, through his impetuous splendour, since with his bolt he compassed them on all sides.
Using his might and favouring him who worshipped, he made a ford, victorious, for Turvîti.

12 Vast, with thine ample power, with eager movement, against this Vṛitra cast thy bolt of thunder.
Rend thou his joints, as of an ox, dissevered, with bolt oblique, that floods of rain may follow.

13 Sing with new lauds his exploits wrought aforetime, the deeds of him, yea, him who moveth swiftly,
When, hurling forth his weapons in the battle, he with impetuous wrath lays low the foemen.

14 When he, yea, he, comes forth the firm-set mountains, and the whole heaven and earth, tremble for terror.
May Nodhas, ever praising the protection of that dear Friend, gain quickly strength heroic.

15 Now unto him of these things hath been given what he who rules alone o'er much, electeth.
Indra hath helped Etaṣa, Soma-presser, contending in the race of steeds with Sûrya.

16 Thus to thee, Indra, yoker of Bay Coursers, the Gotamas have brought their prayers to please thee.
Bestow upon them thought, decked with all beauty. May he, enriched with prayer, come soon and early.

HYMN LXII. Indra.

LIKE Angiras a gladdening laud we ponder to him who loveth song, exceeding mighty.
Let us sing glory to the far-famed Hero who must be praised with fair hymns by the singer.

2 Unto the great bring ye great adoration, a chant with praise to him exceeding mighty,
Through whom our sires, Angirases, singing praises and knowing well the places, found the cattle.

---

11 *Turvîti:* Sâyaṇa says that this Ṛishi had been immersed in water, and that Indra brought him to dry land.

14 *Nodhas;* the Ṛishi or seer of the hymn.

15 Praises and sacrifice have been offered to Indra. He himself possesses everything else. Such praises and sacrifice led Indra to help Etaṣa, his worshipper, in his rivalry of Sûrya and his horses. See II. 19. 5, note.

16 The hymn ends with the refrain that concludes also Hymns I. 58 and 60.

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1 *Like Angiras:* after the manner of Angiras, one of the first institutors of religious ceremonies.

2 *Found the cattle:* the rain-clouds, or the rays of light which follow the effusion of rain.

3 When Indra and the Angirases desired it, Saramâ found provision for her offspring.
Bṛihaspati cleft the mountain, found the cattle: the heroes shouted with the kine in triumph.

4 Mid shout, loud shout, and roar, with the Navagvas, seven singers, hast thou, heavenly, rent the mountain;
Thou with the speeders, with Daṣagvas, Indra, Ṣakra! hast rent with thunder flaming Vala.

5 Praised by Angirases, thou, foe-destroyer, hast, with the Dawn, Sun, rays, dispelled the darkness.
Thou Indra, hast spread out the earth's high ridges, and firmly fixed the region under heaven.

6 This is the deed most worthy of all honour, the fairest marvel of the Wonder-Worker,
That, nigh where heaven bends down, he made four rivers flow full with waves that carry down sweet water.

7 Unwearied, won with lauding hymns, he parted of old the ancient Pair, united ever.
In highest sky, like Bhaga, he the doer of marvels set both Dames and earth and heaven.

8 Still born afresh, young Dames, each in her manner, unlike in hue, the Pair in alternation
Round heaven and earth from ancient time have travelled, Night with her dark limbs, Dawn with limbs of splendour.

---

3 *Saramâ found provision for her offspring:* Saramâ, the hound of Indra and mother of the two dogs called after their mother Sârameyas who are the watchdogs of Yama the God of the Dead, is said to have pursued and recovered the cows stolen by the Paṇis; which has been supposed to mean that Saramâ is the Dawn who recovers the rays of the Sun that have been carried away by night. The legend says that Saramâ agreed to go in search of the stolen cattle on condition that the milk of the cows should be given to her young ones. Ludwig is of opinion that the word 'offspring' in the text refers not to Saramâ's young ones, but to the descendants of the Angirases. Cf. I. 72. 8.

Bṛihaspati cleft the mountain: Bṛihaspati or Brahamaṇaspati is the Lord of prayer. 'It is, therefore,' as Professor Roth observes, 'brahma, prayer, with which the God breaks open the hiding-place of the enemy. Prayer pierces through to the object of its desire, and attains it.'

4 The *seven singers* are probably the Angirases themselves; the *Navagvas* and *Daṣagvas* are [illegible] or their priestly allies. They are called *speeders* as hastily [illegible]ck of the stolen cows. *Vala* is the fiend who keeps the cows imprisoned.

6 *Nigh where heaven bends down:* flowing away to the distant horizon. The *four rivers* are not specified by Sâyaṇa, who merely says they are the Ganges and others.

7 *The ancient Pair:* Heaven and Earth. *Bhaga* is here the Supreme God. *Both Dames:* Night and Morning.

9 Rich in good actions, skilled in operation, the Son with might maintains his perfect friendship.
Thou in the raw cows, black of hue or ruddy, storest the ripe milk glossy white in colour.

10 Their paths, of old connected, rest uninjured; they with great might preserve the immortal statutes.
For many thousand holy works the Sisters wait on the haughty Lord like wives and matrons.

11 Thoughts ancient, seeking wealth, with adoration, with newest lauds have sped to thee, O Mighty.
As yearning wives cleave to their yearning husband, so cleave our hymns to thee, O Lord most potent.

12 Strong God, the riches which thy hands have holden from days of old have perished not nor wasted.
Splendid art thou, O Indra, wise, unbending: strengthen us with thy might, O Lord of Power.

13 O mighty Indra, Gotama's son Nodhas hath fashioned this new prayer to thee Eternal,
Sure leader, yoker of the Tawny Coursers. May he, enriched with prayer, come soon and early.

HYMN LXIII. Indra.

THOU art the Mighty One; when born, O Indra, with power thou terrifiedst earth and heaven;
When, in their fear of thee, all firm-set mountains and monstrous creatures shook like dust before thee.

2 When thy two wandering Bays thou dravest hither, thy praiser laid within thine arms the thunder,
Wherewith, O Much-invoked, in will resistless, thou smitest foemen down and many a castle.

---

9 *The Son with might*: Sâyaṇa takes *ṣávasā*, 'with might,' in the sense of the genitive *ṣávasaḥ*, and explains: the Son of Might, that is the exceedingly strong one. But this seems forced. *The Son* is Indra.

Thou in the raw cows: the cows are called raw, as contrasted with the warm milk matured or cooked in their udders. The colour of the milk is also contrasted with that of the cows, as in the German child's ditty quoted by Zimmer: 'O sage mir, wie geht es zu, gibt weisse Milch die rothe Kuh.'

10 *Their paths*: the courses of Night and Morning

The Sisters: a frequently occurring appellation of the fingers as employed in acts of worship. *The haughty Lord*: Indra.

---

2 *Thy praiser*: the praises of the worshipper strengthen Indra, and urge him to the performance of glorious exploits.

3 Faithful art thou, these thou defiest, Indra; thou art the Ṛibhus' Lord, heroic, victor.
Thou, by his side, for young and glorious Kutsa, with steed and car in battle slewest Sushṇa.

4 That, as a friend, thou furtheredst, O Indra, when, Thunderer, strong in act, thou crushedst Vṛitra;
When, Hero, thou, great-souled, with easy conquest didst rend the Dasyus in their distant dwelling.

5 This doest thou, and art not harmed, O Indra, e'en in the anger of the strongest mortal.
Lay thou the race-course open for our horses: as with a club, slay, Thunder-armed! our foemen.

6 Hence men invoke thee, Indra, in the tumult of battle, in the light-bestowing conflict.
This aid of thine, O Godlike One, was ever to be implored in deeds of might in combat.

7 Warring for Purukutsa thou, O Indra, Thunder-armed! brakest down the seven castles;
Easily, for Sudâs, like grass didst rend them, and out of need, King, broughtest gain to Pûru.

8 O Indra, God who movest round about us, feed us with varied food plenteous as water—
Food wherewithal, O Hero, thou bestowest vigour itself to flow to us for ever.

9 Prayers have been made by Gotamas, O Indra, addressed to thee, with laud for thy Bay Horses.
Bring us in noble shape abundant riches. May he, enriched with prayer, come soon and early.

HYMN LXIV.

Maruts.

BRING for the manly host, wise and majestical, O Nodhas, for the Maruts bring thou a pure gift.
I deck my songs as one deft-handed, wise in mind prepares the water that hath power in solemn rites.

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3 *The Ṛibhus' Lord:* Chief over the three semi-divine beings who by their good works raised themselves to immortality and godhead. See I. 20.

Kutsa: has been mentioned before as protected by Indra. See I. 33. 14; 51. 6.

4 *Dasyus:* hostile demons, or perhaps savage tribes.

7 *Purukutsa:* a favourite of Indra and of the Asvins. See I. 112. 7; 174. 2; IV. 42. 8, note. *Sudâs* (See I. 47. 6) and *Pûru* are kings or chiefs of clans.

8 *Who movest round about us: parijman,* circumambient, is an epithet applied to the Sun also, and to the chariot of the Asvins.

9 *With laud for thy Bay Horses:* this is clearly the sense of the words as they stand. Sâyaṇa explains 'with reverence to thee connected with thy bay horses.'

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1 *O Nodhas:* the Ṛishi or seer of the hymn addresses this line to himself.

2 They spring to birth, the lofty Ones, the Bulls of Heaven, divine, the youths of Rudra, free from spot and stain;
The purifiers, shining brightly even as suns, awful of form like giants, scattering rain-drops down.

3 Young Rudras, demon-slayers, never growing old, they have waxed, even as mountains, irresistible.
They make all beings tremble with their mighty strength, even the very strongest, both of earth and heaven.

4 With glittering ornaments they deck them forth for show; for beauty on their breasts they bind their chains of gold.
The lances on their shoulders pound to pieces; they were born together, of themselves, the Men of Heaven.

5 Loud roarers, giving strength, devourers of the foe, they make the winds, they make the lightnings with their powers.
The restless shakers drain the udders of the sky, and ever wandering round fill the earth full with milk.

6 The bounteous Maruts with the fatness-dropping milk fill full the waters which avail in solemn rites.
They lead, as 'twere, the Strong Horse forth, that it may rain: they milk the thundering, the never-failing spring.

7 Mighty, with wondrous power and marvellously bright, self-strong like mountains, ye glide swiftly on your way.
Like the wild elephants ye eat the forests up when ye assume your strength among the bright red flames.

8 Exceeding wise they roar like lions mightily, they, all-possessing, are beauteous as antelopes;
Stirring the darkness with lances and spotted deer, combined as priests, with serpents' fury through their might.

9 Heroes who march in companies, befriending man, with serpents' ire through strength, ye greet the earth and heaven.
Upon the seats, O Maruts, of your chariots, upon the cars stands lightning visible as light.

---

2 *The Bulls of Heaven*: or of Dyu or Dyaus.

3 *Young Rudras:* the Maruts, or Storm-Gods, are the sons of Rudra.
Demon-slayers: slayers of the clouds that give no rain.

4 *The lances,* as well as their other bright ornaments, are the lightning-flashes.

5 *The udders of the sky;* the full clouds. *The milk,* is the sweet fertilizing rain.

6 *The Strong Horse:* is the rain cloud, which in the same line is called a spring or well.

8 *Combined as priests:* the music of wind and storm being regarded as the Maruts' song of praise. But the meaning of the words thus rendered is not clear. Sâyaṇa, Benfey, and Max Müller give other interpretations.

10 Lords of all riches, dwelling in the home of wealth, endowed with mighty vigour, singers loud of voice,
Heroes, of powers infinite, armed with strong men's rings, the archers, they have laid the arrow on their arms.

11 They who with golden fellies make the rain increase drive forward the big clouds like wanderers on the way.
Self-moving, brisk, unwearied, they o'erthrow the firm; the Maruts with bright lances make all things to reel.

12 The progeny of Rudra we invoke with prayer, the brisk, the bright, the worshipful, the active Ones.
To the strong band of Maruts cleave for happiness, the chasers of the sky, impetuous, vigorous.

13 Maruts, the man whom ye have guarded with your help, he verily in strength surpasseth all mankind.
Spoil with his steeds he gaineth, treasure with his men; he winneth honourable strength and prospereth.

14 O Maruts, to the worshippers give glorious strength invincible in battle, brilliant, bringing wealth,
Praiseworthy, known to all men. May we foster well, during a hundred winters, son and progeny.

15 Will ye then, O ye Maruts, grant us riches, durable, rich in men, defying onslaught,
A hundred, thousandfold, ever increasing? May he, enriched with prayer, come soon and early.

---

10 *Armed with strong men's rings:* the meaning of *vṛishakhâdayaḥ* is uncertain; but the *khâdi* seems to have been a ring worn on the arm and foot. It may also have been used as a weapon, as the sharp-edged quoits are used by the Sikhs. *Vṛishan* as Professor Max Müller observes, 'conveys the meaning of strong, though possibly with the implied idea of rain-producing, fertilizing.'

12 *The worshipful:* the meaning of *vanînam* is uncertain. Wilson, after Sâyaṇa, translates it by 'water-shedding,' *vana* being said to mean water. Ludwig suggests 'dwelling in the woods,' instead of 'fighting' which he gives in his translation. 'Worshipful' is Professor Max Müller's suggestion, and I adopt it for the present.

15 *Enriched with prayer:* either, generally, invoked by many worshippers, or rich through the hymn just recited. This last hemistich is the usual refrain of the hymns ascribed to Nodhas.

I have generally followed Professor Max Müller in his translation of this hymn. See his *Vedic Hymns*, Part I.

HYMN LXV.

Agni.

ONE-MINDED, wise, they tracked thee like a thief lurking in dark cave with a stolen cow;
Thee claiming worship, bearing it to Gods: there nigh to thee sate all the Holy Ones.

2 The Gods approached the ways of holy Law; there was a gathering vast as heaven itself.
The waters feed with praise the growing Babe, born nobly in the womb, the seat of Law.

3 Like grateful food, like some wide dwelling-place, like a fruit-bearing hill, a wholesome stream;
Like a steed urged to run in swift career, rushing like Sindhu, who may check his course?

4 Kin as a brother to his sister floods, he eats the woods as a King eats the rich.
When through the forest, urged by wind, he spreads, verily Agni shears the hair of earth.

5 Like a swan sitting in the floods he pants; wisest in mind mid men he wakes at morn.
A Sage like Soma, sprung from Law, he grew like some young creature, mighty, shining far.

HYMN LXVI.

Agni.

LIKE the Sun's glance, like wealth of varied sort, like breath which is the life, like one's own son,
Like a swift bird, a cow who yields her milk, pure and refulgent to the wood he speeds.

This and the eight following hymns are ascribed to the Ṛishi Parâṣara, son of Ṣakti the son of Vaṣishṭha. They are generally difficult, and not seldom unintelligible.

1 *They tracked thee:* the Gods followed Agni who had fled away, carrying with him the sacrifice as a thief carries off a cow. The *dark cave* is the depth of the waters in which Agni hid himself.

2 *The seat of Law:* the place of sacrifice, the law ordained for ever.

3 *Sindhu:* the Indus, or any great river.

4 *As a King eats the rich:* supports his state by levying contributions from the wealthy.

The hair of earth: grass and shrubs, which forest-fires destroy.

5 *He pants:* after his rapid flight to the waters in which he hid himself.

He wakes at morn: at the time of the early morning sacrifice.

A Sage like Soma: like the deified Soma. 'As Soma creates or causes useful plants to grow, so Agni creates, or extracts from them, their nutritive faculty.'—Wilson (from Sâyaṇa).

2 He offers safety like a pleasant home, like ripened corn, the Conqueror of men.
Like a Seer lauding, famed among the folk; like a steed friendly he vouchsafes us power.

3 With flame insatiate, like eternal might; caring for each one like a dame at home;
Bright when he shines forth, whitish mid the folk, like a car, gold-decked, thundering to the fight.

4 He strikes with terror like a dart shot forth, e'en like an archer's arrow tipped with flame;
Master of present and of future life, the maidens' lover and the matrons' Lord.

5 To him lead all your ways: may we attain the kindled God as cows their home at eve.
He drives the flames below as floods their swell: the rays rise up to the fair place of heaven.

HYMN LXVII. Agni.

Victorious in the wood, Friend among men, ever he claims obedience as a King.
Gracious like peace, blessing like mental power, Priest was he, offering-bearer, full of thought.

2 He, bearing in his hand all manly might, crouched in the cavern, struck the Gods with fear.
Men filled with understanding find him there, when they have sung prayers formed within their heart.

3 He, like the Unborn, holds the broad earth up, and with effective utterance fixed the sky.
O Agni, guard the spots which cattle love: thou, life of all, hast gone from lair to lair.

---

2 *Like a steed:* like a war-horse who helps to win spoil in battle.

4 *The maidens' lover:* the offering to Agni being an essential part of the marriage-service.

The matrons' Lord: children being especially the gift of Agni, in whose worship the wife of the sacrificer bears an important part. I have not attempted to imitate the rhythm of the original, and have contented myself with preserving the same number of syllables in each line.

---

1 *Victorious in the wood:* subduing the fuel and burning it to ashes.

2 *Crouched in the cavern:* concealed in the dark depth of the waters. See I. 65. 1.

3 *The Unborn:* the Sun; regarded as the Supreme God.

The spots which cattle love: as thou knowest by experience how pleasant it is to find a safe place of refuge, do not burn up the places where the cattle find refuge and food.

4 Whoso hath known him dwelling in his lair, and hath approached the stream of holy Law,—
They who release him, paying sacred rites,—truly to such doth he announce great wealth.

5 He who grows mightily in herbs, within each fruitful mother and each babe she bears,
Wise, life of all men, in the waters' home,—for him have sages built as 'twere a seat.

HYMN LXVIII. Agni.

COMMINGLING, restless, he ascends the sky, unveiling nights and all that stands or moves,
As he the sole God is preëminent in greatness among all these other Gods.

2 All men are joyful in thy power, O God, that living from the dry wood thou art born.
All truly share thy Godhead while they keep, in their accustomed ways, eternal Law.

3 Strong is the thought of Law, the Law's behest; all works have they performed; he quickens all.
Whoso will bring oblation, gifts to thee, to him, bethinking thee, vouchsafe thou wealth.

4 Seated as Priest with Manu's progeny, of all these treasures he alone is Lord.
Men yearn for children to prolong their line, and are not disappointed in their hope.

5 Eagerly they who hear his word fulfil his wish as sons obey their sire's behest.
He, rich in food, unbars his wealth like doors: he, the House-Friend, hath decked heaven's vault with stars.

---

4 *The stream of holy Law:* or as Sâyaṇa explains, the supporter of the truth or of sacrifice, that is, Agni.

They who release him: free him, by attrition, from the fire-sticks.

---

1 *Commingling:* Agni, devouring and fusing together with his flames and smoke the elements of the oblations which he bears to the Gods.

3 I can make nothing of the first hemistich. Wilson, after Sâyaṇa, paraphrases: 'Praises are addressed to him who has repaired (to the solemnity); oblations are offered to him who has gone (to the sacrifice); in him is all sustenance; (and to him) have all (devout persons) performed (the customary) rites.'

4 *Manu's progeny:* all Âryan men.

Men yearn for children: men have children at their desire, as the reward of their faithful worship of Agni.

He, the House-Friend: he, Agni, who is the friend and guardian of every house in his character of the household fire, as the Sun, the Creator, the Supreme God, made the heaven and adorned it with stars.

HYMN LXIX.

Agni.

Bright, splendid, like Dawn's lover, he hath filled the two joined worlds as with the light of heaven.
When born, with might thou hast encompassed them: Father of Gods, and yet their Son wast thou.

2 Agni, the Sage, the humble, who discerns like the cow's udder, the sweet taste of food,
Like a bliss-giver to be drawn to men, sits gracious in the middle of the house.

3 Born in the dwelling like a lovely son, pleased, like a strong steed, he bears on the folk.
What time the men and I, with heroes, call, may Agni then gain all through Godlike power.

4 None breaks these holy laws of thine when thou hast granted audience *to these chieftains here.*
This is thy boast, thou smotest with thy peers, and joined with heroes dravest off disgrace.

5 Like the Dawn's lover, spreading light, well-known as hued like morn, may he remember me.
They, bearing of themselves, unbar the doors: they all ascend to the fair place of heaven.

HYMN LXX.

Agni.

May we, the pious, win much food by prayer, may Agni with fair light pervade each act,—
He the observer of the heavenly laws of Gods, and of the race of mortal man.

---

1 *Like Dawn's lover:* both the Sun and Agni are called the lovers of Ushas or Dawn. Agni is so called from his making his appearance as sacrificial fire at the earliest break of day.

The two joined worlds: earth and heaven coupled into a single dual conception.

2 *Like the cow's udder:* Agni discerns and selects the sweet savours of oblations in the same manner as the udder of a cow selects and assimilates the sweet juices of grass and herbs for the production of milk.

3 The meaning of the second hemistich is not clear. Wilson, after Sâyaṇa, renders it: 'Whatever (divine) beings I may, along with other men, invoke (to the ceremony) thou, Agni, assumest all (their) celestial natures.'

5 *They, bearing of themselves:* either, his rays bearing up the oblation of their own accord, or the steeds who freely draw the chariot of Dawn.

---

1 *Pervade each act:* be present and regulate all our acts of worship; or the meaning may be 'attain each gift,' receive every oblation that we offer.

2 He who is germ of waters, germ of woods, germ of all things that move not and that move,—
To him even in the rock and in the house: Immortal One, he cares for all mankind.
3 Agni is Lord of riches for the man who serves him readily with sacred songs.
Protect these beings thou with careful thought, knowing the races both of Gods and men.
4 Whom many dawns and nights, unlike, make strong, whom, born in Law, all things that move and stand,—
He hath been won, Herald who sits in light, making effectual all our holy works.
5 Thou settest value on our cows and woods: all shall bring tribute to us, to the light.
Men have served thee in many and sundry spots, parting, as 'twere, an aged father's wealth.
6 Like a brave archer, like one skilled and bold, a fierce avenger, so he shines in fight.

HXMN LXXI. Agni.

Loving the loving One, as wives their husband, the sisters of one home have urged him forward,
Bright-coloured, even as the cows love morning, dark, breaking forth to view, and redly beaming.
2 Our sires with lauds burst e'en the firm-set fortress, yea, the Angirases, with roar, the mountain.
They made for us a way to reach high heaven, they found us day, light, day's sign, beams of morning
3 They stablished order, made his service fruitful; then parting them among the longing faithful,
Not thirsting after aught, they come, most active, while with sweet food the race of Gods they strengthen.

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2 *To him even in the rock:* I can make nothing out of this. Wilson, after Sâyaṇa, paraphrases: '(They offer oblations) on the mountain, or in the mansion, to that Agni;' but this cannot be the meaning. Ludwig suggests an alteration of the text, so that the meaning would be, 'even within the stone is his dwelling.'

5 'Agni, confer excellence upon our valued cattle; and may all men bring us acceptable tribute.'—Wilson.

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1 *The loving One,:* Agni. *The sisters of one home:* the fingers that serve him by kindling the fire, etc. *The cows:* the clouds brightened by the approach of Dawn.

2 The priestly Angirases, the earliest institutors of religious worship, caused by prayer and praise the mountain-like cloud, that held the rain imprisoned, to be opened.

3 *His service:* the worship of Agni.

4 Since Mâtarişvan, far-diffused, hath stirred him, and he in every house grown bright and noble,
He, Bhṛigu-like, hath gone as his companion, as on commission to a greater Sovran.

5 When man poured juice to Heaven, the mighty Father, he knew and freed himself from close embracement
The archer boldly shot at him his arrow, and the God threw his splendour on his Daughter.

6 Whoso hath flames for thee within his dwelling, or brings the worship which thou lovest daily,
Do thou of double might increase his substance: may he whom thou incitest meet with riches.

7 All sacrificial viands wait on Agni as the Seven mighty Rivers seek the ocean.
Not by our brethren was our food discovered: find with the Gods care for us, thou who knowest.

8 When light hath filled the Lord of men for increase, straight from the heaven descends the limpid moisture.
Agni hath brought to light and filled with spirit the youthful host blameless and well providing.

9 He who like thought goes swiftly on his journey, the Sun, alone is ever Lord of riches.
The Kings with fair hands, Varuṇa and Mitra, protect the precious nectar in our cattle.

10 O Agni, break not our ancestral friendship, Sage as thou art, endowed with deepest knowledge.
Old age, like gathering cloud, impairs the body: before that evil be come nigh protect me.

---

4 *Mâtariṣvan:* the divine or semi-divine being who brought Agni to Bhṛigu.

5 This verse is very obscure. The meaning of the first hemistich seems to be that when oblations were offered to Dyaus or Heaven Agni shone forth freed from encompassing night. Who the archer is, whether Mâtarişvan or Agni, is uncertain, nor is it clear at whom the arrow was shot. *The God* may be Dyaus, and *his Daughter* may be Ushas or Dawn.

7 *The Seven mighty Rivers:* see I. 32. 12.

Not by our brethren: we do not look to our kinsmen for food, but depend upon Agni and the other Gods.

8 *The Lord of men:* according to Sâyaṇa, the sacrificer. Perhaps Indra is meant, who comes attended by *the youthful host* of Maruts.

HYMN LXXII.

Agni.

THOUGH holding many gifts for men, he humbleth the higher powers of each wise ordainer.
Agni is now the treasure-lord of treasures, for ever granting all immortal bounties.

2 The Gods infallible all searching found not him, the dear Babe who still is round about us.
Worn weary, following his track, devoted, they reached the lovely highest home of Agni.

3 Because with holy oil the pure Ones, Agni, served thee the very pure three autumn seasons,
Therefore they won them holy names for worship, and nobly born they dignified their bodies.

4 Making them known to spacious earth and heaven, the holy Ones revealed the powers of Rudra.
The mortal band, discerning in the distance, found Agni standing in the loftiest station.

5 Nigh they approached, one-minded, with their spouses, kneeling to him adorable paid worship.
Friend finding in his own friend's eye protection, they made their own the bodies which they chastened.

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1 Wilson, after Sâyaṇa, translates: 'Agni......appropriates the prayers addressed to the eternal creator.' The meaning appears to be that although Agni bestows many good gifts on men, his flames are at times terribly destructive.

2 The flight of Agni and his pursuit by the Gods have been mentioned before (I. 65. 1). The idea here is, as Ludwig observes, that the Gods did not really find Agni—visible thou he be in his earthly form—until they attained to the true philosophical knowledge of the Deity as he is.

3 *The pure Ones:* 'The text has only *śûchayaḥ*, the pure: the Scholiast supplies *Maruts*, for whom, it is said, seven platters are placed at the Agnichayana ceremony: and they are severally invoked by the appellations Îdṛis, Anyâdṛiṣ, Tâdris, Pratidṛiṣ, Mitaḥ, Sammitaḥ, and others. In consequence of this participation, with Agni, of sacrificial offerings, they exchanged their perishable, for immortal, bodies, and obtained heaven. The Maruts are, therefore, like the Ṛibhus, deified mortals.' Wilson.

Three autumn seasons: during three years. Ludwig observes that the period of three years in connexion with religious vows or ceremonies is mentioned elsewhere also.

4 *The powers of Rudra:* Rudra here is a name of Agni.

The mortal band: the Maruts, so called as not having been originally immortal.

6 Soon as the holy beings had discovered the thrice-seven mystic things contained within thee,
With these, one-minded, they preserve the Amrit: guard thou the life of all their plants and cattle.

7 Thou, Agni, knower of men's works, hast sent us good food in constant course for our subsistence:
Thou deeply skilled in paths of Gods becamest an envoy never wearied, offering-bearer.

8 Knowing the Law, the seven strong floods from heaven, full of good thought, discerned the doors of riches.
Saramâ found the cattle's firm-built prison, whereby the race of man is still supported.

9 They who approached all noble operations making a path that leads to life immortal,
To be the Bird's support, the spacious mother, Aditi, and her great Sons stood in power.

10 When Gods immortal made both eyes of heaven, they gave to him the gift of beauteous glory.
Now they flow forth like rivers set in motion: they knew the Red Steeds coming down, O Agni.

HYMN LXXIII. Agni.

He who gives food, like patrimonial riches, and guides aright like some wise man's instruction,
Loved like a guest who lies in pleasant lodging,—may he, as Priest, prosper his servant's dwelling.

2 He who like Savitar the God, true-minded, protecteth with his power all acts of vigour,
Truthful, like splendour, glorified by many, like breath joy-giving,—all must strive to win him.

3 He who on earth dwells like a king surrounded by faithful friends, like a God all-sustaining,
Like heroes who preside, who sit in safety: like as a blameless dame dear to her husband.

---

6 *The thrice-seven mystic things:* the secret or mysterious rites by which heaven is to be obtained; offerings of various kinds, food, clarified butter, Soma juice etc., arranged in three classes of seven. All these offerings require fire, and so are contained in Agni.

They preserve the Amrit: the nectar or drink of the Gods; by the performance of these sacrifices they secure the fall of rain in due season.

8 *Saramâ found the cattle's firm-built prison:* see I. 62. 3.

9 *To be the Bird's support:* the Bird is the Sun. *Aditi* is infinite Nature, and *her great Sons* are the Âdityas.

10 *Both eyes of heaven:* the Sun and Moon. *The Red Steeds:* the Sun's rays.

4 Thee, such, in settlements secure, O Agni, our men serve ever kindled in each dwelling.
On him have they laid splendour in abundance: dear to all men, bearer be he of riches.

5 May thy rich worshippers win food, O Agni, and princes gain long life who bring oblation.
May we get booty from our foe in battle, presenting to the Gods their share for glory.

6 The cows of holy law, sent us by Heaven, have swelled with laden udders, loudly lowing;
Soliciting his favour, from a distance the rivers to the rock have flowed together.

7 Agni, with thee, soliciting thy favour, the holy Ones have gained glory in heaven.
They made the Night and Dawn of different colours, and set the black and purple hues together.

8 May we and those who worship be the mortals whom thou, O Agni, leadest on to riches.
Thou hast filled earth and heaven and air's mid-region, and followest the whole world like a shadow.

9 Aided by thee, O Agni, may we conquer steeds with steeds, men with men, heroes with heroes,
Lords of the wealth transmitted by our fathers: and may our princes live a hundred winters.

10 May these our hymns of praise, Agni, Ordainer, be pleasant to thee in thy heart and spirit.
May we have power to hold thy steeds of riches, laying on thee the God-sent gift of glory.

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6 *The cows of holy law:* the cows whose milk is used in the various sacrifices offered in accordance with the eternal ordinance.

The rivers: the water used in sacrifice which flows or is brought to *the rock* or stone with which the Soma juice is expressed.

7 Through Agni's favour *the holy Ones*, the immortal Gods, receive the oblations which strengthen them for the performance of the great deeds which bring them glory.

8 *Like a shadow:* averting distress, as the shade of a great rock or tree wards off the oppressive heat of the sun.

9 *May our princes:* may the wealthy men who institute our sacrifices live to the greatest age usually allotted to man.

10 *To hold thy steeds of riches:* to retain by us thy horses which bring wealth, that is, continue to receive and keep the riches which thou sendest.

HYMN LXXIV.

Agni.

As forth to sacrifice we go, a hymn to Agni let us say,
Who hears us even when afar;

2 Who, from of old, in carnage, when the people gathered, hath preserved
His household for the worshipper.

3 And let men say, Agni is born, e'en he who slayeth Vṛitra, he
Who winneth wealth in every fight.

4 Him in whose house an envoy thou lovest to taste his offered gifts,
And strengthenest his sacrifice,

5 Him, Angiras, thou Son of Strength, all men call happy in his God,
His offerings, and his sacred grass.

6 Hitherward shalt thou bring these Gods to our laudation and to taste
These offered gifts, fair-shining One.

7 When, Agni, on thine embassage thou goest not a sound is heard of steed or straining of thy car.

8 Aided by thee uninjured, strong, one after other, goes he forth:
Agni, the offerer forward steps.

9 And splendid strength, heroic, high, Agni, thou grantest from the Gods,
Thou God, to him who offers gifts.

HYMN LXXV.

Agni.

Accept our loudest-sounding hymn, food most delightful to the Gods,
Pouring our offerings in thy mouth.

2 Now, Agni, will we say to thee, O wisest and best Angiras,
Our precious, much-availing prayer.

3 Who, Agni, is thy kin, of men? who is thy worthy worshipper?
On whom dependent? who art thou?

4 The kinsman, Agni, of mankind, their well-belovèd Friend art thou,
A Friend whom friends may supplicate.

5 Bring to us Mitra, Varuṇa, bring the Gods to mighty sacrifice.
Bring them, O Agni, to thine home.

This Hymn and the nineteen following are ascribed to the Ṛishi Gotama, son of Rahûgaṇa.

3 *Who slayeth Vṛitra*: Agni may here be identified with Indra.

5 *Angiras*: a name of Agni. See I. 1. 6.

HYMN LXXVI.

Agni.

How may the mind draw nigh to please thee, Agni? What hymn of praise shall bring us greatest blessing?
Or who hath gained thy power by sacrifices? or with what mind shall we bring thee oblations?

2 Come hither, Agni; sit thee down as Hotar; be thou who never wast deceived our leader.
May Heaven and Earth, the all-pervading, love thee: worship the Gods to win for us their favour.

3 Burn thou up all the Râkshasas, O Agni; ward thou off curses from our sacrifices.
Bring hither with his Bays the Lord of Soma: here is glad welcome for the Bounteous Giver.

4 Thou Priest with lip and voice that bring us children hast been invoked. Here with the Gods be seated.
Thine is the task of Cleanser and Presenter: waken us, Wealth-bestower and Producer.

5 As with oblations of the priestly Manus thou worshippedst the Gods, a Sage with sages,
So now, O truthfullest Invoker, Agni, worship this day with joy-bestowing ladle.

HYMN LXXVII.

Agni.

How shall we pay oblation unto Agni? What hymn, God-loved, is said to him refulgent?
Who, deathless, true to Law, mid men a herald, bringeth the Gods as best of sacrificers?

2 Bring him with reverence hither, most propitious in sacrifices, true to Law, the herald;
For Agni, when he seeks the Gods for mortals, knows them full well and worships them in spirit.

---

3 *The Lord of Soma:* Indra.

4 Agni, the priest or bearer of oblations, has been invoked with a hymn which will bring the blessing of children.

The Cleanser (Potar) and *the Presenter* or Invoker (Hotar) are two of the sixteen officiating priests.

5 *Manus:* another form of the word Manu, Man, the great forefather of men.

With joy-bestowing ladle: with the sacrificial ladle used in pouring the holy oil or clarified butter into the fire, an offering especially pleasing to the Gods.

3 For he is mental power, a man, and perfect; he is the bringer, friend-like, of the wondrous.
The pious Âryan tribes at sacrifices address them first to him who doeth marvels.

4 May Agni, foe-destroyer, manliest Hero, accept with love our hymns and our devotion.
So may the liberal lords whose strength is strongest, urged by their riches, stir our thoughts with vigour.

5 Thus Agni Jâtavedas, true to Order, hath by the priestly Gotamas been lauded.
May he augment in them splendour and vigour: observant, as he lists, he gathers increase.

HYMN LXXVIII.

Agni.

O Jâtavedas, keen and swift, we Gotamas with sacred song exalt thee for thy glories' sake.

2 Thee, as thou art, desiring wealth Gotama worships with his song:
We laud thee for thy glories' sake.

3 As such, like Angiras we call on thee best winner of the spoil:
We laud the for thy glories' sake.

4 Thee, best of Vṛitra-slayers, thee who shakest off our Dasyu foes;
We laud thee for thy glories' sake.

5 A pleasant song to Agni we, sons of Rahûgaṇa, have sung:
We laud thee for thy glories' sake.

HYMN LXXIX.

Agni.

He in mid-air's expanse hath golden tresses; a raging serpent, like the rushing tempest:
Purely refulgent, knowing well the morning; like honourable dames, true, active workers.

---

3 *The wondrous:* extraordinary wealth.

4 *Liberal lords:* wealthy patrons whose gifts will encourage and strengthen the devotions of the priests:

3 *Like Angiras:* after the manner of Angiras, one of the earliest performers of sacrifice.

4 *Best of Vṛitra-slayers:* here again Agni is identified with Indra.

1 Agni is here spoken of in his three forms, the golden-haired Sun, the serpentine lightning, and the household fire for religious purposes and ordinary use. He is said to know the morning as being re-kindled for sacrifice at daybreak, and is compared to an active matron on account of his employment fo domestic purposes.

2 Thy well-winged flashes strengthen in their manner, when the black Bull hath bellowed round about us.
With drops that bless and seem to smile he cometh: the waters fall, the clouds utter their thunder.

3 When he comes streaming with the milk of worship, conducting by directest paths of Order,
Aryaman, Mitra, Varuṇa, Parijman fill the hide full where lies the nether press-stone.

4 O Agni, thou who art the Lord of wealth in kine, thou Son of Strength,
Vouchsafe to us, O Jâtavedas, high renown.

5 He, Agni, kindled, good and wise, must be exalted in our song:
Shine, thou of many forms, shine radiantly on us.

6 O Agni, shining of thyself by night and when the morning breaks,
Burn, thou whose teeth are sharp, against the Râkshasas.

7 Adorable in all our rites, favour us, Agni, with thine aid,
When the great hymn is chanted forth.

8 Bring to us ever-conquering wealth, wealth, Agni, worthy of our choice,
In all our frays invincible.

9 Give us, O Agni, through thy grace wealth that supporteth all our life,
Thy favour so that we may live.

10 O Gotama, desiring bliss present thy songs composed with care
To Agni of the pointed flames.

11 May the man fall, O Agni, who near or afar assaileth us:
Do thou increase and prosper us.

12 Keen and swift Agni, thousand-eyed, chaseth the Râkshasas afar:
He singeth, herald meet for lauds.

---

2 *The black Bull hath bellowed:* the dark rain-clouds have thundered.

3 *When he comes* to the Gods with *the milk of worship*, the rich sacrificial offering, the Gods send copious rain. *Parijman*, the Wanderer, the circumambient, is in this place the stormy Wind. *The nether press-stone* (which rests upon an ox-hide) is here the earth, the heaven being the upper stone. Wilson, following Sâyaṇa, translates: 'pierce through the (investing) membrane into the womb of the cloud.'

HYMN LXXX.

Indra.

Thus in the Soma, in wild joy the Brahman hath exalted thee:
Thou, mightiest, thunder-armed, hast driven by force the Dragon from the earth, lauding thine own imperial sway.

2 The mighty flowing Soma-draught, brought by the Hawk, hath gladdened thee,
That in thy strength, O Thunderer, thou hast struck down Vṛitra from the floods, lauding thine own imperial sway.

3 Go forward, meet the foe, be bold; thy bolt of thunder is not checked.
Manliness, Indra, is thy might: slay Vṛitra, make the waters thine, lauding thine own imperial sway.

4 Thou smotest Vṛitra from the earth, smotest him, Indra, from the sky.
Let these life-fostering waters flow attended by the Marut host, lauding thine own imperial sway.

5 The wrathful Indra with his bolt of thunder rushing on the foe,
Smote fierce on trembling Vṛitra's back, and loosed the waters free to run, lauding his own imperial sway.

6 With hundred-jointed thunderbolt Indra hath struck him on the back,
And, while rejoicing in the juice, seeketh prosperity for friends, lauding his own imperial sway.

7 Indra, unconquered might is thine, Thunderer, Caster of the Stone;
For thou with thy surpassing power smotest to death the guileful beast, lauding thine own imperial sway.

8 Far over ninety spacious floods thy thunderbolts were cast abroad:
Great, Indra, is thy hero might, and strength is seated in thine arms, lauding thine own imperial sway.

9 Laud him a thousand all at once, shout twenty forth the hymn of praise.
Hundreds have sung aloud to him, to Indra hath the prayer been raised, lauding his own imperial sway.

---

1 *The Dragon:* the great serpent Ahi, one of the demons of drought.

2 *Brought by the Hawk:* the Soma is said to have been brought from heaven by a hawk or falcon. Cf. I. 93 6.

7 *The guileful beast:* the demon Vṛitra.

8 *Ninety spacious floods:* the many waters obstructed by Vṛitra.

10 Indra hath smitten down the power of Vṛitra,—might with stronger might.
This was his manly exploit, he slew Vṛitra and let loose the floods, lauding his own imperial sway.

11 Yea, even this great Pair of Worlds trembled in terror at thy wrath,
When, Indra, Thunderer, Marut-girt, thou slewest Vṛitra in thy strength, lauding thine own imperial sway.

12 But Vṛitra scared not Indra with his shaking or his thunder roar.
On him that iron thunderbolt fell fiercely with its thousand points, lauding his own imperial sway.

13 When with the thunder thou didst make thy dart and Vṛitra meet in war,
Thy might, O Indra, fain to slay the Dragon, was set firm in heaven, lauding thine own imperial sway.

14 When at thy shout, O Thunder-armed, each thing both fixed and moving shook,
E'en Tvashṭar trembled at thy wrath and quaked with fear because of thee, lauding thine own imperial sway.

15 There is not, in our knowledge, one who passeth Indra in his strength:
In him the Deities have stored manliness, insight, power and might, lauding his own imperial sway.

16 Still as of old, whatever rite Atharvan, Manus sire of all,
Dadhyach performed, their prayer and praise united in that Indra meet, lauding his own imperial sway.

HYMN LXXXI. Indra.

The men have lifted Indra up, the Vṛitra-slayer, to joy and strength:
Him, verily, we invocate in battles whether great or small: be he our aid in deeds of might.

2 Thou, Hero, art a warrior, thou art giver of abundant spoil.
Strengthening e'en the feeble, thou aidest the sacrificer, thou givest the offerer ample wealth.

---

16 Atharvan is the priest who first obtained fire and offered Soma and prayers to the Gods. Dadhyach is his son. Manus or Manu is the progenitor of mankind.

The refrain, 'lauding his own imperial sway,' is not always in syntactical connexion with the verse of which it forms the conclusion.

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1 *The men:* the ministering priests who exalt and strengthen with oblations.

3 When war and battles are on foot, booty is laid before the bold.
Yoke thou thy wildly-rushing Bays. Whom wilt thou slay and whom enrich? Do thou, O Indra, make us rich.

4 Mighty through wisdom, as he lists, terrible, he hath waxed in strength.
Lord of Bay Steeds, strong-jawed, sublime, he in joined hands for glory's sake hath grasped his iron thunderbolt.

5 He filled the earthly atmosphere and pressed against the lights in heaven.
None like thee ever hath been born, none, Indra, will be born like thee. Thou hast waxed mighty over all.

6 May he who to the offerer gives the foeman's man-sustaining food,
May Indra lend his aid to us. Deal forth—abundant is thy wealth—that in thy bounty I may share.

7 He, righteous-hearted, at each time of rapture gives us herds of kine.
Gather in both thy hands for us treasures of many hundred sorts. Sharpen thou us, and bring us wealth.

8 Refresh thee, Hero, with the juice outpoured for bounty and for strength.
We know thee Lord of ample store, to thee have sent our hearts' desires: be therefore our Protector thou.

9 These people, Indra, keep for thee all that is worthy of thy choice.
Discover thou, as Lord, the wealth of men who offer up no gifts: bring thou to us this wealth of theirs.

HYMN LXXXII. Indra.

Graciously listen to our songs, Maghavan, be not negligent.
As thou hast made us full of joy and lettest us solicit thee, now, Indra, yoke thy two Bay Steeds.

2 Well have they eaten and rejoiced; the friends have risen and passed away.
The sages luminous in themselves have praised thee with their latest hymn. Now, Indra, yoke thy two Bay Steeds.

3 Maghavan, we will reverence thee who art so fair to look upon.
Thus praised, according to our wish come now with richly laden car. Now, Indra, yoke thy two Bay Steeds.

---

9 *The people:* thy worshippers here.

1 *Maghavan:* Indra, the rich and liberal.

2 *Well have they eaten:* they, meaning the worshippers.

4 He will in very truth ascend the powerful car that finds the kine,
Who thinks upon the well-filled bowl, the Tawny Coursers' harnesser. Now, Indra, yoke thy two Bay Steeds.

5 Let, Lord of Hundred Powers, thy Steeds be harnessed on the right and left.
Therewith in rapture of the juice, draw near to thy belovèd Spouse. Now, Indra, yoke thy two Bay Steeds.

6 With holy prayer I yoke thy long-maned pair of Bays: come hitherward; thou holdest them in both thy hands.
The stirring draughts of juice outpoured have made thee glad: thou, Thunderer, hast rejoiced with Pûshan and thy Spouse.

HYMN LXXXIII. Indra.

INDRA, the mortal man well guarded by thine aid goes foremost in the wealth of horses and of kine.
With amplest wealth thou fillest him, as round about the waters clearly seen afar fill Sindhu full.

2 The heavenly Waters come not nigh the priestly bowl: they but look down and see how far mid-air is spread:
The Deities conduct the pious man to them: like suitors they delight in him who loveth prayer.

3 Praiseworthy blessing hast thou laid upon the pair who with uplifted ladle serve thee, man and wife.
Unchecked he dwells and prospers in thy law: thy power brings blessing to the sacrificer pouring gifts.

4 First the Angirases won themselves vital power, whose fires were kindled through good deeds and sacrifice.
The men together found the Paṇi's hoarded wealth, the cattle, and the wealth in horses and in kine.

5 Atharvan first by sacrifices laid the paths; then, guardian of the Law, sprang up the loving Sun.
Uṣanâ Kâvya straightway hither drove the kine. Let us with offerings honour Yama's deathless birth.

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5 *Thy Spouse:* Indrâṇî. See I. 22. 12.

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3 *Man and wife:* the text has only *mithunâ*, a couple. The word apparently means here the offerer of the sacrifice and his wife, who took part in the ceremony. Sâyaṇa explains it as the grain and the butter of oblation.

4 *The Paṇi:* is the illiberal demon who withholds the rain.

5 *The paths:* for the rising Sun to travel. *Uṣanâ Kâvya* is the name of a celebrated ancient Ṛishi. See I. 51. 10. The meaning of the latter half of the second verse is obscure. Ludwig renders it 'Seek we to win by sacrifice the immortality which has sprung from Yama.' Yama seems here to represent the rising Sun. See Ehni, Der Mythus des Yama, p. 62.

6 When sacred grass is trimmed to aid the auspicious work, or the hymn makes its voice of praise sound to the sky.
Where the stone rings as 'twere a singer skilled in laud,—Indra in truth delights when these come near to him.

HYMN LXXXIV.

Indra.

THE Soma hath been pressed for thee, O Indra; mightiest, bold One, come.
May Indra-vigour fill thee full, as the Sun fills mid-air with rays.

2 His pair of Tawny Coursers bring Indra of unresisted might
Hither to Ṛishis' songs of praise and sacrifice performed by men.

3 Slayer of Vṛitra, mount thy car; thy Bay Steeds have been yoked by prayer.
May, with its voice, the pressing-stone draw thine attention hitherward.

4 This poured libation, Indra, drink, immortal, gladdening, excellent.
Streams of the bright have flowed to thee here at the seat of holy Law.

5 Sing glory now to Indra, say to him your solemn eulogies.
The drops poured forth have made him glad: pay reverence to his might supreme.

6 When, Indra, thou dost yoke thy Steeds, there is no better charioteer:
None hath surpassed thee in thy might, none with good steeds o'ertaken thee.

7 He who alone bestoweth wealth on mortal man who offereth gifts,
The ruler of resistless power, is Indra, sure.

8 When will he trample, like a weed, the man who hath no gift for him?
When, verily, will Indra hear our songs of praise?

9 He who with Soma juice prepared amid the many honours thee,—
Verily Indra gains thereby tremendous might.

---

4 *The bright:* Soma juice. *The seat of holy Law:* the place where sacrifice, ordained by *ṛitá*, or eternal Law, is performed.

10 The juice of Soma thus diffused, sweet to the taste, the bright cows drink,
Who for the sake of splendour close to mighty Indra's side rejoice, good in their own supremacy.

11 Craving his touch the dappled kine mingle the Soma with their milk.
The milch-kine dear to Indra send forth his death-dealing thunderbolt, good in their own supremacy.

12 With veneration, passing wise, honouring his victorious might,
They follow close his many laws to win them due preëminence, good in their own supremacy.

13 With bones of Dadhyach for his arms, Indra, resistless in attack,
Struck nine-and-ninety Vṛitras dead.

14 He, searching for the horse's head, removed among the mountains, found
At Ṣaryaṇâvân what he sought.

15 Then verily they recognized the essential form of Tvashṭar's Bull,
Here in the mansion of the Moon.

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10 *The bright cows:* the pure and glossy milk which absorbs or drinks the Soma juice with which it is mixed, and which is close to, or united with, Indra when offered to and accepted by him in libation.

11 *Send forth:* the cows, that is, their milk, exalt and strengthen Indra, and incite him to battle with the demons. [illegible] f the refrain of this triad (verses 10, 11, 12) is not very clear. [illegible] Sâyaṇa, translates it: 'abiding (in their stalls) expectant of his sovereignty.'

13 *Dadhyach*, or in a later form, Dadhîcha, was a Ṛishi, son of Atharvan, he and his father being regarded as the first founders of sacrifice. He is described as having the head of a horse given to him by the Aṣvins which was afterwards cut off by Indra. With his bones, or, as the legend says, the bones of this horse's head, converted into a thunderbolt, Indra slew the Vṛitras or demons who withheld the rain. The Vedic legend, which was modified and amplified in later times, appears to have been connected in its origin with that of Dadhikrâs, often mentioned in the Veda and described as a kind of divine horse, probably a personification of the morning Sun in his rapid course. Dadhyach may be the old Moon whose bones, when he dies, become the stars with which Indra slays the fiends of darkness.

14 *Mountains:* the morning clouds. *Ṣaryaṇâvân:* said to be a lake and district in Kurukshetra, near the modern Delhi.

15 *Tvashṭar's Bull:* an obscure expression for the Sun. The purport of the verse may be that when, after the rains, the bright moonlight nights came, men recognized the fact that the light was borrowed from the Sun. Wilson, following Sâyaṇa, translates the verse: 'The (solar rays) found, on this occasion the light of Twashṭri, verily, concealed in the mansion of the moving moon.' See Hymns of the Atharva-veda, XX. 41.

16 Who yokes to-day unto the pole of Order the strong and passionate steers of checkless spirit,
With shaft-armed mouths, heart-piercing, health-bestowing?
Long shall he live who richly pays their service.

17 Who fleeth forth? who suffereth? who feareth? Who knoweth Indra present, Indra near us?
Who sendeth benediction on his offspring, his household, wealth and person, and the people?

18 Who with poured oil and offering honours Agni, with ladle worships at appointed seasons?
To whom do the Gods bring oblation quickly? What offerer, God-favoured, knows him throughly?

19 Thou as a God, O Mightiest, verily blessest mortal man.
O Maghavan, there is no comforter but thou: Indra, I speak my words to thee.

20 Let not thy bounteous gifts, let not thy saving help fail us, good Lord, at any time;
And measure out to us, thou lover of mankind, all riches hitherward from men.

HYMN LXXXV. Maruts.

THEY who are glancing forth, like women, on their way, doers of mighty deeds, swift racers, Rudra's Sons,
The Maruts have made heaven and earth increase and grow: in sacrifices they delight, the strong and wild.

2 Grown to their perfect strength greatness have they attained; the Rudras have established their abode in heaven.
Singing their song of praise and generating might, they have put glory on, the Sons whom Pṛiṣni bare.

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16 *The strong and passionate steers:* the zealous and indefatigable priests, who are yoked to the chariot-pole of Order or employed in the performance of sacrifice ordained by eternal Law. The words of the priests are the arrows with which their mouths are armed.

17 The answer to these questions is, the priests, who represent the feelings of the man who institutes the sacrifice.

18 The second line of this verse is rendered by Wilson, following Sâyaṇa: 'To whom do t[illegible] ing (the wealth) that has been called for?' This would be [illegible]; but *hómu* (oblation) can hardly bear the interpretation thus forced upon it.

1 *Rudra's Sons:* the Maruts, or Storm-Gods, are the sons of Rudra and of Pṛiṣni, the earth or the speckled cloud.

2 *The Rudras:* the sons of Rudra.

3 When, Children of the Cow, they shine in bright attire, and on their fair limbs lay their golden ornaments,
They drive away each adversary from their path, and, following their traces, fatness floweth down,

4 When, mighty Warriors, ye who glitter with your spears, o'erthrowing with your strength e'en what is ne'er o'erthrown,
When, O ye Maruts, ye the host that send the rain, had harnessed to your cars the thought-fleet spotted deer.

5 When ye have harnessed to your cars the spotted deer, urging the thunderbolt, O Maruts, to the fray,
Forth rush the torrents of the dark-red stormy cloud, and moisten, like a skin, the earth with water-floods.

6 Let your swift-gliding coursers bear you hitherward with their fleet pinions. Come ye forward with your arms.
Sit on the grass; a wide seat hath been made for you: delight yourselves, O Maruts, in the pleasant food.

7 Strong in their native strength to greatness have they grown, stepped to the firmament and made their dwelling wide.
When Vishṇu saved the Soma bringing wild delight, the Maruts sate like birds on their dear holy grass.

8 In sooth like heroes fain for fight they rush about, like combatants fame-seeking have they striven in war.
Before the Maruts every creature is afraid: the men are like to Kings, terrible to behold.

9 When Tvashṭar deft of hand had turned the thunderbolt, golden, with thousand edges, fashioned skilfully,
Indra received it to perform heroic deeds. Vṛitra he slew, and forced the flood of water forth.

10 They with their vigorous strength pushed the well up on high, and clove the cloud in twain though it was passing strong.
The Maruts, bounteous Givers, sending forth their voice, in the wild joy of Soma wrought their glorious deeds.

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3 *Children of the Cow:* that is, of Pṛiṣni or the cloud under that type.

Fatness floweth down: the clouds drop fatness; the fertilizing rain descends.

4 The glittering spears are the flashes of lightning. The chariot of the Maruts is said to be drawn by spotted deer or antelopes.

6 *Sit on the grass:* on the sacred grass trimmed and strewn for the Gods.

7 *When Vishṇu saved the Soma:* Vishṇu prepared the Soma and brought it to Indra, and the Maruts, Indra's companions, sat down with him to enjoy it.

8 *The men:* the Maruts. *Kings:* that is, warriors.

10 *The well:* here the cloud, as a reservoir of water.

11 They drave the cloud transverse directed hitherward, and poured the fountain forth for thirsting Gotama.
Shining with varied light they come to him with help: they with their might fulfilled the longing of the sage.

12 The shelters which ye have for him who lauds you, bestow them threefold on the man who offers.
Extend the same boons unto us, ye Maruts. Give us, O Heroes, wealth with noble offspring.

HYMN LXXXVI.

Maruts.

The best of guardians hath that man within whose dwelling-place ye drink,
O Maruts, giants of the sky.

2 Honoured with sacrifice or with the worship of the sages' hymns, O Maruts, listen to the call.

3 Yea, the strong man to whom ye have vouchsafed to give a sage, shall move
Into a stable rich in kine.

4 Upon this hero's sacred grass Soma is poured in daily rites:
Praise and delight are sung aloud.

5 Let the strong Maruts hear him, him surpassing all men: strength be his
That reaches even to the Sun.

6 For, through the swift Gods' loving help, in many an autumn, Maruts, we
Have offered up our sacrifice.

7 Fortunate shall that mortal be, O Maruts most adorable,
Whose offerings ye bear away.

8 O Heroes truly strong, ye know the toil of him who sings your praise,
The heart's desire of him who loves.

9 O ye of true strength, make this thing manifest by your greatness: strike
The demon with your thunderbolt.

10 Conceal the horrid darkness, drive far from us each devouring fiend.
Create the light for which we long.

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11 *Gotama:* the Rishi to whom the hymn was revealed.

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3 *Shall move into a stable rich in kine:* shall become the wealthy possessor of many cows.

8 *Of him who loves:* of the suppliant who loves and prays to you.

10 *Devouring fiend:* 'Atrin, which stands for attrin, is one of the many

HYMN LXXXVII. Maruts.

LOUD Singers, never humbled, active, full of strength, immovable, impetuous, manliest, best-beloved,
They have displayed themselves with glittering ornaments, a few in number only, like the heavens with stars.

2 When, Maruts, on the steeps ye pile the moving cloud, ye are like birds on whatsoever path it be.
Clouds everywhere shed forth the rain upon your cars. Drop fatness, honey-hued, for him who sings your praise.

3 Earth at their racings trembles as if weak and worn, when on their ways they yoke their cars for victory.
They, sportive, loudly roaring, armed with glittering spears, shakers of all, themselves admire their mightiness.

4 Self-moving is that youthful band, with spotted steeds; thus it hath lordly sway, endued with power and might.
Truthful art thou, and blameless, searcher-out of sin: so thou, Strong Host, wilt be protector of this prayer.

5 We speak by our descent from our primeval Sire; our tongue, when we behold the Soma, stirs itself.
When, shouting, they had joined Indra in toil of fight, then only they obtained their sacrificial names.

6 Splendours they gained for glory, they who wear bright rings; rays they obtained, and men to celebrate their praise.
Armed with their swords, impetuous and fearing naught, they have possessed the Maruts' own belovèd home.

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names assigned to the powers of darkness and mischief. It is derived from atra, which means, tooth or jaw, and therefore meant originally an ogre with large teeth or jaws, a devourer.'—Max Müller. See Vedic Hymns, Part I. (Sacred Books of the East, XXXII.) for a translation and full explanation of this and other Hymns to the Maruts.

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1 *A few in number only:* 'refers to the Maruts, who are represented as gradually rising or just showing themselves, as yet only a few in number, like the first stars in the sky.'—Max Müller.

5 The Soma juice inspires us, and we are guided by the tradition received from our ancestors.

The Maruts obtained divine honours only as a reward for assisting Indra in his battle with the demon Vṛitra.

6 *They have possessed the Maruts' own belovèd home:* 'have established themselves in what became afterwards known as their own abode, their own place among the gods invoked at the sacrifice.'—Max Müller.

HYMN LXXXVIII.

Maruts.

COME hither, Maruts, on your lightning-laden cars, sounding with sweet songs, armed with lances, winged with steeds.
Fly unto us with noblest food, like birds, O ye of mighty power.

2 With their red-hued or, haply, tawny coursers which speed their chariots on, they come for glory.
Brilliant like gold is he who holds the thunder. Earth have they smitten with the chariot's felly.

3 For beauty ye have swords upon your bodies. As they stir woods so may they stir our spirits.
For your sake, O ye Maruts very mighty and well-born, have they set the stone in motion.

4 The days went round you and came back, O yearners, back, to this prayer and to this solemn worship.
The Gotamas making their prayer with singing have pushed the well's lid up to drink the water.

5 No hymn was ever known like this aforetime which Gotama sang forth for you, O Maruts,
What time upon your golden wheels he saw you, wild boars rushing about with tusks of iron.

6 To you this freshening draught of Soma rusheth, O Maruts, like the voice of one who prayeth.
It rusheth freely from our hands as these libations wont to flow.

HYMN LXXXIX.

Viśvedevas.

MAY powers auspicious come to us from every side, never deceived, unhindered, and victorious,
That the Gods ever may be with us for our gain, our guardians day by day unceasing in their care.

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2 *He who holds the thunder:* the holder of the thunder or thunderbolt is Indra.

3 *Have they set the stone in motion:* men have pressed out the Soma juice and offered libations to you.

4 *And to this solemn worship: (vârkâryâm cha devîm)* 'The most likely supposition is that vârkâryâ was the name given to some famous hymn, some pæan or song of triumph belonging to the Gotamas. The purport of the whole line then would be that many days have gone for the Maruts as well as for the famous hymn addressed to them, or, in other words, that the Gotamas have long been devoted to the Maruts ...The pushing up of the lid of the well for to drink, means that they obtained rain from the cloud, which is here, as before, represented as a covered well.'—Max Müller.

6 This verse is very obscure. I follow M. M.'s translation which 'is to a great extent conjectural.'

2 May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods.
The friendship of the Gods have we devoutly sought: so may the Gods extend our life that we may live.

3 We call them hither with a hymn of olden time, Bhaga, the friendly Daksha, Mitra, Aditi,
Aryaman, Varuṇa, Soma, the Asvins. May Sarasvatî, auspicious, grant felicity.

4 May the Wind waft to us that pleasant medicine, may Earth our Mother give it, and our Father Heaven,
And the joy-giving stones that press the Soma's juice. Asvins, may ye, for whom our spirits long, hear this.

5 Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul,
That Pûshan may promote the increase of our wealth, our keeper and our guard infallible for our good.

6 Illustrious far and wide, may Indra prosper us: may Pûshan prosper us, the Master of all wealth.
May Târkshya with uninjured fellies prosper us: Bṛihaspati vouchsafe to us prosperity.

7 The Maruts, Sons of Pṛisni, borne by spotted steeds, moving in glory, oft visiting holy rites,
Sages whose tongue is Agni, brilliant as the Sun,—hither let all the Gods for our protection come.

8 Gods, may we with our ears listen to what is good, and with our eyes see what is good, ye Holy Ones.
With limbs and bodies firm may we extolling you attain the term of life appointed by the Gods.

9 A hundred autumns stand before us, O ye Gods, within whose space ye bring our bodies to decay;
Within whose space our sons become fathers in turn. Break ye not in the midst our course of fleeting life.

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3 *Bhaga*, enumerated by Yâska among the deities of the highest sphere, is an Âditya regarded in the Veda as bestowing wealth and instituting or presiding over love and marriage. *Daksha* is a creative power associated with Aditi, and therefore sometimes identified with Prajâpati.

4 *Our Father Heaven:* pitâ Dyaûs = πατὴρ Ζεύς, Jupiter.

6 *Târkshya:* usually described as a divine horse, and probably a personification of the Sun. *Bṛihaspati:* Lord of Prayer.

7 *Whose tongue is Agni:* who receive oblations through Agni or fire.

9 *A hundred autumns:* regarded as the natural length of human life. Cf. Isaiah, LXV. 20 'There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old.'

10 Aditi is the heaven, Aditi is mid-air, Aditi is the Mother and the Sire and Son.
Aditi is all Gods, Aditi five-classed men, Aditi all that hath been born and shall be born.

HYMN XC. Visvedevas.

May Varuṇa with guidance straight, and Mitra lead us, he who knows,
And Aryaman in accord with Gods.

2 For they are dealers forth of wealth, and, not deluded, with their might
Guard evermore the holy laws.

3 Shelter may they vouchsafe to us, Immortal Gods to mortal men,
Chasing our enemies away.

4 May they mark out our paths to bliss, Indra, the Maruts, Pûshan, and
Bhaga, the Gods to be adored.

5 Yea, Pûshan, Vishṇu, ye who run your course, enrich our hymns with kine;
Bless us with all prosperity.

6 The winds waft sweets, the rivers pour sweets for the man who keeps the Law:
So may the plants be sweet for us.

7 Sweet be the night and sweet the dawns, sweet the terrestrial atmosphere;
Sweet be our Father Heaven to us.

8 May the tall tree be full of sweets for us, and full of sweets the Sun:
May our milch-kine be sweet for us.

9 Be Mitra gracious unto us, and Varuṇa and Aryaman:
Indra, Bṛihaspati be kind, and Vishṇu of the mighty stride.

HYMN XCI. Soma.

Thou, Soma, art preëminent for wisdom; along the straightest path thou art our leader.
Our wise forefathers by thy guidance, Indu, dealt out among the Gods their share of treasure.

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10 *Aditi*: the Infinite, infinite Nature.

9 *Vishṇu of the mighty stride*: as the Sun, striding over or traversing the three worlds.

1 *Indu*: another name of Soma, here identified with the Moon who teaches men the proper seasons at which to worship the Manes or deified Fathers. See I. 43. 8, note.

2 Thou by thine insight art most wise, O Soma, strong by thine energies and all-possessing;
Mighty art thou by all thy powers and greatness, by glories art thou glorious, guide of mortals.

3 Thine are King Varuṇa's eternal statutes, lofty and deep, O Soma, is thy glory.
All-pure art thou like Mitra the belovèd, adorable, like Aryaman, O Soma.

4 With all thy glories on the earth, in heaven, on mountains, in the plants, and in the waters,—
With all of these, well-pleased and not in anger, accept, O royal Soma, our oblations.

5 Thou, Soma, art the Lord of heroes, King, yea, Vṛitra-slayer thou:
Thou art auspicious energy.

6 And, Soma, let it be thy wish that we may live and may not die:
Praise-loving Lord of plants art thou.

7 To him who keeps the law, both old and young, thou givest happiness,
And energy that he may live.

8 Guard us, King Soma, on all sides from him who threatens us: never let
The friend of one like thee be harmed.

9 With those delightful aids which thou hast, Soma, for the worshipper,—
Even with those protect thou us.

10 Accepting this our sacrifice and this our praise, O Soma, come,
And be thou nigh to prosper us.

11 Well-skilled in speech we magnify thee, Soma, with our sacred songs:
Come thou to us, most gracious One.

12 Enricher, healer of disease, wealth-finder, prospering our store,
Be, Soma, a good Friend to us.

13 Soma, be happy in our heart, as milch-kine in the grassy meads,
As a young man in his own house.

14 O Soma, God, the mortal man who in thy friendship hath delight,
Him doth the mighty Sage befriend.

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3 *Thine are King Varuṇa's eternal statutes:* thy laws are the same as Varuṇa's, or Varuṇa's laws have their origin in thee.

15 Save us from slanderous reproach, keep us, O Soma, from distress:
Be unto us a gracious Friend.

16 Soma, wax great. From every side may vigorous powers unite in thee:
Be in the gathering-place of strength.

17 Wax, O most gladdening Soma, great through all thy rays of light, and be
A Friend of most illustrious fame to prosper us.

18 In thee be juicy nutriments united, and powers and mighty foe-subduing vigour,
Waxing to immortality, O Soma: win highest glories for thyself in heaven.

19 Such of thy glories as with poured oblations men honour, may they all invest our worship.
Wealth-giver, furtherer with troops of heroes, sparing the brave, come, Soma, to our houses.

20 To him who worships Soma gives the milch-cow, a fleet steed and a man of active knowledge,
Skilled in home duties, meet for holy synod, for council meet, a glory to his father.

21 Invincible in fight, saver in battles, guard of our camp, winner of light and water,
Born amid hymns, well-housed, exceeding famous, victor, in thee will we rejoice, O Soma.

22 These herbs, these milch-kine, and these running waters, all these, O Soma, thou hast generated.
The spacious firmament hast thou expanded, and with the light thou hast dispelled the darkness.

23 Do thou, God Soma, with thy Godlike spirit, victorious, win for us a share of riches.
Let none prevent thee: thou art Lord of valour. Provide for both sides in the fray for booty.

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14 *The mighty Sage:* Soma himself.

16 *Be in the gathering-place of strength*: be thou the central point and source of all power.

17 *Through all thy rays of light:* through all thy stalks, according to Ludwig who takes Soma to be the plant. Wilson, following Sâyaṇa, translates: 'Increase with all twining plants.'

22 *These milch-kine:* the milk which is to be mixed with the Soma juice.

HYMN XCII. Dawn.

THESE Dawns have raised their banner; in the eastern half of the mid-air they spread abroad their shining light.
Like heroes who prepare their weapons for the war, onward they come bright red in hue, the Mother Cows.

2 Readily have the purple beams of light shot up; the Red Cows have they harnessed, easy to be yoked.
The Dawns have brought distinct perception as before: red-hued, they have attained their fulgent brilliancy.

3 They sing their song like women active in their tasks, along their common path hither from far away,
Bringing refreshment to the liberal devotee, yea, all things to the worshipper who pours the juice.

4 She, like a dancer, puts her broidered garments on: as a cow yields her udder so she bares her breast.
Creating light for all the world of life, the Dawn hath laid the darkness open as the cows their stall.

5 We have beheld the brightness of her shining; it spreads and drives away the darksome monster.
Like tints that deck the Post at sacrifices, Heaven's Daughter hath attained her wondrous splendour.

6 We have o'erpast the limit of this darkness; Dawn breaking forth again brings clear perception.
She like a flatterer smiles in light for glory, and fair of face hath wakened to rejoice us.

7 The Gotamas have praised Heaven's radiant Daughter, the leader of the charm of pleasant voices.
Dawn, thou conferrest on us strength with offspring and men, conspicuous with kine and horses.

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1 *These Dawns:* 'We have the term *Ushasaḥ*, in the plural, intending, according to the Commentator, the divinities that preside over the morning: but, according to Yâska, the plural is used honorifically only, for the singular personification.'—Wilson.

The Mother Cows: the Dawns, with their red clouds, who have just given birth to the day.

2 *The Red Cows:* the red clouds of morning.

3 *Who pours the juice:* presses out and offers libations of Soma juice.

4 *Hath laid the darkness open:* the meaning, rather obscurely expressed with a harsh zeugma or ellipsis, is, Dawn, with her bright clouds, has opened and emerged from the darkness which surrounded her, in the same manner as cows leave the dark pen or stable in which they have been shut up, as soon as it is opened in the early morning.

5 *Like tints that deck the Post:* the sacrificial post or pillar, to which the victims were tied, was anointed by the priests.

7 *Pleasant voices:* of the newly-awakened birds, other animals, and human beings.

8 O thou who shinest forth in wondrous glory, urged onward by thy strength, auspicious Lady,
Dawn, may I gain that wealth, renowned and ample, in brave sons, troops of slaves, far-famed for horses.

9 Bending her looks on all the world, the Goddess shines, widely spreading with her bright eye westward.
Waking to motion every living creature, she understands the voice of each adorer.

10 Ancient of days, again again born newly, decking her beauty with the self-same raiment,
The Goddess wastes away the life of mortals, like a skilled hunter cutting birds in pieces.

11 She hath appeared discovering heaven's borders: to the far distance she drives off her Sister.
Diminishing the days of human creatures, the Lady shines with all her lover's splendour.

12 The bright, the blessèd One shines forth extending her rays like kine, as a flood rolls his waters.
Never transgressing the divine commandments, she is beheld visible with the sunbeams.

13 O Dawn enriched with ample wealth, bestow on us the wondrous gift
Wherewith we may support children and children's sons.

14 Thou radiant mover of sweet sounds, with wealth of horses and of kine
Shine thou on us this day, O Dawn, auspiciously.

15 O Dawn enriched with holy rites, yoke to thy car thy purple steeds,
And then bring thou unto us all felicities.

16 O Aṣvins wonderful in act, do ye unanimous direct
Your chariot to our home wealthy in kine and gold.

17 Ye who brought down the hymn from heaven, a light that giveth light to man,
Do ye, O Aṣvins, bring strength hither unto us.

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10 *Like a skilled hunter cutting birds in pieces:* 'Sâyaṇa takes *ṣvaghnî* for a 'fowler's wife', and *vijaḥ* for 'birds.' Benfey takes *vijaḥ* for 'dice,' and explains the clause as denoting a cunning gambler who tampers with the dice by shaving them down . The phrase *vijaḥ iva â minâti* occurs again in R. V. II. 12. 5. where Sâyaṇa takes *vijaḥ* for *udvejakaḥ* 'a vexer.' So uncertain are his explanations.'—J. Muir, *O. S. Texts*, V. 186.

11 *Her sister:* Night. *Her lover:* the Sun.

12 *Never transgressing:* always obedient to the eternal Law or divine order of the universe.

18 Hither may they who wake at dawn bring, to drink Soma, both the Gods,
Health-givers, Wonder-Workers, borne on paths of gold.

HYMN XCIII. Agni-Soma.

AGNI and Soma, mighty Pair, graciously hearken to my call,
Accept in friendly wise my hymn, and prosper him who offers gifts.

2 The man who honours you to-day, Agni and Soma, with this hymn,
Bestow on him heroic strength, increase of kine, and noble steeds.

3 The man who offers holy oil and burnt oblations unto you,
Agni and Soma, shall enjoy great strength, with offspring, all his life.

4 Agni and Soma, famed is that your prowess wherewith ye stole the kine, his food, from Paṇi.
Ye caused the brood of Bṛisaya to perish; ye found the light, the single light for many.

5 Agni and Soma, joined in operation ye have set up the shining lights in heaven.
From curse and from reproach, Agni and Soma, ye freed the rivers that were bound in fetters.

6 One of you Mâtarisvan brought from heaven, the Falcon rent the other from the mountain.
Strengthened by holy prayer Agni and Soma have made us ample room for sacrificing.

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18 *They who wake at dawn:* according to Sâyaṇa, the horses of the Asvins. The expression may apply, with at least equal propriety, to the priests who rise at day-break to perform the morning sacrifices.

1 *Agni and Soma:* or, O Agni-Soma, the two Gods forming a dual deity *ágnîshomau.*

4 *Ye stole the kine:* recovered the cows (the rain-clouds: or rays of light) which the niggard demon had carried off and concealed. *Bṛisaya:* the name of a demon or savage enemy.

5 *From curse and from reproach:* according to Sâyaṇa, 'the rivers were defiled by the dead body of Vṛitra, which had fallen into them; their waters were, consequently, unfit to bear any part in sacred rites, until they were purified by Agni and Soma, that is, by oblations to fire and libations of Soma juice.'—Wilson.

6 *Mâtarisvan,* or, in the nominative case, Mâtarisvâ, brought Agni or fire from heaven, and the Falcon brought Soma from the mountain or cloud, that is, says Sâyaṇa, from Svarga on the top of Mount Meru.

7 Taste, Agni, Soma, this prepared oblation; accept it, Mighty Ones, and let it please you.
Vouchsafe us good protection and kind favour: grant to the sacrificer health and riches.

8 Whoso with oil and poured oblation honours, with God-devoted heart, Agni and Soma,—
Protect his sacrifice, preserve him from distress, grant to the sacrificer great felicity.

9 Invoked together, mates in wealth, Agni-Soma, accept our hymns:
Together be among the Gods.

10 Agni and Soma, unto him who worships you with holy oil
Shine forth an ample recompense.

11 Agni and Soma, be ye pleased with these oblations brought to you,
And come, together, nigh to us.

12 Agni and Soma, cherish well our horses, and let our cows be fat who yield oblations.
Grant power to us and to our wealthy patrons, and cause our holy rites to be successful.

HYMN XCIV. Agni.

For Jâtavedas worthy of our praise will we frame with our mind this eulogy as 'twere a car.
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm.

2 The man for whom thou sacrificest prospereth, dwelleth without a foe, gaineth heroic might.
He waxeth strong, distress never approacheth him. Let us not, in thy friendship, Agni, suffer harm.

3 May we have power to kindle thee. Fulfil our thoughts. In thee the Gods eat the presented offering.
Bring hither the Adityas, for we long for them. Let us not in thy friendship, Agni, suffer harm.

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12 *Who yield oblations:* who supply milk to be mixed with Soma juice. *Our wealthy patrons:* the rich householders who institute the sacrifices.

This Hymn and the four following are attributed to the Ṛishi Kutsa, the son of Angiras.

1 *Jâtavedas:* Agni. See I. 44. 1.

As 'twere a car: as a carpenter constructs a car or wain.

In his assembly: among those who have met together to worship him. The meaning might also be: good, or auspicious, is his providence or loving care of us

3 *Bring hither the Âdityas:* the Sons of Aditi; all the Gods, according to Sâyaṇa.

4 We will bring fuel and prepare burnt offerings, reminding thee at each successive festival.
Fulfil our thought that so we may prolong our lives. Let us not in thy friendship, Agni, suffer harm.

5 His ministers move forth, the guardians of the folk, protecting quadruped and biped with their rays.
Mighty art thou, the wondrous herald of the Dawn. Let us not in thy friendship, Agni, suffer harm.

6 Thou art Presenter and the chief Invoker, thou Director, Purifier, great High Priest by birth.
Knowing all priestly work thou perfectest it, Sage. Let us not in thy friendship, Agni, suffer harm.

7 Lovely of form art thou, alike on every side; though far, thou shinest brightly as if close at hand.
O God, thou seëst through even the dark of night. Let us not in thy friendship, Agni, suffer harm.

8 Gods, foremost be his car who pours libations out, and let our hymn prevail o'er evil-hearted men.
Attend to this our speech and make it prosper well. Let us not in thy friendship, Agni, suffer harm.

9 Smite with thy weapons those of evil speech and thought, devouring demons, whether near or far away.
Then to the singer give free way for sacrifice. Let us not in thy friendship, Agni, suffer harm.

10 When to thy chariot thou hadst yoked two red steeds and two ruddy steeds, wind-sped, thy roar was like a bull's.
Thou with smoke-bannered flame attackest forest trees. Let us not in thy friendship, Agni, suffer harm.

11 Then at thy roar the very birds are terrified, when, eating up the grass, thy sparks fly forth abroad.
Then is it easy for thee and thy car to pass. Let us not in thy friendship, Agni, suffer harm.

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5 *His ministers:* his beams of light.

6 'Agni is here identified with the chief of the sixteen priests engaged at solemn sacrifices. He is *Adhwaryu*, usually called the reciter of the *Yajush*,—here defined, by the scholiast, as the presenter of the offerings: he is the *Hotṛi*, or invoking priest: he is the *Praṣâstṛi*, or the *Maitrâvaruṇa*, whose duty it is to direct the other priests what to do, and when to perform their functions: he is the *potṛi*, or priest so termed, and the family or hereditary *purohita:* or *purohita* may be the same as the *Brahmâ* of a ceremony,—being, to men, what *Bṛihaspati* is to the gods.'—Wilson.

12 He hath the power to soothe Mitra and Varuṇa: wonderful is the Maruts' wrath when they descend.

Be gracious: let their hearts be turned to us again. Let us not in thy friendship, Agni, suffer harm.

13 Thou art a God, thou art the wondrous Friend of Gods, the Vasu of the Vasus, fair in sacrifice.

Under thine own most wide protection may we dwell. Let us not in thy friendship, Agni, suffer harm.

14 This is thy grace that, kindled in thine own abode, invoked with Soma thou soundest forth most benign.

Thou givest wealth and treasure to the worshipper. Let us not in thy friendship, Agni, suffer harm.

15 To whom thou, Lord of goodly riches, grantest freedom from every sin with perfect wholeness,

Whom with good strength thou quickenest, with children and wealth—may we be they, Eternal Being.

16 Such, Agni, thou who knowest all good fortune, God, lengthen here the days of our existence.

This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCV. Agni.

To fair goals travel Two unlike in semblance: each in succession nourishes an infant.

One bears a Godlike Babe of golden colour: bright and fair-shining is he with the other.

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12 *He hath the power:* Agni persuades Mitra and Varuṇa to send the rain and protects men from the fury of the Storm-Gods.

13 *The Vasu of the Vasus:* best of the class of Gods called Vasus; or 'the good among the good.'

16 The second line of 'this verse terminates the following hymns, with two exceptions, as far as the hundred and first *Sûkta.* Mitra, Varuṇa, and Aditi have been before noticed. By *Sindhu* is to be understood the divinity presiding over, or identified with, flowing water; and it may mean either the sea or flowing streams collectively, or the river Indus. *Pṛithivî* and *Div* are the prsonified earth and heaven. These are requested to *honour*, meaning, to preserve, or perpetuate, whatever blessing has been asked for *) tat .....m?m-ahant?m)*; from *mah,* to venerate or worship.'—Wilson.

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1 The *Two* are Day and Night, and the infant that each suckles in turn is Agni, as the Sun by day and Fire, or the Moon, by night.

4 That Mâtarisvan rich in wealth and treasure, light-winner, finds a pathway for his offspring,
Guard of our folk, Father of earth and heaven. The Gods possessed the wealth-bestowing Agni.

5 Night and Dawn, changing each the other's colour, meeting together suckle one same Infant:
Golden between the heaven and earth he shineth. The Gods possessed the wealth-bestowing Agni.

6 Root of wealth, gathering-place of treasures, banner of sacrifice, who grants the suppliant's wishes:
Preserving him as their own life immortal, the Gods possessed the wealth-bestowing Agni.

7 Now and of old the home of wealth, the mansion of what is born and what was born aforetime,
Guard of what is and what will be hereafter,—the Gods possessed the wealth-bestowing Agni.

8 May the Wealth-Giver grant us conquering riches; may the Wealth-Giver grant us wealth with heroes.
May the Wealth-Giver grant us food with offspring, and length of days may the Wealth-Giver send us.

9 Fed with our fuel, purifying Agni, so blaze to us auspiciously for glory.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCVII.

Agni.

Chasing with light our sin away, O Agni, shine thou wealth on us.
May his light chase our sin away.

2 For goodly fields, for pleasant homes, for wealth we sacrifice to thee.
May his light chase our sin away.

3 Best praiser of all these be he; foremost, our chiefs who sacrifice.
May his light chase our sin away.

---

4 *Mâtarisvan:* usually the name of the divine being who brought Agni from heaven (see I. 31. 8.), said by Sâyaṇa to mean in this place Agni himself.

5 *One same Infant:* Agni (see I. 95. 1.) whom they nourish with the oblation offered by men.

Golden: as the Sun.

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3 May he, that is Kutsa, the Ṛishi of the hymn, be preëminent among these who celebrate thy praises, and may the householders who have instituted this sacrifice be similarly distinguished.

4 So that thy worshippers and we, thine, Agni, in our sons may live.
May his light chase our sin away.

5 As ever-conquering Agni's beams of splendour go to every side,
May his light chase our sin away.

6 To every side thy face is turned, thou art triumphant everywhere.
May his light chase our sin away.

7 O thou whose face looks every way, bear us past foes as in a ship.
May his light chase our sin away.

8 As in a ship, convey thou us for our advantage o'er the flood.
May his light chase our sin away.

HYMN XCVIII.

Agni.

STILL in Vaiṣvânara's grace may we continue: yea, he is King supreme o'er all things living.
Sprung hence to life upon this All he looketh. Vaiṣvânara hath rivalry with Sûrya.

2 Present in heaven, in earth, all-present Agni,—all plants that grow on ground hath he pervaded.
May Agni, may Vaiṣvânara with vigour, present, preserve us day and night from foemen.

3 Be this thy truth, Vaiṣvânara, to us-ward: let wealth in rich abundance gather round us.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCIX.

Agni.

FOR Jâtavedas let us press the Soma: may he consume the wealth of the malignant.
May Agni carry us through all our troubles, through grief as in a boat across the river.

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1 *Vaiṣvânara*, is an epithet of Agni or Fire as present with, common to, or benefiting, all men.

Sprung hence to life: produced from these two *araṇis* or fire-sticks.

This Hymn, consisting of a single stanza, is ascribed to the Ṛishi Kaṣyapa, the son of Marîchi.

HYMN C.

Indra.

MAY he who hath his home with strength, the Mighty, the King supreme of earth and spacious heaven,
Lord of true power, to be invoked in battles,—may Indra, girt by Maruts, be our succour.

2 Whose way is unattainable like Sûrya's: he in each fight is the strong Vṛitra-slayer,
Mightiest with his Friends in his own courses. May Indra, girt by Maruts, be our succour.

3 Whose paths go forth in their great might resistless, forth-milking, as it were, heaven's genial moisture.
With manly strength triumphant, foe-subduer,—may Indra, girt by Maruts, be our succour.

4 Among Angirases he was the chiefest, a Friend with friends, mighty amid the mighty.
Praiser mid praisers, honoured most of singers. May Indra, girt by Maruts, be our succour,

5 Strong with the Rudras as with his own children, in manly battle conquering his foemen,
With his close comrades doing deeds of glory,—may Indra, girt by Maruts, be our succour.

6 Humbler of pride, exciter of the conflict, the Lord of heroes, God invoked of many,
May he this day gain with our men the sunlight. May Indra, girt by Maruts, be our succour.

7 His help hath made him cheerer in the battle, the folk have made him guardian of their comfort.
Sole Lord is he of every holy service. May Indra, girt by Maruts, be our succour.

This Hymn is ascribed to the regal Ṛishis the Vârshâgiras, the five sons of the Râjâ Vṛishâgir, whose names are mentioned in the seventeenth stanza.

3 *Whose paths: pânthâsaḥ.* paths, is explained as 'rays' by Sâyaṇa. Indra is here represented as the God of light and of rain.

5 *Rudras:* the Maruts, sons of Rudra the chief Storm-God. They are the *close comrades* or faithful companions of Indra, who regards them not as his equals but as his children.

6 *The sunlight:* the hymn is addressed to Indra for aid in an approaching battle. Sâyaṇa says that the Vârshâgiras pray that they may have daylight and that their enemies may fight in the dark.

7 Indra is regarded as their helper and inspiriter in battle and their protector in peace. He also presides over all acts of worship, and as such rewards those who serve him.

8 To him the Hero, on high days of prowess, heroes for help and booty shall betake them.
He hath found light even in the blinding darkness. May Indra, girt by Maruts, be our succour.

9 He with his left hand checketh even the mighty, and with his right hand gathereth up the booty.
Even with the humble he acquireth riches. May Indra, girt by Maruts, be our succour.

10 With hosts on foot and cars he winneth treasures; well is he known this day by all the people.
With manly might he conquereth those who hate him. May Indra, girt by Maruts, be our succour.

11 When in his ways with kinsmen or with strangers he speedeth to the fight, invoked of many,
For gain of waters, and of sons and grandsons, may Indra, girt by Maruts, be our succour.

12 Awful and fierce, fiend-slayer, thunder-wielder, with boundless knowledge, hymned by hundreds, mighty,
In strength like Soma, guard of the Five Peoples, may Indra, girt by Maruts, be our succour.

13 Winning the light, hitherward roars his thunder like the terrific mighty voice of Heaven.
Rich gifts and treasures evermore attend him. May Indra, girt by Maruts, be our succour.

14 Whose home eternal through his strength surrounds him on every side, his laud, the earth and heaven,
May he, delighted with our service, save us. May Indra, girt by Maruts, be our succour.

15 The limit of whose power not Gods by Godhead, nor mortal men have reached, nor yet the Waters.
Both Earth and Heaven in vigour he surpasseth. May Indra, girt by Maruts, be our succour.

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9 *Even the humble:* not the strong only, but the feeble man also acquires riches with his help.

12 *Guard of the Five Peoples:* of the five classes of beings, according to Sâyaṇa, that is, Gods, Gandharvas, Apsarases, Asuras and Râkshasas. Probably the five Ârya tribes are intended. See I. 7. 9.

14 *The Earth and Heaven,* his dwelling-place, are his everlasting song of praise because they have been established and regulated by him. This is Ludwig's explanation of this obscure verse.

16 The red and tawny mare, blaze-marked, high standing, celestial who, to bring Ṛijrâṣva riches,
Drew at the pole the chariot yoked with stallions, joyous, among the hosts of men was noted.

17 The Vârshâgiras unto thee, O Indra, the Mighty One, sing forth this laud to please thee,
Ṛijrâṣva with his fellows, Ambarîsha, Surâdhâs, Sahadeva, Bhayamâna.

18 He, much invoked, hath slain Dasyus and Ṣimyus, after his wont, and laid them low with arrows.
The mighty Thunderer with his fair-complexioned friends won the land, the sunlight, and the waters.

19 May Indra evermore be our protector, and unimperilled may we win the booty.
This prayer of ours may, Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CI.

Indra.

SING, with oblation, praise to him who maketh glad, who with Ṛijiṣvan drove the dusky brood away.
Fain for help, him the strong whose right hand wields the bolt, him girt by Maruts we invoke to be our Friend.

2 Indra, who with triumphant wrath smote Vyansa down, and Ṣambara, and Pipru the unrighteous one;
Who extirpated Sushṇa the insatiate,— him girt by Maruts we invoke to be our Friend.

3 He whose great work of manly might is heaven and earth, and Varuṇa and Sûrya keep his holy law;
Indra, whose law the rivers follow as they flow,—him girt by Maruts we invoke to be our Friend.

---

16 The epithets in this stanza are taken by Ludwig as names of the six horses with which Ṛijrâṣva drove to battle and conquered. The last four verses of the hymn appear to have been added after the victory.

18 *Dasyus and Ṣimyus:* men of indigenous hostile races.

His fair-complexioned friends: explained by Sâyaṇa as the glittering Maruts, means probably the Âryan invaders as opposed to the dark-skinned races of the country.

This Hymn and the following thirteen are ascribed to the Ṛishi Kutsa.

1 *Ṛijiṣvan:* a king, favoured and protected by Indra. See I. 51. 5; 53. 8.

The dusky brood: the dark aborigines who opposed the Âryans.

2 *Vyansa, Ṣambara, Pipru,* and *Sushṇa* are names of fiends of drought.

4 He who is Lord and Master of the steeds and kine, honoured—the firm and sure—at every holy act;
Slayer even of the strong who pours no offering out,— him girt by Maruts we invoke to be our Friend.

5 He who is Lord of all the world that moves and breathes, who for the Brâhman first before all found the Cows;
Indra who cast the Dasyus down beneath his feet,—him girt by Maruts we invoke to be our Friend.

6 Whom cowards must invoke and valiant men of war, invoked by those who conquer and by those who flee;
Indra, to whom all beings turn their constant thought,—him girt by Maruts we invoke to be our Friend.

7 Refulgent in the Rudras' region he proceeds, and with the Rudras through the wide space speeds the Dame.
The hymn of praise extols Indra the far-renowned: him girt by Maruts we invoke to be our Friend.

8 O girt by Maruts, whether thou delight thee in loftiest gathering-place or lowly dwelling,
Come thence unto our rite, true boon-bestower: through love of thee have we prepared oblations.

9 We, fain for thee, strong Indra, have pressed Soma, and, O thou sought with prayer, have made oblations.
Now at this sacrifice, with all thy Maruts, on sacred grass, O team-borne God, rejoice thee.

10 Rejoice thee with thine own Bay Steeds, O Indra, unclose thy jaws and let thy lips be open.
Thou with the fair cheek, let thy Bay Steeds bring thee: gracious to us, be pleased with our oblation.

11 Guards of the camp whose praisers are the Maruts, may we through Indra, get ourselves the booty.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

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5 *Who for the Brâhman:* according to Sâyaṇa, who recovered for the Angirases the cows that had been carried off by the Paṇis. See I. 32. 11.

7 *The Dame:* Ludwig suggests that Rodasî, the wife of Rudra, is intended, and refers to the Old-German myth of the Wind's-Bride.

11 *Guards of the camp:* may we who are the guardians of the camp or new settlement, praised and favoured by the Maruts, win the spoil. The words *marútstotrasya vṛijánasya* are somewhat obscure.

HYMN CII. Indra.

To thee the Mighty One I bring this mighty hymn, for thy desire hath been gratified by my laud.
In Indra, yea in him victorious through his strength, the Gods have joyed at feast and when the Soma flowed.

2 The Seven Rivers bear his glory far and wide, and heaven and sky and earth display his comely form.
The Sun and Moon in change alternate run their course, that we, O Indra, may behold and may have faith.

3 Maghavan, grant us that same car to bring us spoil, thy conquering car in which we joy in shock of fight.
Thou, Indra, whom our hearts praise highly in the war, grant shelter, Maghavan, to us who love thee well.

4 Encourage thou our side in every fight; may we, with thee for our ally, conquer the foeman's host.
Indra, bestow on us joy and felicity: break down, O Maghavan, the vigour of our foes.

5 For here in divers ways these men invoking thee, holder of treasures, sing thee hymns to win thine aid.
Ascend the car that thou mayest bring spoil to us, for, Indra, thy fixt mind winneth the victory.

6 His arms win kine, his power is boundless, in each act best, with a hundred helps, waker of battle's din
Is Indra: none may rival him in mighty strength. Hence, eager for the spoil, the people call on him.

7 Thy glory, Maghavan, exceeds a hundred, yea, more than a hundred, than a thousand mid the folk,
The great bowl hath inspirited thee boundlessly: so mayst thou slay the Vṛitras, breaker-down of forts!

8 Of thy great might there is a threefold counterpart, the three earths, Lord of men! and the three realms of light.
Above this whole world, Indra, thou hast waxen great: without a foe art thou, by nature, from of old.

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2 *The Seven Rivers:* the chief rivers in the neighbourhood of the earliest Âryan settlements. See I. 32. 12.

7 *The great bowl:* the vessel containing the exhilarating Soma juice, or the mighty libation itself. The *forts* are the cloud-castles of the demons of the air which Indra destroys with his lightning: 'the clouds whose moving turrets make the bastions of the storm.'—Shelley, *Witch of Atlas.*

8 *The three earths:* perhaps the earth, the atmosphere, and the heaven.

The three realms of light: or according to Sâyaṇa, the three fires or fire in three forms, as the sun in heaven, the lightning in mid-air, and terrestrial fire on earth. See also I. 105. 5.

9 We invocate thee first among the Deities: thou hast become a mighty Conqueror in fight.
May Indra fill with spirit this our singer's heart, and make our car impetuous, foremost in attack.

10 Thou hast prevailed, and hast not kept the booty back, in trifling battles or in those of great account.
We make thee keen, the Mighty One, to succour us: inspire us, Maghavan, when we defy the foe.

11 May Indra evermore be our Protector, and unimperilled may we win the booty.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIII.

Indra.

THAT highest Indra-power of thine is distant: that which is here sages possessed aforetime.
This one is on the earth, in heaven the other, and both unite as flag with flag in battle.

2 He spread the wide earth out and firmly fixed it, smote with his thunderbolt and loosed the waters.
Maghavan with his puissance struck down Ahi, rent Rauhiṇa to death and slaughtered Vyansa.

3 Armed with his bolt and trusting in his prowess he wandered shattering the forts of Dâsas.
Cast thy dart, knowing, Thunderer, at the Dasyu; increase the Ârya's might and glory, Indra.

4 For him who thus hath taught these human races, Maghavan, bearing a fame-worthy title,
Thunderer, drawing nigh to slay the Dasyus, hath given himself the name of Son for glory.

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1 *That highest Indra-power:* Benfey explains this verse as meaning: Indra's might is in a certain way divided: one part of it is possessed by the sages who by their hymns, sacrifices and libations of Soma juice give him complete power to perform his great deeds. Sâyaṇa says that the Sun and fire are equally the lustre of Indra, one in heaven and the other on earth; and that by day fire is combined with the Sun, and by night the Sun is combined with fire.

2 *Rauhiṇa,* said to be a demon, is, like the other fiends of drought, a dark purple cloud that withholds the rain.

3 *Dâsas:* or Dasyus, the non-Âryan inhabitants of the land.

Knowing: distinguishing the Âryan from the barbarian.

4 The meaning of this verse appears to be, as Ludwig says, that Indra, in preparing to slay the Dasyus, has become, as it were, a son to the pious worshipper who has proclaimed his great deeds to men.

5 See this abundant wealth that he possesses, and put your trust in Indra's hero vigour.
He found the cattle, and he found the horses, he found the plants, the forests and the waters.

6 To him the truly strong, whose deeds are many, to him the strong Bull let us pour the Soma.
The Hero, watching like a thief in ambush, goes parting the possessions of the godless.

7 Well didst thou do that hero deed, O Indra, in waking with thy bolt the slumbering Ahi.
In thee, delighted, Dames divine rejoiced them, the flying Maruts and all Gods were joyful,

8 As thou hast smitten Sushṇa, Pipru, Vṛitra and Kuyava, and Sambara's forts, O Indra.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIV.

Indra.

THE altar hath been made for thee to rest on: come like a panting courser and be seated.
Loosen thy flying Steeds, set free thy Horses who bear thee swiftly nigh at eve and morning.

2 These men have come to Indra for assistance: shall he not quickly come upon these pathways?
May the Gods quell the fury of the Dâsa, and may they lead our folk to happy fortune.

3 He who hath only wish as his possession casts on himself, casts foam amid the waters.

7 *Dames divine:* the Consorts of the Gods.

8 *Kuyava:* meaning, probably, 'causing bad harvests,' is the name of another of the demons of drought.

2 *The Dâsa:* explained by Sâyaṇa as the destroying demon. It apparently means here a chief of non-Âryan race whom the suppliants were going to attack.

3 Sâyaṇa explains: the Asura, or demon, Kuyava, who knows the wealth of others carries it away of himself, and being present in the water he carries off the water with the foam. In this water which has been carried away Kuyava's two wives bathe. Benfey takes the foamy water to mean the fertilizing rain. Ludwig's explanation is: While the poor Ârya who can only wish for the wealth which he does not possess has not even ordinary water to wash himself in, the wives of the enemy, in the insolent pride of their riches, bathe in milk.

Both wives of Kuyava in milk have bathed them: may they be drowned within the depth of Ṣiphâ.

4 This hath his kinship checked who lives beside us: with ancient streams forth speeds and rules the Hero,
Anjasî, Kuliṣî, and Vîrapatnî, delighting him, bear milk upon their waters.

5 Soon as this Dasyu's traces were discovered, as she who knows her home, he sought the dwelling.
Now think thou of us, Maghavan, nor cast us away as doth a profligate his treasure.

6 Indra, as such, give us a share of sunlight, of waters, sinlessness, and reputation.
Do thou no harm to our yet unborn offspring: our trust is in thy mighty Indra-power.

7 Now we, I think, in thee as such have trusted: lead us on, Mighty One, to ample riches.
In no unready house give us, O Indra invoked of many, food and drink when hungry.

8 Slay us not, Indra; do not thou forsake us: steal not away the joys which we delight in.
Rend not our unborn brood, strong Lord of Bounty! our vessels with the life that is within them.

9 Come to us; they have called thee Soma-lover: here is the pressed juice. Drink thereof for rapture.
Widely-capacious, pour it down within thee, and, invocated, hear us like a Father.

Kuyava: perhaps a name given by the Âryans to one of the non-Âryan chieftains.

Ṣiphâ, is said by Sâyaṇa to be the name of a river.

4 This stanza is very obscure. The meaning appears to be that the friendship of Indra, who sends down the rain as before, has put an end to the insolence of Kuyava. See Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Ṛgveda-forschung.

The signification of the three rivers in the second line is obscure. Benfey considers the names to be feminine personifications of the clouds.

Vîrapatnî, 'the hero's wife,' occurs, as Dr. Hall has pointed out, in VI. 49. 7, as an epithet of Sarasvatî the Goddess, and it may possibly here mean the river Sarasvatî.

5 *As she who knows her dwelling:* as a cow who knows her stall.

7 *In no unready house:* that is, in a house well supplied and furnished.

8 *The joys that we delight in:* probably, our children.

Our vessels: our wives with their unborn babes. Sâyaṇa gives other explanations of the expression.

HYMN CV.

Visvedevas.

WITHIN the waters runs the Moon, he with the beauteous wings in heaven.
Ye lightnings with your golden wheels, men find not your abiding-place. Mark this my woe, ye Earth and Heaven.

2 Surely men crave and gain their wish. Close to her husband clings the wife,
And, in embraces intertwined, both give and take the bliss of love. Mark this my woe, ye Earth and Heaven.

3 O never may that light, ye Gods, fall from its station in the sky.
Ne'er fail us one like Soma sweet, the spring of our felicity. Mark this my woe, ye Earth and Heaven.

4 I ask the last of sacrifice. As envoy he shall tell it forth.
Where is the ancient law divine? Who is its new diffuser now? Mark this my woe, ye Earth and Heaven.

5 Ye Gods who yonder have your home in the three lucid realms of heaven,
What count ye truth and what untruth? Where is mine ancient call on you? Mark this my woe, ye Earth and Heaven.

6 What is your firm support of Law? What Varuṇa's observant eye?
How may we pass the wicked on the path of mighty Aryaman? Mark this my woe, ye Earth and Heaven.

7 I am the man who sang of old full many a laud when Soma flowed.
Yet torturing cares consume me as the wolf assails the thirsty deer. Mark this my woe, ye Earth and Heaven.

This Hymn is ascribed either to Trita or to Kutsa. It is addressed to the Visvedevas on behalf of Trita who had been imprisoned in a well. See I. 52. 5.

1 *Within the waters:* in the ocean of air. *He with the beauteous wings:* the Sun.

Mark this my woe: the text has only *vittám me asyá rodasí*, 'know of this of me, O Heaven and Earth,' which means, according to Sâyaṇa, either 'be aware of this my affliction,' or 'attend to this my hymn.'

4 *I ask the last:* the latest or youngest of the Gods, Agni, as being continually reproduced.

5 *The three lucid realms of heaven:* the world is divided into earth, sky, and heaven, and each of these, again, is sometimes spoken of as threefold.

6 *The path of mighty Aryaman:* probably the milky way, regarded as the path to heaven.—Ludwig. The general meaning of [illegible] this and the two preceding verses is: Is there no longer any [illegible] right and wrong? Is there no moral government of the world? If there be, why am I, a faithful worshipper, allowed to suffer this undeserved misery?

8 Like rival wives on every side enclosing ribs oppress me sore.
O Ṣatakratu, biting cares devour me, singer of thy praise, as rats devour the weaver's threads. Mark this my woe, ye Earth and Heaven.

9 Where those seven rays are shining, thence my house and family extend.
This Trita Âptya knoweth well, and speaketh out for brotherhood. Mark this my woe, ye Earth and Heaven.

10 May those five Bulls which stand on high full in the midst of mighty heaven,
Having together swiftly borne my praises to the Gods, return. Mark this my woe, ye Earth and Heaven.

11 High in the mid ascent of heaven those Birds of beauteous pinion sit.
Back from his path they drive the wolf as he would cross the restless floods. Mark this my woe, ye Earth and Heaven.

12 Firm is this new-wrought hymn of praise, and meet to be told forth, O Gods.
The flowing of the floods is Law, Truth is the Sun's extended light. Mark this my woe, ye Earth and Heaven.

13 Worthy of laud, O Agni, is that kinship which thou hast with Gods.
Here seat thee like a man: most wise, bring thou the Gods for sacrifice. Mark this my woe, ye Earth and Heaven.

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8 *Enclosing ribs:* according to Sâyaṇa, the walls of the well in which Trita was confined. *Weaver's threads:* the meaning of *ṣiṣná* thus explained by Sâyaṇa is uncertain. Ludwig is of opinion that wooden phallus-idols are intended. The line recurs in X. 33. 3.

9 *Those seven rays:* of the Sun, says Sâyaṇa. But probably, as Ludwig suggests, the rays are the flames of Agni. That is, Agni with his bright beams, or the worship of Agni, is the central point through which I and all the members of my family are connected and held together.

Trita Âptya: A mythical being who dwells in the remotest part of the heavens, and who knows the celestial origin of the human race.

10 *Those five Bulls:* the stars of some constellation. According to Sâyaṇa, Indra, Varuṇa, Agni, Aryaman, and Savitar, or Fire, Wind, Sun, Moon, and Lightning. Sâyaṇa explains *ukshánaḥ*, bulls or oxen, as 'shedders of benefits.'

11 *Those Birds of beauteous pinion:* the stars.

The wolf: darkness or eclipse of the Moon.

12 *Law (ṛitám,)* eternal order. 'The meaning of the word as applied to the natural world connects itself with the alternation of day and night, the regular passage of the sun through the heavens, or the unswerving motion of the rain in its fall from heaven and of the streams along their courses. This last application of the word may have determined its special sense of 'water' in the later language. Wallis, *Cosmology of the Ṛigveda*, p. 93,'

14 Here seated, man-like as a priest shall wisest Agni to the Gods
Speed onward our oblations, God among the Gods, intelligent.
Mark this my woe, ye Earth and Heaven.

15 Varuṇa makes the holy prayer. To him who finds the path we pray.
He in the heart reveals his thought. Let sacred worship rise anew. Mark this my woe, ye Earth and Heaven.

16 That pathway of the Sun in heaven, made to be highly glorified,
Is not to be transgressed, O Gods. O mortals, ye behold it not. Mark this my woe, ye Earth and Heaven.

17 Trita, when buried in the well, calls on the Gods to succour him.
That call of his Bṛihaspati heard and released him from distress. Mark this my woe, ye Earth and Heaven.

18 A ruddy wolf beheld me once, as I was faring on my path.
He, like a carpenter whose back is aching crouched and slunk away. Mark this my woe, ye Earth and Heaven.

19 Through this our song may we, allied with Indra, with all our heroes conquer in the battle.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVI. Viśvedevas.

CALL we for aid on Indra, Mitra, Varuṇa, and Agni and the Marut host and Aditi.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

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16 *That pathway of the Sun:* according to Benfey, the way of truth, right, eternal order, as in verse 12. According to Ludwig the path of the Sun between the tropics is meant. The Gods, says Sâyaṇa, must not disregard the path of the Sun, because their existence depends upon him as regulator of the seasons at which sacrifices are offered to them. Still less may men disregard it, who as sinners do not behold or understand it aright.

17 *Bṛihaspati:* the Lord of Prayer.

18 *Like a carpenter:* the comparison is not very clear. It apparently means that the wolf crept away, arching his back or contracting his limbs, like a carpenter bending over his work till his back aches. Sâyaṇa suggests also an alternative and totally different explanation of the whole passage, by interpreting *vṛika*, the wolf, as the Moon, and reading *mâsakṛit*, maker of months, instead of *mâ sakṛit*, me once. See Ludwig, Uber die neuesten Arbeiten auf dem Gebiete der Ṛigveda-forschung.

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1 *Vasus*: originally meaning 'the good' is sometimes used, as in this place to designate Gods in general.

2 Come ye Âdityas for our full prosperity, in conquests of the foe, ye Gods, bring joy to us.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

3 May the most glorious Fathers aid us, and the two Goddesses, Mothers of the Gods, who strengthen Law.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

4 To mighty Narâṣansa, strengthening his might, to Pûshan, ruler over men, we pray with hymns.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

5 Bṛihaspati, make us evermore an easy path: we crave what boon thou hast for men in rest and stir.
Like as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

6 Sunk in the pit the Ṛishi Kutsa called, to aid, Indra the Vṛitra-slayer, Lord of power and might.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

7 May Aditi the Goddess guard us with the Gods: may the protecting God keep us with ceaseless care.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVII.

Viṣvedevas.

The sacrifice obtains the Gods' acceptance: be graciously inclined to us, Âdityas.
Hitherward let your favour be directed, and be our best deliverer from trouble.

2 By praise-songs of Angirases exalted, may the Gods come to us with their protection.
May Indra with his powers, Maruts with Maruts, Aditi with Âdityas grant us shelter.

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3 *The Fathers:* the Manes or spirits of departed ancestors.
The two Goddesses: Heaven and Earth.
4 *Narâṣansa:* a mystical name of Agni, 'the Praise of Men.'
Pûshan: the God who nourishes men and flocks and herds.
6 *Sunk in the pit:* perhaps figuratively for 'in distress.' Kutsa is the Ṛishi to whom the hymn is ascribed.

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2 *Maruts with Maruts:* that is, all the Maruts together, or Maruts with their winds and storm.

3 This laud of ours may Varuṇa and Indra, Aryaman, Agni, Savitar find pleasant.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVIII. Indra-Agni.

On that most wondrous car of yours, O Indra and Agni, which looks round on all things living,
Take ye your stand and come to us together, and drink libations of the flowing Soma.

2 As vast as all this world is in its compass, deep as it is, with its far-stretching surface,
So let this Soma be, Indra and Agni, made for your drinking till your soul be sated.

3 For ye have won a blessèd name together: yea, with one aim ye strove, O Vṛitra-slayers.
So Indra-Agni, seated here together, pour in, ye Mighty Ones, the mighty Soma.

4 Both stand adorned, when fires are duly kindled, spreading the sacred grass, with lifted ladles.
Drawn by strong Soma juice poured forth around us, come, Indra-Agni, and display your favour.

5 The brave deeds ye have done, Indra and Agni, the forms ye have displayed and mighty exploits,
The ancient and auspicious bonds of friendship,—for sake of these drink of the flowing Soma.

6 As first I said when choosing you, In battle we must contend with Asuras for this Soma.
So came ye unto this my true conviction, and drank libations of the flowing Soma.

7 If in your dwelling, or with prince or Brâhman, ye, Indra-Agni, Holy Ones, rejoice you,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.

8 If with the Yadus, Turvaṣas, ye sojourn, with Druhyus, Anus, Pûrus, Indra-Agni!
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.

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4 'We have, merely, in the text, the epithets in the dual number: the commentator supplies the *Adhwaryu* and his assistant priest.'—Wilson. Benfey refers the dual epithets to Indra and Agni, translating them severally by 'honoured,' 'for whom sacred grass has been strewn,' 'towards whom the ladles have been uplifted.'

8 This verse contains the names of the five well-known Âryan tribes or families, said to be descendants of the five similarly named sons of Yayâti. See I. 7. 9.

9 Whether, O Indra-Agni, ye be dwelling in lowest earth, in central, or in highest,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.

10 Whether, O Indra-Agni, ye be dwelling in highest earth, in central, or in lowest,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.

11 Whether ye be in heaven, O Indra-Agni, on earth, on mountains, in the herbs, or waters,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.

12 If, when the Sun to the mid-heaven hath mounted, ye take delight in food, O Indra-Agni,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.

13 Thus having drunk your fill of our libation, win us all kinds of wealth, Indra and Agni.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIX.

Indra-Agni.

LONGING for weal I looked around, in spirit, for kinsmen, Indra-Agni, or for brothers.
No providence but yours alone is with me: so have I wrought for you this hymn for succour.

2 For I have heard that ye give wealth more freely than worthless son-in-law or spouse's brother.
So offering to you this draught of Soma, I make you this new hymn, Indra and Agni,

3 Let us not break the cords: with this petition we strive to gain the powers of our forefathers.

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9 *In lowest earth, in central, or in highest:* in earth, mid-air, or heaven, the word earth being used loosely for sphere or world. Or the reference may be to the fanciful threefold division of the earth.

2 *Than worthless son-in-law or spouse's brother:* the worthless or defective son-in-law, or suitor, who has not, as Yâska explains, the necessary qualifications, is obliged to win the consent of his future father-in-law by very liberal gifts. The maiden's brother gives her rich presents out of natural affection.

3 *Let us not break the cords:* let us not break or interrupt the long series of religious rites observed by our ancestors and continued to our time. Or, as Sâyaṇa explains, let us not cut or break off the long line of posterity, but ask for and obtain 'descendants endowed with the vigour of their progenitors.'

For Indra-Agni the strong drops are joyful, for here in the bowl's lap are both the press-stones.

4 For you the bowl divine, Indra and Agni, presses the Soma gladly to delight you.
With hands auspicious and fair arms, ye Aṣvins, haste, sprinkle it with sweetness in the waters.

5 You, I have heard, were mightiest, Indra-Agni, when Vṛitra fell and when the spoil was parted.
Sit at this sacrifice, ye ever active, on the strewn grass, and with the juice delight you.

6 Surpassing all men where they shout for battle, ye Twain exceed the earth and heaven in greatness.
Greater are ye than rivers and than mountains, O Indra-Agni, and all things beside them.

7 Bring wealth and give it, ye whose arms wield thunder: Indra and Agni, with your powers protect us.
Now of a truth these be the very sunbeams wherewith our fathers were of old united.

8 Give, ye who shatter forts, whose hands wield thunder: Indra and Agni, save us in our battles.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CX. Ṛibhus.

The holy work I wrought before is wrought again: my sweetest hymn is sung to celebrate your praise.
Here, O ye Ṛibhus, is this sea for all the Gods: sate you with Soma offered with the hallowing word.

The strong drops: the exhilarating Soma.

In the bowl's lap: close to the vessel which receives the juice. But see Ludwig, Ueber die neuesten Arbeiten, etc. pp. 85—88.

4 *Ye Aṣvins:* here called upon to perform the duties of the Adhvaryu and his assistant priest, to mix the sweetness, or Soma, with water to be offered to Indra and Agni.

7 *These be the very sunbeams:* The meaning of the line may be that the worship of Indra and Agni is the great bond which has kept the Ṛishi's ancestors united. Wilson, following Sâyaṇa, translates: 'May those rays of the Sun, by which our forefathers have attained, together, a heavenly region, shine also upon us.'

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1 *This sea for all the Gods:* this vessel containing Soma juice for all the Gods, or for the particular class of Gods called Viṣvedevâḥ or Viṣvedevas.

The hallowing word: Svâhâ (Ave! Hail!); an exclamation used in making oblations to the Gods.

2 When, seeking your enjoyment onward from afar, ye, certain of my kinsmen, wandered on your way,
Sons of Sudhanvan, after your long journeying, ye came unto the home of liberal Savitar.

3 Savitar therefore gave you immortality, because ye came proclaiming him whom naught can hide;
And this the drinking-chalice of the Asura, which till that time was one, ye made to be fourfold.

4 When they had served with zeal at sacrifice as priests, they, mortal as they were, gained immortality.
The Ṛibhus, children of Sudhanvan, bright as suns, were in a year's course made associate with prayers.

5 The Ṛibhus with a rod measured, as 'twere a field, the single sacrificial chalice wide of mouth,
Lauded of all who saw, praying for what is best, desiring glorious fame among Immortal Gods.

6 As oil in ladles, we through knowledge will present unto the Heroes of the firmament our hymn,—
The Ṛibhus who came near with this great Father's speed, and rose to heaven's high sphere to eat the strengthening food.

7 Ṛibhu to us is Indra freshest in his might, Ṛibhu with powers and wealth is giver of rich gifts.
Gods, through your favour may we on the happy day quell the attacks of those who pour no offerings forth.

8 Out of a skin, O Ṛibhus, once ye formed a cow, and brought the mother close unto her calf again.
Sons of Sudhanvan, Heroes, with surpassing skill ye made your aged Parents youthful as before.

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2 *Seeking your enjoyment:* desirous of enjoying libations of Soma juice. *My kinsmen:* Sudhanvan, father of the Ṛibhus, was a descendant of Angiras, as was also Kutsa the Ṛishi of the hymn.

3 *Him whom naught can hide:* or, from whom nothing can be hidden, that is, Savitar as the Sun.
The drinking-chalice of the Asura: the cup that had been made by the Asura or immortal God Tvashṭar. See I. 20. 6. This chalice appears to be the moon which contains the Amrit or nectar of the Gods. The legend seems to mean that Tvashṭar as God of the year created it uniformly bright, and that the Ṛibhus, as Gods of the seasons, made it fourfold or diversified with four phases. See Hillebrandt, Ved[illegible]. I. p. 515.

4 *Associate with prayers:* ' [illegible] he ceremonies (appropriated to the different seasons) of the year.'—Wilson.

5 *Measured:* in order to divide it into four, as is said in verse 3.

6 *This great Father:* Savitar as the Sun, the source of all life. *Strengthening food:* Soma.

8 *A skin:* perhaps the dried-up earth. *A cow:* the earth refreshed by the Rains. *The mother:* the earth. *Her calf:* the autumn Sun. *Parents:* Heaven and Earth.

9 Help us with strength where spoil is won, O Indra: joined with the Ṛibhus give us varied bounty.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXI. Ṛibhus.

WORKING with skill they wrought the lightly rolling car: they wrought the Bays who bear Indra and bring great gifts.
The Ṛibhus for their Parents made life young again; and fashioned for the calf a mother by its side.

2 For sacrifice make for us active vital power; for skill and wisdom food with noble progeny.
Grant to our company this power most excellent, that with a family all-heroic we may dwell.

3 Do ye, O Ṛibhus, make prosperity for us, prosperity for car, ye Heroes, and for steed.
Grant us prosperity victorious evermore, conquering foes in battle, strangers or akin.

4 Indra, the Ṛibhus' Lord, I invocate for aid, the Ṛibhus, Vâjas, Maruts to the Soma draught.
Varuṇa, Mitra, both, yea, and the Aṣvins Twain: let them speed us to wealth, wisdom, and victory.

5 May Ṛibhu send prosperity for battle, may Vâja conquering in the fight protect us,
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXII. Aṣvins.

To give first thought to them, I worship Heaven and Earth, and Agni, fair bright glow, to hasten their approach.
Come hither unto us, O Aṣvins, with those aids wherewith in fight ye speed the war-cry to the spoil.

2 Ample, unfailing, they have mounted as it were an eloquent car that ye may think of us and give.
Come hither unto us, O Aṣvins, with those aids wherewith ye help our thoughts to further holy acts.

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4 *Vâjas*: that is, Vâja and his two brothers Ṛibhu and Vibhvan, more usually called collectively the Ṛibhavaḥ or Ṛibhus. Similarly, in this line *the Ṛibhus* are Ṛibhu and his brothers.

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1 *To give first thought to them*: Heaven and Earth are to be the first objects of invocation. Agni, with his signal of bright fire, is also called upon to hasten the approach of the Aṣvins to the sacrifice.

2 *They*: our offerings. *An eloquent car*: the chariot of our hymns.

3 Ye by the might which heavenly nectar giveth you are in supreme dominion Lords of all these folk.
Come hither unto us, O Asvins, with those aids wherewith ye, Heroes, made the barren cow give milk.

4 The aids wherewith the Wanderer through his offspring's might, or the Two-Mothered Son shows swiftest mid the swift;
Wherewith the sapient one acquired his triple lore,—Come hither unto us, O Asvins, with those aids.

5 Wherewith ye raised from waters, prisoned and fast bound, Rebha, and Vandana to look upon the light;
Wherewith ye succoured Kanva as he strove to win,—Come hither unto us, O Asvins, with those aids.

6 Wherewith ye rescued Antaka when languishing deep in the pit, and Bhujyu with unfailing help,
And comforted Karkandhu, Vayya, in their woe,—Come hither unto us, O Asvins, with those aids.

7 Wherewith ye gave Suchanti wealth and happy home, and made the fiery pit friendly for Atri's sake;
Wherewith ye guarded Purukutsa, Prisnigu,—Come hither unto us, O Asvins, with those aids.

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3 *Heavenly nectar:* the Soma. *The barren cow:* of the Rishi Sayu.

4 *The Wanderer:* according to Sâyana, the Wind. Agni is called his offspring as having been excited into flame by the wind. Or Mâtarisvan may be intended (see I. 31. 3), who brought Agni from heaven.

The Two-Mothered Son: Agni sprung from the two fire-sticks.

The sapient one: said to be the Rishi Kakshîvân. *His triple lore:* knowledge of sacrificial food, oblations of clarified butter, and libations of Soma juice. The meaning of the passage is uncertain.

5 *Rebha* and *Vandana* are said to have been thrown into wells by the Asuras or demons, Kanva was somewhat similarly treated. 'In these, and similar instances subsequently noticed,' says Wilson, 'we may possibly have allusions to the dangers undergone by some of the first teachers of Hinduism among the people whom they sought to civilize.'

6 *Antaka:* said to have been a Râjarshi or regal Rishi. *Bhujyu:* a Râjarshi, son of Tugra, rescued when in danger of drowning. *Vayya:* see II. 13. 12; IV. 19. 6.

7 *Purukutsa:* see I. 63. 7. Of *Suchanti* and *Prisnigu* nothing more is related.

Atri: see I. 45. 3; 51. 3. He is said to have been thrown by the Asuras into a fiery pit.

8 Mighty Ones, with what powers ye gave Parâvṛij aid what time ye made the blind and lame to see and walk;
Wherewith ye set at liberty the swallowed quail,—Come hither unto us, O Asvins, with those aids.

9 Wherewith ye quickened the most sweet exhaustless flood, and comforted Vasishṭha, ye who ne'er decay;
And to Srutarya, Kutsa, Narya gave your help,—Come hither unto us, O Asvins, with those aids.

10 Wherewith ye helped, in battle of a thousand spoils, Vispalâ seeking booty, powerless to move.
Wherewith ye guarded friendly Vasa, Asva's son,—Come hither unto us, O Asvins, with those aids.

11 Whereby the cloud, ye Bounteous Givers, shed sweet rain for Dîrghasravas, for the merchant Ausija,
Wherewith ye helped Kakshîvân, singer of your praise,—Come hither unto us, O Asvins, with those aids.

12 Wherewith ye made Rasâ swell full with water-floods, and urged to victory the car without a horse;
Wherewith Trisoka drove forth his recovered cows,—Come hither unto us, O Asvins, with those aids.

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8 *Parâvṛij*: according to Sâyaṇa, the name of a man. Benfey explains the word as the setting Sun (sideways departing), called *blind* because his light is nearly gone, and *lame* because he no longer travels. *The swallowed quail*: swallowed, or seized, by a wolf. The quail is said by Yâska, as quoted by Sâyaṇa, to signify the Dawn seized and swallowed by the bright Sun. Benfey takes it to mean the Sun after setting.

9 As the earliest bringers of light, the Asvins may be said to quicken and animate by their coming the streams of the ocean of air. We are not told how the famous *Vasishṭha* was comforted; and *Srutarya, Kutsa,* and *Narya* are merely said by Sâyaṇa to be three Ṛishis. Kutsa has been mentioned before. See I. 33. 14; 51. 6; 63. 3.

10 *Vispalâ*: a lady who was wounded in battle, and made whole by the Asvins. See I. 116. 15; 117. 11; 118. 8; X. 39. 8. *Powerless to move*: pierced through with a lance, according to Ludwig. The meaning of *atharvyàm* is uncertain. *Vasa*: a celebrated Ṛishi, the seer of Hymn VIII. 46.

11 *Dîrghasravas*: said to be a Ṛishi who traded for his livelihood. *Ausija* is a patronymic meaning son of Usij. *Kakshîvân* is also said to have been a son of Usij. See I. 18. 1.

12 *Rasâ*: 'The Rasâ, known to the Zoroastrians as the Raṇhâ, was originally the name of a real river, but when the Âryas moved away from it into the Punjâb, it assumed a mythical character, and became a kind of Okeanos, surrounding the extreme limits of the earth.'—M. Müller, *Vedic Hymns*, I. 323. No further account is given of the events mentioned in this verse.

13 Wherewith ye compass round the Sun when far away, strengthened Mandhâtar in his tasks as lord of lands,
And to sage Bharadvâja gave protecting help,—Come hither unto us, O Asvins, with those aids.

14 Wherewith, when Sambara was slain, ye guarded well great Atithigva, Divodâsa, Kasoju,
And Trasadasyu when the forts were shattered down,—Come hither unto us, O Asvins, with those aids.

15 Wherewith ye honoured the great drinker Vamra, and Upastuta and Kali when he gained his wife,
And lent to Vyasva and to Prithi favouring help,—Come hither unto us, O Asvins, with those aids.

16 Wherewith, O Heroes, ye vouchsafed deliverance to Sayu Atri, and to Manu long ago;
Wherewith ye shot your shafts in Syûmarasmi's cause,—Come hither unto us, O Asvins, with those aids.

17 Wherewith Patharvâ, in his majesty of form, shone in his course like to a gathered kindled fire;
Wherewith ye helped Saryâta in the mighty fray,—Come hither unto us, O Asvins, with those aids.

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13 The Asvins are said to compass the Sun in order to save him from eclipse.
Mandhâtar : a Râjarshi or regal Rishi. See VIII. 39. 8.
Bharadvâja : a very celebrated Rishi, said to be the son of Brihaspati.

14 *Sambara :* one of the demons of drought slain by Indra. Sâyana takes *atithigvám* and *kasojúm* as epithets of Divodâsa the king who was aided by the Asvins : 'the hospitable Divodâsa as he sought the water (through fear of the Asuras).' *Trasadasyu :* a prince renowned for his victories and liberality, and for the favour shown him by the Gods. See IV. 42. 9 ; VII. 19. 3 ; VIII. 9. 21 ; 19. 36 ; 36. 7.

15 *Vamra :* called a Rishi, son of Vikhanas, by Sâyana. 'The text calls [illegible] much and variously, which the Scholiast explains, [illegible]thly moisture or dew.'—Wilson. Benfey thinks that [illegible]r the name Vamra.
Upastuta : taken by Sâyana as an epithet of Vamra, 'praised by all around him.'
Kali : a Rishi, mentioned again in X. 39. 8. The Asvins may have restored him to youth.
Vyasva : taken by Sâyana as an epithet of Prithi, 'horseless, or who had lost his horse.' *Prithi* is said to have been a Râjarshi.
16 *Sayu :* see note on verse 3 of this Hymn; see also I. 116. 22 ; 117. 20.
Atri : see note on verse 7 ; also I. 116. 8.
Manu : this Manu is said by Sâyana to have been a Râjarshi whom the Asvins taught to sow barley and other grain.
Syûmarasmi : said to have been a Rishi, seer of hymns 77, 78, Book X.
17 *Patharvâ :* said by Sâyana to have been a Râjarshi. Benfey thinks that the word *páthárvan*, is a dialectical form of *patrárvan*, 'having winged horses.' Ludwig considers Sâyana's explanation (which I have followed) to be erroneous and impossible He thinks that Patharû was the name of some

18 Wherewith, Angirases! ye triumphed in your heart, and onward went to liberate the flood of milk;
Wherewith ye helped the hero Manu with new strength,—Come hither unto us, O Asvins, with those aids.

19 Wherewith ye brought a wife for Vimada to wed, wherewith ye freely gave the ruddy cows away;
Wherewith ye carried home Sudevî to Sudâs,—Come hither unto us, O Asvins, with those aids.

20 Wherewith ye bring great bliss to him who offers gifts, wherewith ye have protected Bhujyu, Adhrigu,
And good and gracious Subharâ and Ritastup,—Come hither unto us, O Asvins, with those aids.

21 Whrerewith ye served Krisânu where the shafts were shot, and helped the young man's horse to swiftness in the race;
Wherewith ye bring delicious honey to the bees,—Come hither unto us, O Asvins, with those aids.

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stronghold which the Asvins saved from burning, either through the instrumentality of a man called Jathara or by means of the rain-clouds. He accordingly renders: 'By means of which, at Patharû, through the power of Jathara (violence of the rain-clouds) the fire did not flame up, though prepared and lighted on the way.' The passage is difficult, and the interpretations put upon the words by Sâyana certainly appear to be forced, but on the whole I think it safer to follow his guidance. I may observe here that 'ná,' which in the Veda means both 'not' and 'like' sometimes makes the meaning of a passage uncertain. In this line Sâyana takes it in the latter sense, and Ludwig in the former.

Saryâta: perhaps the same as Saryâti, a son of Manu Vaivasvata.

18 *Angirases:* the text has Angiras only in the singular form, which may stand, as Ludwig remarks, for the dual. Wilson, following Sâyana, translates: 'Angiras, (praise the Asvins).' Sâyana supposes the Rishi to address himself by this title. Benfey joins angiras with the following word, making *angirománasâ*, 'through affection for the Angirases.'

The flood of milk: the cows shut up in the cave, that is, the rain-clouds prevented from pouring out their water.

Manu: see verse 16.

19 *Vimada:* a Rishi, whose name occurs again in I. 116. 1; 117. 20; VIII. 9. 15; X. 20. 10; and X. 23. 7. The wife is said to have been the daughter of Purumitra.

The ruddy cows: perhaps the red rain-clouds.

Sudâs: son of Pijivana. See I. 47. 7.

20 *Bhujyu:* see note on verse 6. *Adhrigu,* taken by Sâyana as a proper name, is said to have been a sacrificer of the Gods. *Ritastup* is called a Rishi. Sâyana takes *subhárâm* as an adjective, but has to supply *isham* food, for it to qualify.

21 *Krisânu:* the Keresâni of the Avesta; one of the guardians of the celestial Soma. See IV. 27. 3.

The young man: whose horse was aided, was Purukutsa.

22 Wherewith ye speed the hero as he fights for kine in hero battle, in the strife for land and sons,
Wherewith ye safely guard his horses and his car,—Come hither unto us, O Aṣvins, with those aids.

23 Wherewith ye, Lords of Hundred Powers, helped Kutsa, son of Ârjuni, gave Turvîti and Dabhîti strength,
Favoured Dhvasanti and lent Purushanti help,—Come hither unto us, O Aṣvins, with those aids.

24 Make ye our speech effectual, O ye Aṣvins, and this our hymn, ye mighty Wonder-Workers.
In luckless game I call on you for succour: strengthen us also on the field of battle.

25 With undiminished blessings, O ye Aṣvins, for evermore both night and day protect us.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXIII. Dawn.

THIS light is come, amid all lights the fairest; born is the brilliant, far-extending brightness.
Night, sent away for Savitar's uprising, hath yielded up a birth-place for the Morning.

2 The Fair, the Bright is come with her white offspring; to her the Dark One hath resigned her dwelling.
Akin, immortal, following each other, changing their colours both the heavens move onward.

3 Common, unending is the Sisters' pathway; taught by the Gods, alternately they travel.
Fair-formed, of different hues and yet one-minded, Night and Dawn clash not, neither do they tarry.

4 Bright leader of glad sounds, our eyes behold her; splendid in hue she hath unclosed the portals.

---

23 *Kutsa:* has been mentioned before as a favourite of Indra. See I. 51. 6. *Turvîti:* see I. 36. 18. *Dabhîti:* see II. 13. 9; 15. 9; IV. 30. 21; VI. 20. 13; 26. 6. *Purushanti:* a liberal prince. See IX. 5. 8. 3.

24 *In luckless game:* a metaphor borrowed from dicing; that is, in a time of difficulty, perhaps the eve of a desperate battle. Sâyaṇa, following a different derivation of the word, explains it, in the absence of light, or in the last watch of night, when the Aṣvins are especially to be worshipped.

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1 *Savitar:* the Sun.

2 *Her white offspring:* white clouds that attend her. Or the word in the text may be rendered 'bright offspring,' the Sun whom she precedes.

Both the heavens: or Day and Night.

4 *Leader of glad sounds:* awakener of 'the charm of earliest birds' and the joyful voices of other animals.

She, stirring up the world, hath shown us riches: Dawn hath awakened every living creature.

5 Rich Dawn, she sets afoot the coiled-up sleeper, one for enjoyment, one for wealth or worship,
Those who saw little for extended vision. All living creatures hath the Dawn awakened.

6 One to high sway, one to exalted glory, one to pursue his gain, and one his labour:
All to regard their different vocations, all moving creatures hath the Dawn awakened.

7 We see her there, the Child of Heaven, apparent, the young Maid, flushing in her shining raiment.
Thou sovran Lady of all earthly treasure, flush on us here, auspicious Dawn, this morning.

8 She, first of endless morns to come hereafter, follows the path of morns that have departed.
Dawn, at her rising, urges forth the living: him who is dead she wakes not from his slumber.

9 As thou, Dawn, hast caused Agni to be kindled, and with the Sun's eye hast revealed creation.
And hast awakened men to offer worship, thou hast performed, for Gods, a noble service.

10 How long a time, and they shall be together,—Dawns that have shone and Dawns to shine hereafter?
She yearns for former Dawns with eager longing, and goes forth gladly shining with the others.

11 Gone are the men who in the days before us looked on the rising of the earlier Morning.
We, we the living, now behold her brightness, and they come nigh who shall hereafter see her.

---

5 *Those who saw little:* during the darkness of night.

6 This vers[illegible] to a division into four castes or classes, regal and military, [illegible], and servile. But verses 4, 5, 6 seem to be separated by [illegible] the rest of the hymn, and may perhaps be a later addition to it.

9 *Caused Agni to be kindled:* daybreak being the proper time for lighting the sacrificial fires.

10 The meaning appears to be: How long have we to live? When will all our future Dawns be with those that have passed away? Wilson, following Sâyaṇa, translates: 'For how long a period is it that the dawns have risen? For how long a period will they rise?'

She yearns: the Dawn that now shines as the first of Dawns to come is already eager to join those that have past.

12 Foe-chaser, born of Law, the Law's protectress, joy-giver, waker of all pleasant voices,
Auspicious, bringing food for Gods' enjoyment, shine on us here, most bright, O Dawn, this morning.

13 From days eternal hath Dawn shone, the Goddess, and shows this light to-day, endowed with riches.
So will she shine on days to come; immortal she moves on in her own strength, undecaying.

14 In the sky's borders hath she shone in splendour: the Goddess hath thrown off the veil of darkness.
Awakening the world with purple horses, on her well-harnessed chariot Dawn approaches.

15 Bringing all life-sustaining blessings with her, showing herself she sends forth brilliant lustre.
Last of the countless mornings that have vanished, first of bright morns to come hath Dawn arisen.

16 Arise! the breath, the life, again hath reached us: darkness hath passed away, and light approacheth.
She for the Sun hath left a path to travel: we have arrived where men prolong existence.

17 Singing the praises of refulgent Mornings with his hymn's web the priest, the poet, rises.
Shine then to-day, rich Maid, on him who lauds thee, shine down on us the gift of life and offspring.

18 Dawns giving sons all heroes, kine and horses, shining upon the man who brings oblations,—
These let the Soma-presser gain when ending his glad songs louder than the voice of Vâyu.

19 Mother of Gods, Aditi's form of glory, ensign of sacrifice, shine forth exalted.
Rise up, bestowing praise on our devotion: all-bounteous, make us chief among the people.

20 Whatever splendid wealth the Dawns bring with them to bless the man who offers praise and worship,
Even that may Mitra, Varuṇa vouchsafe us, and Aditi and Sindhu, Earth and Heaven.

---

12 Evil spirits vanish when Dawn appears. She comes in accordance with the eternal law of the universe which she observes and guards. Her coming is the signal for men to offer oblations to the Gods.

16 *Where men prolong existence:* a new life begins at the return of day-light.

17 *His hymn's web:* the words which he weaves, or carefully composes.

18 *Louder than the voice of Vâyu:* louder even than the roaring of the wind. Wilson translates: 'At the conclusion of his praises, (enunciated), like the wind, (with speed).'

HYMN CXIV. Rudra.

To the strong Rudra bring we these our songs of praise, to him the Lord of Heroes, with the braided hair,
That it be well with all our cattle and our men, that in this village all be healthy and well-fed.

2 Be gracious unto us, O Rudra, bring us joy; thee, Lord of Heroes, thee with reverence will we serve.
Whatever health and strength our father Manu won by sacrifice may we, under thy guidance, gain.

3 By worship of the Gods may we, O Bounteous One, O Rudra, gain thy grace, Ruler of valiant men.
Come to our families, bringing them bliss: may we, whose heroes are uninjured, bring thee sacred gifts.

4 Hither we call for aid the wise, the wanderer, impetuous Rudra, perfecter of sacrifice.
May he repel from us the anger of the Gods: verily we desire his favourable grace.

5 Him with the braided hair we call with reverence down, the wild-boar of the sky, the red, the dazzling shape.
May he, his hand filled full of sovran medicines, grant us protection, shelter, and a home secure.

6 To him the Maruts' Father is this hymn addressed, to strengthen Rudra's might, a song more sweet than sweet.
Grant us, Immortal One, the food which mortals eat: be gracious unto me, my seed, my progeny.

7 O Rudra, harm not either great or small of us, harm not the growing boy, harm not the full-grown man.
Slay not a sire among us, slay no mother here, and to our own dear bodies, Rudra, do no harm.

8 Harm us not, Rudra, in our seed and progeny, harm us not in the living, nor in cows or steeds.
Slay not our heroes in the fury of thy wrath. Bringing oblations evermore we call to thee.

---

1 *Rudra:* generally explained as the Roarer, from the sound of stormy winds, the God of tempests and father of the Maruts. He is called *Kapardin* as wearing hair braided and knotted like a cowry shell *(kaparda)*. Prof. Pischel (Vedische Studien, I. 55. sqq.) derives *Rudra* (the Red, the Brilliant) from a lost root *rud*, to be red.

2 *Won by sacrifice:* that is, as an institutor of earliest sacrifice, enabled us to obtain by offerings to the Gods.

9 Even as a herdsman I have brought thee hymns of praise: O Father of the Maruts, give us happiness.
Blessèd is thy most favouring benevolence, so, verily, do we desire thy saving help.

10 Far be thy dart that killeth men or cattle: thy bliss be with us, O thou Lord of Heroes.
Be gracious unto us, O God, and bless us, and then vouchsafe us doubly-strong protection.

11 We, seeking help, have spoken and adored him: may Rudra, girt by Maruts, hear our calling.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXV.

Sûrya.

THE brilliant presence of the Gods hath risen, the eye of Mitra, Varuṇa and Agni.
The soul of all that moveth not or moveth, the Sun hath filled the air and earth and heaven.

2 Like as a young man followeth a maiden, so doth the Sun the Dawn, refulgent Goddess:
Where pious men extend their generations, before the Auspicious One for happy fortune.

3 Auspicious are the Sun's Bay-coloured Horses, bright, changing hues, meet for our shouts of triumph.
Bearing our prayers, the sky's ridge have they mounted, and in a moment speed round earth and heaven.

4 This is the Godhead, this the might of Sûrya: he hath withdrawn what spread o'er work unfinished.
When he hath loosed his Horses from their station, straight over all Night spreadeth out her garment.

---

9 *Even as a herdsman:* as a herdsman prays for the well-being of his cattle, so the poet prays for the prosperity of those for whom he speaks.

---

2 The exact meaning of the second line is somewhat uncertain. As I have rendered it, in accordance with Ludwig, it reminds one of Shelley's, 'Man, the imperial shape, then multiplied His generations under the pavilion Of the Sun's throne.' Wilson, following Sâ[illegible] 'At which season pious men perform (the ceremonies [illegible]es.' Sâyaṇa proposes an alternative rendering by taking *yugâni* (generations, ages,) to mean 'yokes for ploughs'; 'for, at this season, men seeking to propitiate the gods by the profit which agriculture yields, equip their ploughs.'

4 *He hath withdrawn:* that is, says Wilson, 'the cultivator or artisan desists from his lab[illegible]unfinished, upon the setting of the sun'; when the sun 'has [illegible] himself) the diffused (light which has been shed) upon the unfinished task.'

5 In the sky's lap the Sun this form assumeth that Varuṇa and Mitra may behold it.
His Bay Steeds well maintain his power eternal, at one time bright and darksome at another.

6 This day, O Gods, while Sûrya is ascending, deliver us from trouble and dishonour.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXVI.

Asvins.

I TRIM like grass my song for the Nâsatyas, and send their lauds forth as the wind drives rain-clouds,
Who, in a chariot rapid as an arrow, brought to the youthful Vimada a consort,

2 Borne on by rapid steeds of mighty pinion, or proudly trusting in the Gods' incitements.
That stallion ass of yours won, O Nâsatyas, that thousand in the race, in Yama's contest.

3 Yea, Asvins, as a dead man leaves his riches, Tugra left Bhujyu in the cloud of waters.
Ye brought him back in animated vessels, traversing air, unwetted by the billows.

4 Bhujyu ye bore with wingèd things, Nâsatyas, which for three nights, three days full swiftly travelled,
To the sea's farther shore, the strand of ocean, in three cars, hundred-footed, with six horses.

5 Ye wrought that hero exploit in the ocean which giveth no support, or hold, or station,
What time ye carried Bhujyu to his dwelling, borne in a ship with hundred oars, O Asvins.

---

5 *His power eternal*, as maker and ruler of day and night.

This Hymn and the five following are ascribed to the Ṛishi Kakshîvân.

1 *Grass:* the sacred grass which is spread on the altar.

Nâsatyas: a common name of the Asvins. See I. 3. 3.

Vimada: the Asvins assisted Vimada, who was attacked when returning home with his newly-won bride, whom they carried to his house in their own chariot. Most of the deeds ascribed to the Asvins in this hymn have been mentioned in I. 112.

2 *Stallion ass:* that draws the car of the Asvins. See I. 34. 9.

Yama's contest: apparently the race instituted by the Gods when Prajâpati (here represented by Yama) gave his daughter Sûryâ in marriage to King Soma, the Moon, as related in Aitareya-Brâhmaṇa, IV. 2. See Ehni, Der Mythus des Yama, p. 160.

3 *Bhujyu:* see I. 112. 6.

5 'This,' observes Wilson, 'is a rather unintelligible account of a sea-voyage, although the words of the text do not admit of any other rendering.'

6 The white horse which of old ye gave Aghâṣva, Aṣvins, a gift to be his wealth for ever,—
Still to be praised is that your glorious present, still to be famed is the brave horse of Pedu.

7 O Heroes, ye gave wisdom to Kakshîvân who sprang from Pajra's line, who sang your praises.
Ye poured forth from the hoof of your strong charger a hundred jars of wine as from a strainer

8 Ye warded off with cold the fire's fierce burning; food very rich in nourishment ye furnished.
Atri, cast downward in the cavern, Aṣvins, ye brought, with all his people, forth to comfort.

9 Ye lifted up the well, O ye Nâsatyas, and set the base on high to open downward.
Streams flowed for folk of Gotama who thirsted, like rain to bring forth thousandfold abundance.

10 Ye from the old Chyavâna, O Nâsatyas, stripped, as 'twere mail, the skin upon his body,
Lengthened his life when all had left him helpless, Dasras! and made him lord of youthful maidens.

11 Worthy of praise and worth the winning, Heroes, is that your favouring succour, O Nâsatyas,
What time ye, knowing well his case, delivered Vandana from the pit like hidden treasure.

12 That mighty deed of yours, for gain, O Heroes, as thunder heraldeth the rain, I publish,
When, by the horse's head, Atharvan's offspring Dadhyach made known to you the Soma's sweetness.

---

6 *Aghâṣva:* another name of Pedu; or an epithet of Pedu 'having bad or vicious horses.' Pedu was a royal Ṛishi who worshipped the Aṣvins and was thus rewarded.

7 *Kakshîvân:* a famous Ṛishi, (see I. 18. 1,) a descendant of the Pajras or Angirases. *Strong charger:* that is, the [illegible] cloud, from which the Aṣvins poured down copious showers. Cf. [illegible] of the horse Pegasus and the fountain Hippocrene.

8 *Atri:* see I. 112. 7.

9 *The well:* that is the watery cloud. This deed is ascribed to the Maruts in I. 85. 11.

10 *Dasras:* a name of the Aṣvins; Wonder-Workers, or Mighty Ones.

11 *Vandana:* see I. 112. 5.

12 *By the horses head:* 'Indra, having taught the sciences called *Pravargyavidyâ* and *Madhuvidyâ* to Dadhyach, threatened that he would cut off his head if ever he taught them to any one else. The Aṣvins prevailed upon him to teach them the prohibited knowledge, and, to evade Indra's threat, took off the head of the sage, replacing it by that of a horse.'—Wilson. See I. 84. 13.

13 In the great rite the wise dame called, Nâsatyas, you, Lords of many treasures, to assist her.
Ye heard the weakling's wife, as 'twere an order, and gave to her a son Hiraṇyahasta.

14 Ye from the wolf's jaws, as ye stood together, set free the quail, O Heroes, O Nâsatyas.
Ye, Lords of many treasures, gave the poet his perfect vision as he mourned his trouble.

15 When in the time of night, in Khela's battle, a leg was severed like a wild bird's pinion,
Straight ye gave Vispalâ a leg of iron that she might move what time the conflict opened.

16 His father robbed Ṛijrâsva of his eye-sight who for the she-wolf slew a hundred wethers.
Ye gave him eyes, Nâsatyas, Wonder-Workers, Physicians, that he saw with sight uninjured.

17 The Daughter of the Sun your car ascended, first reaching as it were the goal with coursers.
All Deities within their hearts assented, and ye, Nâsatyas, are close linked with glory.

18 When to his house ye came, to Divodâsa, hasting to Bharadvâja, O ye Asvins,
The car that came with you brought splendid riches: a porpoise and a bull were yoked together.

---

13 *The weakling's wife:* or Vadhrimatî, which has that meaning.

14 *Set free the quail:* see I. 112. 8.

15 *Khela's battle:* the Commentator says that Khela was a Râjâ, whose relative Vispalâ lost a foot in battle and received an iron leg from the Asvins at the prayer of Agastya, Khela's family priest. See I. 112. 10.

16 *Ṛijrâsva*, mentioned in I. 101. 17, was one of the sons of Vṛishâgir. The she-wolf for whom he slaughtered the sheep was one of the asses of the Asvins in disguise, and the Asvins consequently restored to him the eye-sight of which his angry father had deprived him.

17 *The Daughter of the Sun:* 'Sûrya, it is related, was desirous of giving his daughter Sûryâ to Soma; but all the gods desired her as a wife. They agreed that he who should first reach the sun, as a goal, should wed the damsel. The Asvins were victorious; and Sûryâ, well pleased by their success, rushed immediately into their chariot.'—Wilson. See note on verse 2 of this hymn.

18 *Divodâsa:* see I. 112. 14. His family priest was one of the Bharadvâjas. The Asvins, it is said, yoked the porpoise and the bull together as a proof of power.

19 Ye, bringing wealth with rule, and life with offspring, life rich in noble heroes, O Nâsatyas,
Accordant came with strength to Jahnu's children who offered you thrice every day your portion.

20 Ye bore away at night by easy pathways Jâhusha compassed round on every quarter,
And, with your car that cleaves the foe asunder, Nâsatyas ne'er decaying! rent the mountains.

21 One morn ye strengthened Vaṣa for the battle, to gather spoils that might be told in thousands.
With Indra joined ye drove away misfortunes, yea, foes of Prithuṣravas, O ye Mighty.

22 From the deep well ye raised on high the water, so that Richatka's son, Ṣara, should drink it;
And with your might, to help the weary Ṣayu, ye made the barren cow yield milk, Nâsatyas.

23 To Viṣvaka, Nâsatyas! son of Krishṇa, the righteous man who sought your aid and praised you,
Ye with your powers restored, like some lost creature, his son Vishṇâpu for his eyes to look on.

24 Aṣvins, ye raised, like Soma in a ladle, Rebha, who for ten days and ten nights, fettered
Had lain in cruel bonds, immersed and wounded, suffering sore affiiction, in the waters.

25 I have declared your wondrous deeds, O Aṣvins: may this be mine, and many kine and heroes.
May I, enjoying lengthened life, still seeing, enter old age as 'twere the house I live in.

HYMN CXVII. Aṣvins.

Aṣvins, your ancient priest invites you hither to gladden you with draughts of meath, of Soma.
Our gift is on the grass, our song apportioned: with food and strength come hither, O Nâsatyas.

---

19 *Jahnu's children:* Jahnu was a Maharshi or great Rishi.

21 *Vaṣa:* see I. 112. 10. *Prithuṣravas* appears to be identical with Prithuṣravas Kânîta, mentioned in VIII. 46. 21, whose family priest was Vaṣa.

22 *Ṣayu:* has been mentioned in I. 112. 16. Of Ṣara in this verse and of Viṣvaka, Krishṇa, and Vishṇâpu in the next we are only told that they were Rishis.

24 *Rebha:* see I. 112. 5.

25 *May this be mine:* may I be master of this place or district, a substantive of some such signification being understood.

2 That car of yours, swifter than thought, O Asvins, which drawn by brave steeds cometh to the people,
Whereon ye seek the dwelling of the pious,—come ye thereon to our abode, O Heroes.

3 Ye freed sage Atri, whom the Five Tribes honoured, from the strait pit, ye Heroes, with his people,
Baffling the guiles of the malignant Dasyu, repelling them, ye Mighty, in succession.

4 Rebha the sage, ye mighty Heroes, Asvins! whom, like a horse, vile men had sunk in water,—
Him, wounded, with your wondrous powers ye rescued: your exploits of old time endure for ever.

5 Ye brought forth Vandana, ye Wonder-Workers, for triumph, like fair gold that hath been buried,
Like one who slumbered in destruction's bosom, or like the Sun when dwelling in the darkness.

6 Kakshîvân, Pajra's son, must laud that exploit of yours, Nâsatyas, Heroes, ye who wander!
When from the hoof of your strong horse ye showered a hundred jars of honey for the people.

7 To Krishṇa's son, to Visvaka who praised you, O Heroes, ye restored his son Vishṇâpu.
To Ghoshâ, living in her father's dwelling, stricken in years, ye gave a husband, Asvins.

8 Rushatî, of the mighty people, Asvins, ye gave to Syâva of the line of Kaṇva.
This deed of yours, ye Strong Ones, should be published, that ye gave glory to the son of Nṛishad.

9 O Asvins, wearing many forms at pleasure, on Pedu ye bestowed a fleet-foot courser,
Strong, winner of a thousand spoils, resistless, the serpent-slayer, glorious, triumphant.

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3 *Atri:* see I. 116. 8. *The Five Tribes:* are the confederate Âryan families named in the note to I. 7. 9.

4 *Rebha:* see I. 112. 5. *Like a horse:* sunk deep in water like a horse when he is bathed in a river.

5 *Vandana:* see I. 116. 11.

6 *Kakshîvân:* see I. 116. 7. *Strong horse:* see I. 116. 7.

7 *Ghoshâ:* Kakshîvân's daughter, said to have been afflicted with leprosy and healed by the Asvins, who found her a husband.

8 *Syâva:* a Ṛishi whom the Asvins cured of leprosy, and enabled to marry Rushatî. *The son of Nṛishad:* Kaṇva or his descendant Syâva.

9 *Pedu:* see I. 116. 6. *The serpent-slayer:* see IX. 88. 4, and Hymns of the Atharva-veda, X. 4. 47.

10 These glorious things are yours, ye Bounteous Givers; prayer, praise in both worlds are your habitation.
O Aṣvins, when the sons of Pajra call you, send strength with nourishment to him who knoweth.

11 Hymned with the reverence of a son, O Aṣvins, ye Swift Ones giving booty to the singer,
Glorified by Agastya with devotion, established Viṣpalâ again, Nâsatyas.

12 Ye Sons of Heaven, ye Mighty, whither went ye, sought ye for his fair praise the home of Kâvya,
When, like a pitcher full of gold, O Aṣvins, on the tenth day ye lifted up the buried?

13 Ye with the aid of your great powers, O Aṣvins, restored to youth the ancient man Chyavâna.
The Daughter of the Sun with all her glory, O ye Nâsatyas, chose your car to bear her.

14 Ye, ever-youthful Ones, again remembered Tugra, according to your ancient manner:
With horses brown of hue that flew with swift wings ye brought back Bhujyu from the sea of billows.

15 The son of Tugra had invoked you, Aṣvins; borne on he went uninjured through the ocean.
Ye with your chariot swift as thought, well-harnessed, carried him off, O Mighty Ones, to safety.

16 The quail had invocated you, O Aṣvins, when from the wolf's devouring jaws ye freed her.
With conquering car ye cleft the mountain's ridges: the offspring of Viṣvâch ye killed with poison.

17 He whom for furnishing a hundred wethers to the she-wolf, his wicked father blinded,—
To him, Ṛijrâṣva, gave ye eyes, O Aṣvins; light to the blind ye sent for perfect vision.

---

11 *Agastya:* the family priest of Khela. See I. 116. 15.

12 *Kâvya:* Uṣanâ, son of Kavi. See I. 83. 6. *The buried:* Rebha. The meaning is, 'why did ye delay so long the rescue of Rebha?'

13 *Chyavâna:* see I. 116. 10. *The Daughter of the Sun:* see I. 116. 17.

14 *Ye brought back Bhujyu:* see I. 116. 3.

16 *The quail:* see I. 116. 14. *Viṣvâch:* said to be an Asura or fiend.

17 *Ṛijrâṣva:* see I. 116. 16.

18 To bring the blind man joy thus cried the she-wolf: O Aşvins, O ye Mighty Ones, O Heroes,
For me Ŗijrâşva, like a youthful lover, hath cut piecemeal one and a hundred wethers.

19 Great and weal-giving is your aid, O Aşvins, ye, objects of all thought, made whole the cripple.
Purandhi also for this cause invoked you, and ye, O Mighty, came to her with succours.

20 Ye, Wonder-Workers, filled with milk for Şayu the milkless cow, emaciated, barren;
And by your powers the child of Purumitra ye brought to Vimada to be his consort.

21 Ploughing and sowing barley, O ye Aşvins, milking out food for men, ye Wonder-Workers,
Blasting away the Dasyu with your trumpet, ye gave far-spreading light unto the Ârya.

22 Ye brought the horse's head, Aşvins, and gave it unto Dadhyach the offspring of Atharvan.
True, he revealed to you, O Wonder-Workers, sweet Soma, Tvashțar's secret, as your girdle.

23 O Sages, evermore I crave your favour: be gracious unto all my prayers, O Aşvins.
Grant me, Nâsatyas, riches in abundance, wealth famous and accompanied with children.

24 With liberal bounty to the weakling's consort ye, Heroes, gave a son Hiraṇyahasta;
And Şyâva, cut into three several pieces, ye brought to life again, O bounteous Aşvins.

25 These your heroic exploits, O ye Aşvins, done in the days of old, have men related.
May we, addressing prayer to you, ye Mighty, speak with brave sons about us to the synod.

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19 *Purandhi:* or as Sâyaṇa explains, 'the wise maid,' Ghoshâ.

20 *Şayu:* see I. 112. 16; and I. 116. 22. *Vimada:* see I. 112. 19.

22 *Dadhyach:* see I. 116. 12. *As your girdle:* to strengthen and support you.

24 *The weakling's consort:* see I. 116. 13. *Şyâva:* cut to pieces by the Asuras, was made whole by the Aşvins.

25 *The synod:* the congregation of worshippers.

HYMN CXVIII.

Asvins.

FLYING, with falcons, may your chariot, Asvins, most gracious, bringing friendly help, come hither,—
Your chariot, swifter than the mind of mortal, fleet as the wind, three-seated, O ye Mighty.

2 Come to us with your chariot triple seated, three-wheeled, of triple form, that rolleth lightly.
Fill full our cows, give mettle to our horses, and make each hero son grow strong, O Asvins.

3 With your well-rolling car, descending swiftly, hear this the press-stone's song, ye Wonder-Workers.
How then have ancient sages said, O Asvins, that ye most swiftly come to stay affliction?

4 O Asvins, let your falcons bear you hither, yoked to your chariot, swift, with flying pinions,
Which, ever active, like the airy eagles, carry you, O Nâsatyas, to the banquet.

5 The youthful Daughter of the Sun, delighting in you, ascended there your chariot, Heroes.
Borne on their swift wings let your beauteous horses, your birds of ruddy hue, convey you near us.

6 Ye raised up Vandana, strong Wonder-Workers! with great might, and with power ye rescued Rebha.
From out the sea ye saved the son of Tugra, and gave his youth again unto Chyavâna.

7 To Atri, cast down to the fire that scorched him, ye gave, O Asvins, strengthening food and favour.
Accepting his fair praises with approval, ye gave his eyes again to blinded Kanva.

8 For ancient Sayu in his sore affliction ye caused his cow to swell with milk, O Asvins.
The quail from her great misery ye delivered, and a new leg for Vispalâ provided.

9 A white horse, Asvins, ye bestowed on Pedu, a serpent-slaying steed sent down by Indra,
Loud-neighing, conquering the foe, high-mettled, firm-limbed and vigorous, winning thousand treasures.

10 Such as ye are, O nobly born, O Heroes, we in our trouble call on you for succour.

---

5 In this and the following verses most of the wonderful deeds of the Asvins mentioned in the preceding hymn are briefly referred to.

Accepting these our songs, for our well-being come to us on your chariot treasure-laden.

11 Come unto us combined in love, Nâsatyas; come with the fresh swift vigour of the falcon.
Bearing oblations I invoke you, Aṣvins, at the first break of everlasting morning.

HYMN CXIX.

Aṣvins.

HITHER, that I may live, I call unto the feast your wondrous car, thought-swift, borne on by rapid steeds,
With thousand banners, hundred treasures, pouring gifts, promptly obedient, bestowing ample room.

2 Even as it moveth near my hymn is lifted up, and all the regions come together to sing praise.
I sweeten the oblations; now the helpers come. Ûrjânî hath, O Aṣvins, mounted on your car.

3 When striving man with man for glory they have met, brisk, measureless, eager for victory in fight,
Then verily your car is seen upon the slope when ye, O Aṣvins, bring some choice boon to the prince.

4 Ye came to Bhujyu while he struggled in the flood, with flying birds, self-yoked, ye bore him to his sires.
Ye went to the far-distant home, O Mighty Ones; and famed is your great aid to Divodâsa given.

5 Aṣvins, the car which you had yoked for glorious show your own two voices urged directed to its goal.
Then she who came for friendship, Maid of noble birth, elected you as Husbands, you to be her Lords.

6 Rebha ye saved from tyranny; for Atri's sake ye quenched with cold the fiery pit that compassed him.
Ye made the cow of Ṣayu stream refreshing milk, and Vandana was holpen to extended life.

---

2 *Ûrjânî:* strength, personified. According to Sâyaṇa, Ûrjânî is Sûryâ the daughter of the Sun.

3 *Upon the slope:* that is, of the sky.

4 *Bhujyu,* and other persons and incidents referred to in this hymn have been mentioned in I. 116.

5 *She who came for friendship:* Sûryâ. The meaning seems to be, as Ludwig says, that she came intending to avail herself of the services of the Aṣvins as bridesmen, and that they became her bridegrooms instead.

7 Doers of marvels, skilful workers, ye restored Vandana, like a car, worn out with length of days.
From earth ye brought the sage to life in wondrous mode: be your great deeds done here for him who honours you.

8 Ye went to him who mourned in a far distant place, him who was left forlorn by treachery of his sire.
Rich with the light of heaven was then the help ye gave, and marvellous your succour when ye stood by him.

9 To you in praise of sweetness sang the honey-bee: Auṣija calleth you in Soma's rapturous joy.
Ye drew unto yourselves the spirit of Dadhyach, and then the horse's head uttered his words to you.

10 A horse did ye provide for Pedu, excellent, white, O ye Aṣvins, conqueror of combatants,
Invincible in war by arrows, seeking heaven, worthy of fame, like Indra, vanquisher of men.

HYMN CXX.

Aṣvins.

Aṣvins, what praise may win your grace? Who may be pleasing to you both?
How shall the ignorant worship you?

2 Here let the ignorant ask the means of you who know—for none beside you knoweth aught—
Not of a spiritless mortal man.

3 Such as ye are, all-wise, we call you. Ye wise, declare to us this day accepted prayer.
Loving you well your servant lauds you.

---

8 *To him who mourned:* Bhujyu.

9 *The honey-bee:* meaning Auṣija or the son of Uṣij, the sage Kakshîvân.

With regard to the legends recounted in these hymns to the Aṣvins, Mr. Muir remarks (*O. S. Texts*, V. 248): 'The deliverances of Rebha, Vandana, Parâvrij, Bhujyu, Chyavâna, and others are explained by Professor Benfey (following Dr. Kuhn and Professor Müller,) as referring to certain physical phenomena with which the Aṣvins are supposed by these scholars to be connected. But this allegorical method of interpretation seems unlikely to be correct, as it is difficult to suppose that [illegible] in question should have been alluded to under such a variety of names and circumstances. It appears, therefore, to be more probable that the rishis merely refer to certain legends which were popularly current of interventions of the Aṣvins in behalf of the persons whose names are mentioned.'

Parts of this Hymn are difficult and obscure. The first nine stanzas are in nine different metres.

2 In line 2 I adopt Ludwig's emendation *akratau* for *ákrau* of the text.

4 Simply, ye Mighty Ones, I ask the Gods of that wondrous oblation hallowed by the mystic word.
Save us from what is stronger, fiercer than ourselves.

5 Forth go the hymn that shone in Ghosha Bhṛigu's like, the song wherewith the son of Pajra worships you,
Like some wise minister.

6 Hear ye the song of him who hastens speedily. O Aṣvins, I am he who sang your praise.
Hither, ye Lords of Splendour, hither turn your eyes.

7 For ye were ever nigh to deal forth ample wealth, to give the wealth that ye had gathered up.
As such, ye Vasus, guard us well, and keep us safely from the wicked wolf.

8 Give us not up to any man who hateth us, nor let our milch-cows stray, whose udders give us food,
Far from our homes without their calves.

9 May they who love you gain you for their Friends. Prepare ye us for opulence with strengthening food,
Prepare us for the food that floweth from our cows.

10 I have obtained the horseless car of Aṣvins rich in sacrifice,
And I am well content therewith.

11 May it convey me evermore: may the light chariot pass from men
To men unto the Soma draught.

12 It holdeth slumber in contempt, and the rich who enjoyeth not:
Both vanish quickly and are lost.

HYMN CXXI.

Indra.

When will men's guardians hasting hear with favour the song of Angiras's pious children?
When to the people of the home he cometh, he strideth to the sacrifice, the Holy.

---

4 *Hallowed by the mystic word:* by the exclamation *váshaṭ*, used in making an oblation to a God with fire. This word is of the most essential importance in sacrifice, but if carelessly and inconsiderately used its effects are deadly, and against these the Ṛishi prays for protection.

5 *Ghosha:* Sâyaṇa says that Suhastya, the son of Ghoshâ, is intended.

The son of Pajra: one of the descendants of the Angirases; here, according to Sâyaṇa, the Ṛishi Kakshîvân.

In this Hymn, as in the preceding, there are several very obscure passages which can only conjecturally be translated and explained.

2 He stablished heaven; he poured forth, skilful worker, the wealth of kine, for strength, that nurtures heroes.
The Mighty One his self-born host regarded, the horse's mate, the mother of the heifer.

3 Lord of red dawns, he came victorious, daily to the Angirases' former invocation.
His bolt and team hath he prepared, and stablished the heaven for quadrupeds and men two-footed.

4 In joy of this thou didst restore, for worship, the lowing company of hidden cattle.
When the three-pointed one descends with onslaught he opens wide the doors that cause man trouble.

5 Thine is that milk which thy swift-moving Parents brought down, a strengthening genial gift for conquest;
When the pure treasure unto thee they offered, the milk shed from the cow who streameth nectar.

6 There is he born. May the Swift give us rapture, and like the Sun shine forth from yonder dawning,
Indu, even us who drank, whose toils are offerings, poured from the spoon, with praise, upon the altar,

---

2 *The Mighty One:* Indra is here said to have regarded or looked on the host born from, or produced by him, that is, perhaps, the heaven and the earth in general. Specially has he regarded the animals in which the wealth of the people chiefly consists, among which the mare and the cow naturally hold the chief place. Ludwig would read *mâtaram gâm* instead of *mâtáram góḥ*. He thinks that the mate of the horse (Sûrya) is the earth, the motherly cow. Sâyaṇa says that Indra in sport made a mare bring forth a calf, and Wilson following him translates: 'he made the female of the horse unnaturally the mother of the cow.'

4 *In joy of this:* in the rapture arising from drinking this Soma juice.

The lowing company of hidden cattle: the rain-clouds carried off and kept concealed by the Paṇis.

The three-pointed one: apparently the thunderbolt. Sâyaṇa takes it to mean Indra (elevated as a triple crest in the three worlds). *He:* Indra.

5 *Thy swift-moving Parents:* Heaven and Earth.

6 *The Swift:* the swiftly flowing and efficacious Indu or Soma.

Whose toils are offerings: whose drops of sweat, as we labour in our sacred duties, count as oblations to the Gods whom we serve.

From yonder dawning: probably an indication of time only.

7 When the wood-pile, made of good logs, is ready, at the Sun's worship to bind fast the Bullock,
Then when thou shinest forth through days of action for the Car-borne, the Swift, the Cattle-seeker.

8 Eight steeds thou broughtest down from mighty heaven, when fighting for the well that giveth splendour,
That men might press with stones the gladdening yellow, strengthened with milk, fermenting, to exalt thee.

9 Thou hurledst forth from heaven the iron missile, brought by the Skilful, from the sling of leather,
When thou, O Much-invoked, assisting Kutsa with endless deadly darts didst compass Sushṇa.

10 Bolt-armed, ere darkness overtook the sunlight, thou castest at the veiling cloud thy weapon,
Thou rentest, out of heaven, though firmly knotted, the might of Sushṇa that was thrown around him.

11 The mighty Heaven and Earth, those bright expanses that have no wheels, joyed, Indra, at thine exploit.
Vṛitra, the boar who lay amid the waters, to sleep thou sentest with thy mighty thunder.

12 Mount Indra, lover of the men thou guardest, the well-yoked horses of the wind, best bearers.
The bolt which Kâvya Uṣanâ erst gave thee, strong, gladdening, Vṛitra-slaying, hath he fashioned.

13 The strong Bay Horses of the Sun thou stayedst: this Etaṣa drew not the wheel, O Indra.
Casting them forth beyond the ninety rivers thou dravest down into the pit the godless.

---

7 *To bind fast the Bullock:* the Bullock is the Sun himself: the sacrifice is to secure the blessings of sunlight. Sâyaṇa explains: the priest is competent for the attachment of the animal to the stake.

The Car-borne, the Swift, the Cattle-seeker: apparently appellations of Indra.

8 *The well that giveth splendour:* the cloud that sheds fertilizing rain.

The yellow: the Soma juice.

9 *The Skilful:* Tvashṭar.

Kâvya Uṣanâ: see I. 51. 10.

13 The first hemistich of this stanza is most difficult, and I do not see how it can be satisfactorily translated and explained. I have followed Grassmann who translates: 'Du liessest ruhn der Sonne starke Rosse, nicht zog der Renner mehr ihr Rad, O Indra.' If this be the meaning, the reference may be, perhaps, to an eclipse of the sun.

Etaṣa: appears in a double character, first as a sacrificer who offered Soma juice to Indra and was aided and favoured by that God (I. 51. 15), and secondly, Etaṣa is the name of the horses or of one of the horses, or of the single

14 Indra, preserve thou us from this affliction; Thunder-armed, save us from the misery near us.
Vouchsafe us affluence in chariots, founded on horses, for our food and fame and gladness.

15 Never may this thy loving-kindness fail us; mighty in strength, may plenteous food surround us.
Maghavan, make us share the foeman's cattle: may we be thy most liberal feast-companions.

HYMN CXXII.

Viṣvedevas.

SAY, bringing sacrifice to bounteous Rudra, This juice for drink to you whose wrath is fleeting!
With Dyaus the Asura's Heroes I have lauded the Maruts as with prayer to Earth and Heaven.

2 Strong to exalt the early invocation are Night and Dawn who show with varied aspect.
The Barren clothes her in wide-woven raiment, and fair Morn shines with Sûrya's golden splendour.

3 Cheer us the Roamer round, who strikes at morning, the Wind delight us, pourer forth of waters!
Sharpen our wits, O Parvata and Indra. May all the Gods vouchsafe to us this favour.

---

horse, of Sûrya or the Sun, especially, it seems, of the horse who, during the night, draws back the chariot of the Sun from the west to the east. In this verse, according to M. Bergaigne, Etaṣa himself or his substitute (the word 'ná' which I have taken to mean 'not' being understood in its alternative sense of 'like or as') is represented as drawing the wheel when Indra has stayed the course of the Harits or Bay Horses of the Sun. It is not difficult, says M. Bergaigne, to reconcile these two different conceptions of the rôle of Etaṣa. A sacrificer especially favoured by Indra may represent either the sacrificial fire or the Soma juice that is prepared, consecrated, and offered to the God, and Soma, in the Veda, is frequently represented as a horse. See Bergaigne, *La Religion Védique*, Vol. II. 330—333.

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1 The meaning of this very difficult verse appears to be, that the offering of Soma juice is presented to Rudra and to his sons the fierce but easily appeased Maruts or Storm-Gods, whom the poet has lauded as the Heroes of Dyaus, the Immortal, and has at the same time supplicated the Deities Heaven and Earth. Wilson, following Sâyaṇa, paraphrases the second hemistich: 'I praise him who with his heroic (followers) as (with shafts) from a quiver expelled (the *Asuras*) from heaven: and (I praise) the *Maruts*, (who abide) between heaven and earth.'

2 *The barren:* the unfruitful Night; in which no work is done.

3 *The Roamer round:* 'the circumambient divinity,' the Wind.

Who strikes at morning: perhaps, blows away all evil spirits of the night.

Parvata: the presiding Genius of the mountains and ruler of the clouds, frequently associated with Indra.

4 And Auṣija shall call for me that famous Pair who enjoy and drink, who come to brighten.
Set ye the Offspring of the Floods before you; both Mothers of the Living One who beameth.

5 For you shall Auṣija call him who thunders, as, to win Arjuna's assent, cried Ghoshâ.
I will invoke, that Pûshan may be bounteous to you, the rich munificence of Agni.

6 Hear, Mitra-Varuṇa, these mine invocations, hear them from all men in the hall of worship.
Giver of famous gifts, kind hearer, Sindhu who gives fair fields, listen with all his waters!

7 Praised, Mitra, Varuṇa! is your gift, a hundred cows to the Pṛikshayâmas and the Pajra.
Presented by car-famous Priyaratha, supplying nourishment, they came directly.

8 Praised is the gift of him the very wealthy: may we enjoy it, men with hero children:
His who hath many gifts to give the Pajras, a chief who makes me rich in cars and horses.

9 The folk, O Mitra-Varuṇa, who hate you, who sinfully hating pour you no libations,
Lay in their hearts, themselves, a wasting sickness, whereas the righteous gaineth all by worship.

10 That man, most puissant, wondrously urged onward, famed among heroes, liberal in giving,
Moveth a warrior, evermore undaunted in all encounters even with the mighty.

11 Come to the man's, the sacrificer's calling: hear, Kings of Immortality, joy-givers!
While ye who speed through clouds decree your bounty largely, for fame, to him the chariot-rider.

---

4 *Auṣija:* the son of Uṣij, that is, Kakshîvân himself, the Ṛishi of the hymn. *That famous Pair:* the Aṣvins. *The Offspring of the Flood:* Agni. *The Living One who beameth:* or praiseth. Agni appears to be meant.

5 *Him who thunders:* Indra. *Ghoshâ,* in I. 117. 5, is said to have been provided with a husband by the Aṣvins. *Arjuna,* in this verse, may perhaps have been the husband's name. The meaning of the passage is uncertain. Sâyaṇa takes *árjuna* to mean white skin, or leprosy, from which Ghoshâ prayed to be made free.

6 *Sindhu:* the Indus; the Deity presiding over waters.

7 Who the *Pr*[illegible] [illegible]ers of swift horses are, is uncertain. *The Pajra:* th[illegible] himself, a member of the priestly family of the Pajras.

11 *Kings of Immortality:* Varuṇa and Mitra.

12 Vigour will we bestow on that adorer whose tenfold draught we come to taste, so spake they.
May all in whom rest splendour and great riches obtain refreshment in these sacrifices.

13 We will rejoice to drink the tenfold present when the twice-five come bearing sacred viands.
What can he do whose steeds and reins are choicest? These, the all-potent, urge brave men to conquest.

14 The sea and all the Deities shall give us him with the golden ear and neck bejewelled.
Dawns, hasting to the praises of the pious, be pleased with us, both offerers and singers.

15 Four youthful sons of Maṣarṣâra vex me, three, of the King, the conquering Âyavasa.
Now like the Sun, O Varuṇa and Mitra, your car hath shone, long-shaped and reined with splendour.

HYMN CXXIII. Dawn.

The Dakshiṇâ's broad chariot hath been harnessed: this car the Gods Immortal have ascended.
Fain to bring light to homes of men the noble and active Goddess hath emerged from darkness.

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12 *Tenfold draught:* Soma juice offered in ten ladles, the *twice-five* of the following verse.

14 *Him with the golden ear:* perhaps the Sun; but the meaning of the hemistich is uncertain.

15 There is no verb in the first hemistich, and I follow Sâyaṇa in supplying 'vex.' But *śiśvaḥ* may mean 'young horses' as well as 'youthful sons,' and the verb to be supplied may be 'carry,' as suggested by Grassmann. The whole hymn, as Wilson observes, 'is very elliptical and obscure,' and much of it is at present unintelligible.

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1 *The Dakshiṇâ's broad chariot:* the Dakshiṇâ itself, that is the honorarium or fee presented by the institutor of a sacrifice to the priests who perform the ceremony. The meaning of the first hemistich appears to be that all preparations have been made for [illegible]e, and especially that the fee for its performance—a most [illegible] ready, and that the God are coming to the rite. The word *dắkshiṇâyâḥ* is considered by Sâyaṇa to be an epithet of *ushodevatâyâḥ*, understood, that is, 'of the Goddess Ushas or Dawn.' Wilson accordingly translates, 'the spacious chariot of the graceful (*Dawn*);' Ludwig renders the word by 'friendly,' and Grassmann by 'wealth,' both scholars applying the epithet to Ushas or Dawn who is not mentioned in the text. I have followed M. Bergaigne who says: 'The interpretation of the word *dakshiṇâ* in the sense of sacrificial salary, in the first verse of our hymn as also in the fifth, is, not only *possible* but the *only possible* one, for the reason that this word has no other sense in the Rig-Veda than that of "salary, recompense," given either by the earthly *maghavan*, that is to say by those

2 She before all the living world hath wakened, the Lofty One who wins and gathers treasure.
Revived and ever young on high she glances. Dawn hath come first unto our morning worship.

3 If, Dawn, thou Goddess nobly born, thou dealest fortune this day to all the race of mortals,
May Savitar the God, Friend of the homestead, declare before the Sun that we are sinless.

4 Showing her wonted form each day that passeth, spreading the light she visiteth each dwelling.
Eager for conquest, with bright sheen she cometh. Her portion is the best of goodly treasures.

5 Sister of Varuṇa, sister of Bhaga, first among all sing forth, O joyous Morning.
Weak be the strength of him who worketh evil: may we subdue him with our car the guerdon.

6 Let our glad hymns and holy thoughts rise upward, for the flames brightly burning have ascended.
The far-refulgent Mornings make apparent the lovely treasures which the darkness covered.

7 The one departeth and the other cometh: unlike in hue day's halves march on successive.
One hides the gloom of the surrounding Parents. Dawn on her shining chariot is resplendent.

8 The same in form to-day, the same to-morrow, they still keep Varuṇa's eternal statute.

---

who pay the priest for performing the sacrifice, or by the heavenly *maghavan*, Indra, who in his turn pays for the sacrifice by favours of every kind to the man who causes it to be offered.' See *La Religion Védique*, Vol. III. pp. 283, ff., for M. Bergaigne's translation of, and polemical commentary on, this hymn.

The noble and active Goddess: Ushas, Aurora, or Dawn. The word Goddess is not in the text.

3 *May Savitar:* the all-seeing deity Savitar who presides over, but is sometimes distinguished from, the Sun, is appealed to as the best judge of the suppliant's innocence.

5 *Our car the guerdon:* may the liberal fee given for the performance of the sacrifice be to us as a war-chariot to enable us to overpower those who would injure us.

7 *Day's halves:* day and night. *The surrounding Parents* are the all-encompassing Heaven and Earth: the nightly darkness which envelops them is hidden or dispelled by the day

Blameless, in turn they traverse thirty regions, and dart across the spirit in a moment.

9 She who hath knowledge of the first day's nature is born refulgent white from out the darkness.

The Maiden breaketh not the law of Order, day by day coming to the place appointed.

10 In pride of beauty like a maid thou goest, O Goddess, to the God who longs to win thee,

And smiling, youthful, as thou shinest brightly, before him thou discoverest thy bosom.

11 Fair as a bride embellished by her mother thou showest forth thy form that all may see it.

Blessèd art thou, O Dawn. Shine yet more widely. No other Dawns have reached what thou attainest.

12 Rich in kine, horses, and all goodly treasures, in constant operation with the sunbeams,

The Dawns depart and come again assuming their wonted forms that promise happy fortune.

13 Obedient to the rein of Law Eternal give us each thought that more and more shall bless us.

Shine thou on us to-day, Dawn, swift to listen. With us be riches and with chiefs who worship.

HYMN CXXIV.

Dawn.

The Dawn refulgent when the fire is kindled, and the Sun rising, far diffuse their brightness.

Savitar, God, hath sent us forth to labour, each quadruped, each biped, to be active.

2 Not interrupting heavenly ordinances, although she minisheth human generations,

The last of endless morns that have departed, the first of those that come, Dawn brightly shineth.

---

8 *They traverse thirty regions :* I follow M. Bergaigne in understanding the thirty regions or spaces to be an indefinite expression for the whole universe. A more elaborate attempt at explanation will be found in Wilson's Translation in a Note from Bentley's *Hindu Astronomy*. *They* are the Dawns, and they may be said to pass across or through the spirit, to enlighten it. The second hemistich is very difficult and obscure, and can be translated only provisionally.

10 *The God who longs to win thee :* the Sun, the lover of Dawn.

13 *Chiefs who worship :* the wealthy institutors of sacrifices.

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1 *The fire :* the sacrificial fire lighted [illegible] rites.
2 *She minisheth :* by marking the lapse [illegible] time. Cf. I. 92. 10, 11.

3 There in the eastern region she, Heaven's Daughter, arrayed in garments all of light, appeareth.
Truly she followeth the path of Order, nor faileth, knowing well, the heavenly quarters.

4 Near is she seen, as 't were the Bright One's bosom: she showeth sweet things like a new song-singer.
She cometh like a fly awaking sleepers, of all returning dames most true and constant.

5 There in the east half of the watery region the Mother of the Cows hath shown her ensign.
Wider and wider still she spreadeth onward, and filleth full the laps of both her Parents.

6 She, verily, exceeding vast to look on debarreth from her light nor kin nor stranger.
Proud of her spotless form she, brightly shining, turneth not from the high nor from the humble.

7 She seeketh men as she who hath no brother, mounting her car, as 't were to gather riches.
Dawn, like a loving matron for her husband, smiling and well attired, unmasks her beauty.

8 The Sister quitteth, for the elder Sister, her place, and having looked on her departeth.
She decks her beauty, shining forth with sunbeams, like women trooping to the festal meeting.

9 To all these Sisters who ere now have vanished a later one each day in course succeedeth.
So, like the past, with days of happy fortune, may the new Dawns shine forth on us with riches.

10 Rouse up, O Wealthy One, the liberal givers; let niggard traffickers sleep on unwakened:
Shine richly, Wealthy One, on those who worship, richly, glad Dawn! while wasting, on the singer.

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4 *Like a fly: admasánná;* see Geldner, Vedische Studien, II. 179.

5 *The watery region:* the misty sky. *The Cows:* rays of light.

Both her Parents: Heaven and Earth.

7 *She seeketh men:* this is not very clear. Perhaps the Sun, her lover or husband, is intended.

8 *The elder Sister:* Day, for whom Night makes room.

10 *While wasting:* as in verse 2.

11 This young Maid from the east hath shone upon us; she harnesseth her team of bright red oxen.
She will beam forth, the light will hasten hither, and Agni will be present in each dwelling.

12 As the birds fly forth from their resting-places, so men with store of food rise at thy dawning.
Yea, to the liberal mortal who remaineth at home, O Goddess Dawn, much good thou bringest.

13 Praised through my prayer be ye who should be lauded. Ye have increased our wealth, ye Dawns who love us.
Goddesses, may we win by your good favour wealth to be told by hundreds and by thousands.

HYMN CXXV.

Svanaya.

Coming at early morn he gives his treasure; the prudent one receives and entertains him.
Thereby increasing still his life and offspring, he comes with brave sons to abundant riches.

2 Rich shall he be in gold and kine and horses. Indra bestows on him great vital power,
Who stays thee, as thou comest, with his treasure, like game caught in the net, O early comer.

3 Longing, I came this morning to the pious, the son of sacrifice, with car wealth-laden.
Give him to drink juice of the stalk that gladdens; prosper with pleasant hymns the Lord of Heroes.

4 Health-bringing streams, as milch-cows, flow to profit him who hath worshipped, him who now will worship.
To him who freely gives and fills on all sides full streams of fatness flow and make him famous.

5 On the high ridge of heaven he stands exalted, yea, to the Gods he goes, the liberal giver.
The streams, the waters flow for him with fatness: to him this guerdon ever yields abundance.

---

12 *With store of food:* we should expect 'who seek their food,' and so Sâyaṇa explains *pitubhâjah.* The wealthy may be meant who share their store with others and must work to replenish it.

This hymn is a dialogue between a wandering priest and a pious and liberal prince. For the explanatory legend, which is cited by Sâyaṇa, see the note in Wilson's translation.

1 The priest (Kakshîvân) speaks. *His treasure:* the wealth that will follow sacrifice. *The prudent one:* the prince.

2 The prince (Svanaya) speaks.

3 The priest speaks. *Him:* Indra.

6 For those who give rich meeds are all these splendours, for those who give rich meeds suns shine in heaven.

The givers of rich meeds are made immortal; the givers of rich fees prolong their lifetime.

7 Let not the liberal sink to sin and sorrow, never decay the pious chiefs who worship!

Let every man besides be their protection, and let affliction fall upon the niggard.

HYMN CXXVI. Bhâvayavya.

WITH wisdom I present these lively praises of Bhâvya dweller on the bank of Sindhu;

For he, unconquered King, desiring glory, hath furnished me a thousand sacrifices.

2 A hundred necklets from the King, beseeching, a hundred gift-steeds I at once accepted;

Of the lord's cows a thousand, I Kakshîvân. His deathless glory hath he spread to heaven.

3 Horses of dusky colour stood beside me, ten chariots, Svanaya's gift, with mares to draw them.

Kine numbering sixty thousand followed after. Kakshîvân gained them when the days were closing.

4 Forty bay horses of the ten cars' master before a thousand lead the long procession.

Reeling in joy Kakshîvân's sons and Pajra's have groomed the coursers decked with pearly trappings.

5 An earlier gift for you have I accepted, eight cows, good milkers, and three harnessed horses,

Pajras, who with your wains with your great kinsman, like troops of subjects, have been fain for glory.

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1 *Bhâvya:* the prince Svanaya of the preceding hymn is here again eulogized for his munificence under the name of his father Bhâva or Bhâvayavya, who lived on the bank of Sindhu or the Indus.

3 *With mares to draw them:* or, with damsels or female slaves. Cf. VI. 27. 8.

4 *Pajra:* the founder of the priestly family from which Kakshîvân was descended.

The sixth stanza of the hymn is ascribed to Svanaya, and the seventh to his wife Romasâ. They have no apparent connexion with what precedes, and are in a different metre. They seem to be a fragment of a popular song. See Appendix.

HYMN CXXVII. Agni.

AGNI I hold as herald, the munificent, the gracious, Son of Strength, who knoweth all that live, as holy Singer, knowing all.

Lord of fair rites, a God with form erected turning to the Gods,

He, when the flame hath sprung forth from the holy oil, the offered fatness, longeth for it with his glow.

2 We, sacrificing, call on thee best worshipper, the eldest of Angirases, Singer, with hymns, thee, brilliant One! with singers' hymns;

Thee, wandering round as 't were the sky, who art the invoking-Priest of men,

Whom, Bull with hair of flame, the people must observe, the people that he speed them on.

3 He with his shining glory blazing far and wide, he verily it is who slayeth demon foes, slayeth the demons like an axe:

At whose close touch things solid shake, and what is stable yields like trees.

Subduing all, he keeps his ground and flinches not, from the skilled archer flinches not.

4 To him, as one who knows, even things solid yield: through fire-sticks heated hot he gives his gifts to aid. Men offer Agni gifts for aid.

He deeply piercing many a thing hews it like wood with fervent glow.

Even hard and solid food he crunches with his might, yea, hard and solid food with might.

This hymn, and the twelve that follow it, are attributed to the Ṛishi Paruchchhepa. They are generally very obscure and frequently unintelligible. One of their peculiarities is 'to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line. Thus we have here *sûnum sahaso* JÂTAVEDASAM, *vipram na* JÂTAVEDASAM; this is little else than a kind of verbal alliterative jingle, but the Scholiast thinks it necessary to assign to the repeated word a distinct signification.'—Wilson.

2 *Eldest of Angirases:* see I. 1. 6.

3 *From the skilled archer flinches not:* not even a strong man armed with his bow can turn him from his course.

4 *Fire-sticks:* the two pieces of wood which are still used to produce the sacrificial fire.

5 Here near we place the sacrificial food for him who shines forth fairer in the night than in the day, with life then stronger than by day.
His life gives sure and firm defence as that one giveth to a son.
The during fires enjoy things given and things not given, the during fires enjoy as food.

6 He, roaring very loudly like the Maruts' host, in fertile cultivated fields adorable, in desert spots adorable,
Accepts and eats our offered gifts, ensign of sacrifice by desert;
So let all, joying, love his path when he is glad, as men pursue a path for bliss.

7 Even as they who sang forth hymns, addressed to heaven, the Bhṛigus with their prayer and praise invited him, the Bhṛigus rubbing, offering gifts.
For radiant Agni, Lord of all these treasures, is exceeding strong.
May he, the wise, accept the grateful coverings, the wise accept the coverings.

8 Thee we invoke, the Lord of all our settled homes, common to all, the household's guardian, to enjoy, bearer of true hymns, to enjoy.
Thee we invoke, the guest of men, by whose mouth, even as a sire's,
All these Immortals come to gain their food of life, oblations come to Gods as food.

9 Thou, Agni, most victorious with thy conquering strength, most Mighty One, art born for service of the Gods, like wealth for service of the Gods.
Most mighty is thine ecstasy, most splendid is thy mental power.
Therefore men wait upon thee, undecaying One, like vassals, undecaying One.

10 To him the mighty, conquering with victorious strength, to Agni walking with the dawn, who sendeth kine, be sung your laud, to Agni sung;
As he who with oblation comes calls him aloud in every place.
Before the brands of fire he shouteth singer-like, the herald, kindler of the brands.

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5 *Things given and things not given*: both sacrificial offerings and the grass brushwood of the jungle.

7 *The Bhṛigus*: descendants of Bhṛigu, the earliest cherisher of Agni, or kindler of fire. *Rubbing*: agitating the fire-sticks. *The coverings*: according to Sâyana, the oblations of clarified butter, etc.

11 Agni, beheld by us in nearest neighbourhood, accordant with the Gods, bring us, with gracious love, great riches with thy gracious love.

Give us, O Mightiest, what is great, to see and to enjoy the earth.

As one of awful power, stir up heroic might for those who praise thee, Bounteous Lord!

HYMN CXXVIII.

Agni.

By Manu's law was born this Agni, Priest most skilled, born for the holy work of those who yearn therefor, yea, born for his own holy work.

All ear to him who seeks his love, and wealth to him who strives for fame,

Priest ne'er deceived, he sits in Iḷâ's holy place, girt round in Iḷâ's holy place.

2 We call that perfecter of worship by the path of sacrifice, with reverence rich in offerings, with worship rich in offerings.

Through presentation of our food he grows not old in this his form;

The God whom Mâtariṣvan brought from far away, for Manu brought from far away.

3 In ordered course forthwith he traverses the earth, swift-swallowing, bellowing Steer, bearing the genial seed, bearing the seed and bellowing.

Observant with a hundred eyes the God is conqueror in the wood:

Agni, who hath his seat in broad plains here below, and in the high lands far away.

4 That Agni, wise High-Priest, in every house takes thought for sacrifice and holy service, yea, takes thought, with mental power, for sacrifice.

Disposer, he with mental power shows all things unto him who strives;

Whence he was born a guest enriched with holy oil, born as Ordainer and as Priest.

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1 *Iḷâ's holy place:* the altar; Iḍâ or Iḷâ is personified Prayer and Worship.

2 *Mâtariṣvan:* see I. 31. 3.

5 When through his power and in his strong prevailing flames the Maruts' gladdening boons mingle with Agni's roar, boons gladdening for the active One,
Then he accelerates the gift, and, by the greatness of his wealth,
Shall rescue us from overwhelming misery, from curse and overwhelming woe.

6 Vast, universal, good, he was made messenger; the speeder with his right hand hath not loosed his hold, through love of fame not loosed his hold.
He bears oblations to the Gods for whosoever supplicates.
Agni bestows a blessing on each pious man, and opens wide the doors for him.

7 That Agni hath been set most kind in camp of men, in sacrifice like a Lord victorious, like a dear Lord in sacred rites.
His are the oblations of mankind when offered up at Iḷâ's place.
He shall preserve us from Varuṇa's chastisement, yea, from the great God's chastisement.

8 Agni the Priest they supplicate to grant them wealth: him, dear, most thoughtful, have they made their messenger, him, offering-bearer have they made,
Beloved of all, who knoweth all, the Priest, the Holy One, the Sage—
Him, Friend, for help, the Gods when they are fain for wealth, him, Friend, with hymns, when fain for wealth.

HYMN CXXIX. Indra.

The car which, Indra, thou, for service of the Gods, though it be far away, O swift One, bringest near, which, Blameless One, thou bringest near,
Place swiftly nigh us for our help: be it thy will that it be strong.
Blameless and active, hear this speech of orderers, this speech of us like orderers.

2 Hear, Indra, thou whom men in every fight must call to show thy strength, for cry of battle with the men, with men of war for victory.
He who with heroes wins the light, who with the singers gains the prize,
Him the rich seek to gain even as a swift strong steed, even as a courser fleet and strong.

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5 *The Maruts' gladdening boons:* storm and rain.

3 Thou, Mighty, pourest forth the hide that holds the rain; thou keepest far away, Hero, the wicked man, thou shuttest out the wicked man.

Indra, to thee I sing, to Dyaus, to Rudra glorious in himself,

To Mitra, Varuṇa I sing a far-famed hymn, to the kind God a far-famed hymn.

4 We wish our Indra here that he may further you, the Friend, beloved of all, the very strong ally, in wars the very strong ally.

In all encounters strengthen thou our prayer to be a help to us.

No enemy—whom thou smitest down—subdueth thee, no enemy, whom thou smitest down.

5 Bow down the overweening pride of every foe with succour like to kindling-wood in fiercest flame, with mighty succour, Mighty One.

Guide us, thou Hero, as of old, so art thou counted blameless still.

Thou drivest, as a Priest, all sins of man away, as Priest, in person, seeking us.

6 This may I utter to the present Soma-drop, which, meet to be invoked, with power, awakes the prayer, awakes the demon-slaying prayer.

May he himself with darts of death drive far from us the scorner's hate.

Far let him flee away who speaketh wickedness, and vanish like a mote of dust.

7 By thoughtful invocation this may we obtain, obtain great wealth, O Wealthy One, with hero sons, wealth that is sweet with hero sons.

Him who is wroth we pacify with sacred food and eulogies,

Indra the Holy with our calls inspired and true, the Holy One with calls inspired.

8 On, for your good and ours, come Indra with the aid of his own lordliness, to drive the wicked hence, to rend the evil-hearted ones!

The weapon which devouring fiends cast at us shall destroy themselves.

Struck down, it shall not reach the mark; hurled forth, the fire-brand shall not strike.

9 With riches in abundance, Indra, come to us, come by an unobstructed path, come by a path from demons free.

Be with us when we stray afar, be with us when our home is nigh.
Protect us with thy help both near and far away: protect us ever with thy help.

10 Thou art our own, O Indra, with victorious wealth: let might accompany thee, the Strong, to give us aid, like Mitra, to give mighty aid.
O strongest saviour, helper thou, Immortal! of each warrior's car.
Hurt thou another and not us, O Thunder-armed, one who would hurt, O Thunder-armed!

11 Save us from injury, thou who art well extolled: ever the warder-off art thou of wicked ones, even as a God, of wicked ones;
Thou slayer of the evil fiend, saviour of singer such as I.
Good Lord, the Father made thee slayer of the fiends, made thee, good Lord, to slay the fiends.

HYMN CXXX. Indra.

COME to us, Indra, from afar, conducting us even as a lord of heroes to the gatherings, home, like a King, his heroes' lord.
We come with gifts of pleasant food, with juice poured forth, invoking thee,
As sons invite a sire, that thou mayst get thee strength, thee, bounteousest, to get thee strength.

2 O Indra, drink the Soma juice pressed out with stones, poured from the reservoir, as an ox drinks the spring, a very thirsty bull the spring.
For the sweet draught that gladdens thee, for mightiest freshening of thy stength,
Let thy Bay Horses bring thee hither as the Sun, as every day they bring the Sun.

3 He found the treasure brought from heaven that lay concealed, close-hidden, like the nestling of a bird, in rock, enclosed in never-ending rock.
Best Angiras, bolt-armed, he strove to win, as 't were, the stall of kine;
So Indra hath disclosed the food concealed, disclosed the doors, the food that lay concealed.

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11 *The Father*: Janitâ, the Latin genitor; the Supreme God, the Maker and Father of the Universe.

4 Grasping his thunderbolt with both hands, Indra made its edge most keen, for hurling, like a carving-knife for Ahi's slaughter made it keen.
Endued with majesty and strength, O Indra, and with lordly might,
Thou crashest down the trees, as when a craftsman fells, crashest them down as with an axe.

5 Thou, Indra, without effort hast let loose the floods to run their free course down, like chariots, to the sea, like chariots showing forth their strength.
They, reaching hence away, have joined their strength for one eternal end,
Even as the cows who poured forth every thing for man, yea, poured forth all things for mankind.

6 Eager for riches, men have formed for thee this song, like as a skilful craftsman fashioneth a car, so have they wrought thee to their bliss;
Adorning thee, O Singer, like a generous steed for deeds of might,
Yea, like a steed to show his strength and win the prize, that he may bear each prize away.

7 For Pûru thou hast shattered, Indra! ninety forts, for Divodâsa thy boon servant with thy bolt, O Dancer, for thy worshipper.
For Atithigva he, the Strong, brought Sambara from the mountain down,
Distributing the mighty treasures with his strength, parting all treasures with his strength.

8 Indra in battles holp his Âryan worshipper, he who hath hundred helps at hand in every fray, in frays that win the light of heaven.
Plaguing the lawless he gave up to Manu's seed the dusky skin;
Blazing, 't were, he burns each covetous man away, he burns the tyrannous away.

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3 *He found the treasure:* the Soma. *The food concealed:* according to Sâyaṇa, in the first place the rain enclosed in the clouds, and in the second place the seeds shut up in the earth which await the rain to make them germinate.

5 *For man:* or for Manu, the great progenitor of the human race.

7 *Pûru:* the name of a prince protected by Indra. *Divodâsa:* called also *Atithigva.* See I. 92, 191.

Sambara: a demon of the air; or perhaps in this place some human adversary of Atithigva.

Dancer: thou who dancest in battle; dancer of the war-dance.

9 Waxed strong in might at dawn he tore the Sun's wheel off. Bright red, he steals away their speech, the Lord of Power, their speech he steals away from them,
As thou with eager speed, O Sage, hast come from far away to help,
As winning for thine own all happiness of men, winning all happiness each day.

10 Lauded with our new hymns, O vigorous in deed, save us with strengthening help, thou Shatterer of the Forts!
Thou, Indra, praised by Divodâsa's clansmen, as heaven grows great with days, shalt wax in glory.

HYMN CXXXI. Indra.

To Indra Dyaus the Asura hath bowed him down, to Indra mighty Earth with wide-extending tracts, to win the light, with wide-spread tracts.
All Gods of one accord have set Indra in front preëminent.
For Indra all libations must be set apart, all man's libations set apart.

2 In all libations men with hero spirit urge the Universal One, each seeking several light, each fain to win the light apart.
Thee, furthering like a ship, will we set to the chariot-pole of strength,
As men who win with sacrifices Indra's thought, men who win Indra with their lauds.

3 Couples desirous of thine aid are storming thee, pouring their presents forth to win a stall of kine, pouring gifts, Indra, seeking thee.
When two men seeking spoil or heaven thou bringest face to face in war,
Thou showest, Indra, then the bolt thy constant friend, the Bull that ever waits on thee.

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9 *He tore the Sun's wheel off:* according to Sâyaṇa, Brahmâ had promised the Asuras or fiends that Indra's thunderbolt should never destroy them. Indra, accordingly, cast at them the wheel of the Sun's chariot and slew them therewith.

He steals their speech: Sâyaṇa thinks that the meaning is that Indra deprived his enemies of life.

O Sage: O Indra.

10 *By Divodâsa's clansmen:* by me, Paruchchhepa, a member of the house or family of Divodâsa.

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3 *Couples:* sacrificers and their wives who are associated with them in offering oblations.

The Bull: the fiercely rushing thunderbolt.

4 This thine heroic power men of old time have known, wherewith thou breakest down, Indra, autumnal forts, breakest them down with conquering might.

Thou hast chastised, O Indra, Lord of Strength, the man who worships not,

And made thine own this great earth and these water-floods, with joyous heart these water-floods.

5 And they have bruited far this hero-might when thou, O Strong One, in thy joy holpest thy suppliants, who sought to win thee for their Friend.

Their battle-cry thou madest sound victorious in the shocks of war.

One stream after another have they gained from thee, eager for glory have they gained.

6 Also this morn may he be well-inclined to us, mark at our call our offerings and our song of praise, our call that we may win the light.

As thou, O Indra Thunder-armed, wilt, as the Strong One, slay the foe,

Listen thou to the prayer of me a later sage, hear thou a later sage's prayer.

7 O Indra, waxen strong and well-inclined to us, thou very mighty, slay the man that is our foe, slay the man, Hero! with thy bolt.

Slay thou the man who injures us: hear thou, as readiest to hear.

Far be malignity, like mischief on the march, afar be all malignity:

HYMN CXXXII. Indra.

HELPED, Indra Maghavan, by thee in war of old, may we subdue in fight the men who strive with us, conquer the men who war with us.

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4 *Autumnal forts:* strongholds on high ground, occupied as places of refuge during the heavy rains, or 'the brilliant battlemented cloud-castles, which are so often visible in the Indian sky at this period of the year.'—Muir, O. S. Texts, II. 379.

Men of old time: I have followed Sâyaṇa here. But *pûrvâḥ* probably means the Pûrus, one of the five great Âryan tribes or clans.

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1 *This day:* the hymn is addressed to Indra just before an expected battle.

May we divide the spoil: divide it in anticipation; secure it by our sacrifice.

This day that now is close at hand bless him who pours the Soma juice.
In this our sacrifice may we divide the spoil, showing our strength, the spoil of war.

2 In war which wins the light, at the free-giver's call, at due oblation of the early-rising one, oblation of the active one,
Indra slew, even as we know—whom each bowed head must reverence.
May all thy bounteous gifts be gathered up for us, yea, the good gifts of thee the Good.

3 This food glows for thee as of old at sacrifice, wherein they made thee chooser of the place, for thou choosest the place of sacrifice.
Speak thou and make it known to us: they see within with beams of light.
Indra, indeed, is found a seeker after spoil, spoil-seeker for his own allies.

4 So now must thy great deed be lauded as of old, when for the Angirases thou openedst the stall, openedst, giving aid, the stall.
In the same manner for us here fight thou and be victorious.
To him who pours the juice give up the lawless man, the lawless who is wroth with us.

5 When with wise plan the Hero leads the people forth, they conquer in the ordered battle, seeking fame, press, eager, onward seeking fame.
To him in time of need they sing for life with offspring and with strength.
Their hymns with Indra find a welcome place of rest: the hymns go forward to the Gods.

6 Indra and Parvata, our champions in the fight, drive ye away each man who fain would war with us, drive him far from us with the bolt.

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2 *The early-rising* and *active one* is the offerer of the sacrifice.

3 *They made thee chooser of the place:* the meaning appears to be that Indra is present at such sacrifices only as he chooses to favour.

Speak thou and make it known: Wilson, following Sâyaṇa, paraphrases: 'do thou declare that (rite), that men may thence behold the intermediate (firmament bright) with the rays (of the sun).' I find the passage unintelligible.

4 The man *who pours the juice* is the worshipper of Indra, and *the lawless man* is the non-Âryan inhabitant of the country, the natural enemy of the new settlers.

6 *Parvata:* the presiding Genius of mountains and clouds, frequently associated with Indra, or, according to Sâyaṇa, another form of that God. Cf. 1. 122. 3.

Welcome to him concealed afar shall be the lair that he hath found.
So may the Render rend our foes on every side, rend them, O Hero, everywhere.

HYMN CXXXIII. Indra.

WITH sacrifice I purge both earth and heaven: I burn up great she-fiends who serve not Indra,
Where throttled by thy hand the foes were slaughtered, and in the pit of death lay pierced and mangled.

2 O thou who castest forth the stone, crushing the sorceresses' heads,
Break them with thy wide-spreading foot, with thy wide-spreading mighty foot.

3 Do thou, O Maghavan, beat off these sorceresses' daring strength.
Cast them within the narrow pit, within the deep and narrow pit.

4 Of whom thou hast ere now destroyed thrice-fifty with thy fierce attacks.
That deed they count a glorious deed, though small to thee, a glorious deed.

5 O Indra, crush and bray to bits the fearful fiery-weaponed fiend:
Strike every demon to the ground.

6 Tear down the mighty ones. O Indra, hear thou us. For heaven hath glowed like earth in fear, O Thunder-armed, as dreading fierce heat, Thunder-armed!
Most Mighty mid the Mighty Ones thou speedest with strong bolts of death,
Not slaying men, unconquered Hero! with the brave, O Hero, with the thrice-seven brave.

7 The pourer of libations gains the home of wealth, pouring his gift conciliates hostilities, yea, the hostilities of Gods.
Pouring, he strives, unchecked and strong, to win him riches thousandfold.
Indra gives lasting wealth to him who pours forth gifts, yea, wealth he gives that long shall last.

This hymn is a prayer for the destruction of witches, goblins, and evil spirits of various sorts.

2 *Who castest forth the stone:* hurlest the thunderbolt.

6 *Not slaying men:* that is destroying evil spirits only. *The thrice-seven brave:* the Maruts, Indra's allies. These were forty-nine in number, and thrice-seven is used indefinitely for a larger multiple of seven.

HYMN CXXXIV. Vâyu.

Vâyu, let fleet-foot coursers bring thee speedily to this our feast, to drink first of the juice we pour, to the first draught of Soma juice.
May our glad hymn, discerning well, uplifted, gratify thy mind.

Come with thy team-drawn car, O Vâyu, to the gift, come to the sacrificer's gift.

2 May the [illegible] [illegible], O Vâyu, gladden thee, effectual, well [illegible] to the heavens, strong, blent with milk and seeking heaven;

That aids, effectual to fulfil, may wait upon our skilful power.
Associate teams come hitherward to grant our prayers: they shall address the hymns we sing.

3 Two red steeds Vâyu yokes, Vâyu two purple steeds, swift-footed, to the chariot, to the pole to draw, most able, at the pole, to draw.

Wake up intelligence, as when a lover wakes his sleeping love.
Illumine heaven and earth, make thou the Dawns to shine, for glory make the Dawns to shine.

4 For thee the radiant Dawns in the far-distant sky broaden their lovely garments forth in wondrous beams, bright-coloured in their new-born beams.

For thee the nectar-yielding Cow pours all rich treasures forth as milk.
The Marut host hast thou engendered from the womb, the Maruts from the womb of heaven.

5 For thee the pure bright quickly-flowing Soma-drops, strong in their heightening power, hasten to mix themselves, haste to the water to be mixed.

To thee the weary coward prays for luck that he may speed away.
Thou by thy law protectest us from every world, yea, from the world of highest Gods.

6 Thou, Vâyu, who hast none before thee, first of all hast right to drink these offerings of Soma juice, hast right to drink the juice out-poured,

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1 *Vâyu:* the God of wind.

4 *Nectar-yielding cow:* Sabardughâ; yielding amrit, ambrosia, nectar, or food for the Gods.

Yea, poured by all invoking tribes who free themselves from taint of sin.
For thee all cows are milked to yield the Soma-milk, to yield the butter and the milk.

HYMN CXXXV. Vâyu, Indra-Vâyu.

STREWN is the sacred grass; come, Vâyu, to our feast, with team of thousands, come, Lord of the harnessed team, with hundreds, Lord of harnessed steeds!
The drops divine are lifted up for thee, the God, to drink them first.
The juices rich in sweets have raised them for thy joy, have raised themselves to give thee strength.

2 Purified by the stones the Soma flows for thee, clothed with its lovely splendours, to the reservoir, flows clad in its refulgent light.
For thee the Soma is poured forth, thy portioned share mid Gods and men.
Drive thou thy horses, Vâyu, come to us with love, come well-inclined and loving us.

3 Come thou with hundreds, come with thousands in thy team to this our solemn rite, to taste the sacred food, Vâyu, to taste the offerings.
This is thy seasonable share, that comes corradiant with the Sun.
Brought by attendant priests pure juice is offered up, Vâyu, pure juice is offered up.

4 The chariot with its team of horses bring you both, to guard us and to taste the well-appointed food, Vâyu, to taste the offerings!
Drink of the pleasant-flavoured juice: the first draught is assigned to you.
O Vâyu, with your splendid bounty come ye both, Indra, with bounty come ye both.

5 May our songs bring you hither to our solemn rites: these drops of mighty vigour have they beautified, like a swift steed of mighty strength.
Drink of them well-inclined to us, come hitherward to be our help.
Drink, Indra-Vâyu, of these juices pressed with stones, Strength-givers! till they gladden you.

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6 *The Soma-milk*: the libation consisting of Soma juice mixed with milk.

6 These Soma juices pressed for you in waters here, borne by attendant priests, are offered up to you: bright, Vâyu, are they offered up.
Swift through the strainer have they flowed, and here are shed for both of you,
Soma-drops, fain for you, over the wether's fleece, Somas over the wether's fleece.

7 O Vâyu, pass thou over all the slumberers, and where the press-stone rings enter ye both that house, yea, Indra, go ye both within.
The joyous Maiden is beheld, the butter flows. With richly-laden team come to our solemn rite, yea, Indra, come ye to the rite.

8 Ride hither to the offering of the pleasant juice, the holy Fig-tree which victorious priest surround: victorious be they still for us.
At once the cows yield milk, the barley-meal is dressed. For thee,
O Vâyu, never shall the cows grow thin, never for thee shall they be dry.

9 These Bulls of thine, O Vàyu with the arm of strength, who swiftly fly within the current of thy stream, the Bulls increasing in their might,
Horseless, yet even through the waste swift-moving, whom no shout can stay,
Hard to be checked are they, like sunbeams, in their course, hard to be checked by both the hands.

HYMN CXXXVI. Mitra-Varuṇa.

Bring adoration ample and most excellent, hymn, offerings, to the watchful Twain, the bountiful, your sweetest to the bounteous Ones.
Sovrans adored with streams of oil and praised at every sacrifice,
Their high imperial might may nowhere be assailed, ne'er may their Godhead be assailed.

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6 *The wethers's fleece:* the filter or strainer made of wool, used in purifying the Soma juice. See I. 2. 1.

7 *Where the press-stone rings:* where men are pressing out the Soma juice. *The joyous Maiden:* probably Ushas or Dawn.

8 *The holy Fig-tree:* the vessel for holding the Soma juice, made of the wood of the Aşvattha or Ficus Religiosa; or, as Sâyaṇa explains it here, the Soma itself.

The barley-meal: forming a part of the offering.

9 *Bulls:* blasts of wind.

2 For the broad Sun was seen a path more widely laid, the path of holy law hath been maintained with rays, the eye with Bhaga's rays of light.

Firm-set in heaven is Mitra's home, and Aryaman's and Varuṇa's.

Thence they give forth great vital strength which merits praise, high power of life that men shall praise.

3 With Aditi the luminous, the celestial, upholder of the people, come ye day by day, ye who watch sleepless, day by day.

Resplendent might have ye obtained, Âdityas, Lords of liberal gifts.

Movers of men, mid both, are Mitra, Varuṇa, mover of men is Aryaman.

4 This Soma be most sweet to Mitra, Varuṇa: he, in the drinking-feasts, shall have a share thereof, sharing, a God, among the Gods.

May all the Gods of one accord accept it joyfully to-day.

Therefore do ye, O Kings, accomplish what we ask, ye Righteous Ones, whate'er we ask.

5 Whoso with worship serves Mitra and Varuṇa, him guard ye carefully, uninjured, from distress, guard from distress the liberal man.

Aryaman guards him well who acts uprightly following his law,

Who beautifies their service with his lauds, who makes it beautiful with songs of praise.

6 Worship will I profess to lofty Dyaus, to Heaven and Earth, to Mitra and to bounteous Varuṇa, the Bounteous, the Compassionate.

Praise Indra, praise thou Agni, praise Bhaga and heavenly Aryaman.

Long may we live and have attendant progeny, have progeny with Soma's help.

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2 *Bhaga's rays of light:* 'the ancient god, Bhaga,' says Mr. Wallis, 'has become in the Rigveda little more than a source from which descriptions of the functions of other gods are obtained, or a standard of comparison by which their greatness is enhanced. His name has survived in the Slavonic languages as a general name for god, a sense which it also has in the Avesta. To judge from the Rigveda, Bhaga would seem to be a survival from an ancient Sun-worship.' *The Cosmology of the Rigveda*, p. 11. It is difficult to explain every expression in the verse; but the general meaning appears to be that the heaven has been lighted by the Sun, and that there is the home of the Gods who thence show forth the powers which men should glorify.

3 *Aditi* and *Âdityas:* see I. 14. 3.

4 *He:* Soma himself, meaning perhaps the Moon.

7 With the Gods' help, with Indra still beside us, may we be held self-splendid with the Maruts.
May Agni, Mitra, Varuṇa give us shelter: this may we gain, we and our wealthy princes.

HYMN CXXXVII. Mitra-Varuṇa.

WITH stones have we pressed out: O come; these gladdening drops are blent with milk, these Soma-drops which gladden you.
Come to us, Kings who reach to heaven, approach us, coming hitherward.
These milky drops are yours, Mitra and Varuṇa, bright Soma juices blent with milk.

2 Here are the droppings; come ye nigh; the Soma-droppings blent with curd, juices expressed and blent with curd.
Now for the wakening of your Dawn together with the Sun-God's rays,
Juice waits for Mitra and for Varuṇa to drink, fair juice for drink, for sacrifice.

3 As 'twere a radiant-coloured cow, they milk with stones the stalk for you, with stones they milk the Soma-plant.
May ye come nigh us, may ye turn hither to drink the Soma juice.
The men pressed out this juice, Mitra and Varuṇa, pressed out this Soma for your drink.

HYMN CXXXVIII. Pûshan.

STRONG Pûshan's majesty is lauded evermore, the glory of his lordly might is never faint, his song of praise is never faint.
Seeking felicity I laud him nigh to help, the source of bliss,
Who, Vigorous One, hath drawn to him the hearts of all, drawn them, the Vigorous One, the God.

2 Thee, then, O Pûshan, like a swift one on his way, I urge with lauds that thou mayst make the foemen flee, drive, camel-like, our foes afar.
As I, a man, call thee, a God, giver of bliss, to be my Friend,
So make our loudly-chanted praises glorious, in battles make them glorious.

---

1 *Pûshan:* see I. 14. 3, and 42. 1.

2 *Camel-like:* Sâyaṇa explains: 'as a camel carries away his load, so carry away our enemies from the battle.' The meaning is obscure.

3 Thou, Pûshan, in whose friendship they who sing forth praise enjoy advantage, even in wisdom, through thy grace, in wisdom even they are advanced.
So, after this most recent course, we come to thee with prayers for wealth.
Not stirred to anger, O Wide-Ruler, come to us, come thou to us in every fight.

4 Not stirred to anger, come, Free-giver, nigh to us, to take this gift of ours, thou who hast goats for steeds, Goat-borne! *their gift who long for fame.*
So, Wonder-Worker! may we turn thee hither with effectual lauds.
I slight thee not, O Pûshan, thou Resplendent One: thy friendship may not be despised.

HYMN CXXXIX. Viṣvedevas.

Heard be our prayer! In thought I honour Agni first: now straightway we elect this heavenly company, Indra and Vâyu we elect.
For when our latest thought is raised and on Vivasvân centred well,
Then may our holy songs go forward on their way, our songs as 't were unto the Gods.

2 As *there* ye, Mitra, Varuṇa, above the true have taken to yourselves the untrue with your mind, with wisdom's mental energy,
So in the seats wherein ye dwell have we beheld the Golden One,
Not with our thoughts or spirit, but with these our eyes, yea, with the eyes that Soma gives.

---

4 *Thou who hast goats for steeds:* Pûshan's chariot, like Thôrr's in the Edda, is said to be drawn by a team of goats.

---

1 *Vivasvân:* the radiant celestial Agni.

2 This verse is exceedingly difficult. Ludwig's explanation, if I have understood him rightly, is to the following effect: The Golden One, which is in the home of Mitra and Varuṇa, is the Sun which is only the image or copy of the transcendental reality, the golden shell that covers the face of the *satyam* or verity. This apparent Sun Mitra and Varuṇa have taken to themselves in addition to their real essence. As this real essence is perceived not with the eyes of the body but by the eyes of the spirit strengthened by the elevating Soma-draught, so on the other hand the apparent Sun is not an object of

3 Aṣvins, the pious call you with their hymns of praise, sounding their loud song forth to you, these living men, to their oblations, living men.
All glories and all nourishment, Lords of all wealth! depend on you.
The fellies of your golden chariot scatter drops, Mighty Ones! of your golden car.

4 Well is it known, O Mighty Ones: ye open heaven; for you the chariot-steeds are yoked for morning rites, unswerving steeds for morning rites.
We set you on the chariot-seat, ye Mighty, on the golden car.
Ye seek mid-air as by a path that leads aright, as by a path that leads direct.

5 O Rich in Strength, through your great power vouchsafe us blessings day and night.
The offerings which we bring to you shall never fail, gifts brought by us shall never fail.

6 These Soma-drops, strong Indra! drink for heroes, poured, pressed out by pressing-stones, are welling forth for thee, for thee the drops are welling forth.
They shall make glad thy heart to give, to give wealth great and wonderful.
Thou who acceptest praise come glorified by hymns, come thou to us benevolent.

7 Quickly, O Agni, hear us: magnified by us thou shalt speak for us to the Gods adorable, yea, to the Kings adorable:
When, O ye Deities, ye gave that Milch-cow to the Angirases,
They milked her: Aryaman, joined with them, did the work: he knoweth her as well as I.

8 Ne'er may these manly deeds of yours for us grow old, never may your bright glories fall into decay, never before our time decay.
What deed of yours, new every age, wondrous, surpassing man, rings forth,
Whatever, Maruts! may be difficult to gain, grant us, whate'er is hard to gain.

---

spiritual perception. Consequently the poet says: 'With our bodily eyes we have seen the Sun, but enlightened by the Soma juice we have recognized it as being only an image of you.' *The untrue* is the Sun; *the true* is the transcendental essence of the God.

7 *That Milch-cow:* according to Sâyaṇa, the Cow of Plenty. M. Bergaigne (La Religion Védique, I. 135, 310) thinks that prayer is meant, 'the ancient prayer of the Fathers.' The meaning of the latter part of the verse is uncertain.

9 Dadhyach of old, Angiras, Priyamedha, these, and Kaṇva, Atri, Manu knew my birth, yea, these of ancient days and Manu knew.
Their long line stretcheth to the Gods, our birth-connexions are with them.
To these, for their high station, I bow down with song, to Indra, Agni, bow with song.

10 Let the Invoker bless: let offerers bring choice gifts; Bṛihaspati the Friend doth sacrifice with Steers, Steers that have many an excellence.
Now with our ears we catch the sound of the press-stone that rings afar.
The very Strong hath gained the waters by himself, the Strong gained many a resting-place.

11 O ye Eleven Gods whose home is heaven, O ye Eleven who make earth your dwelling,
Ye who with might, Eleven, live in waters, accept this sacrifice, O Gods, with pleasure.

HYMN CXL.

Agni.

To splendid Agni seated by the altar, loving well his home, I bring the food as 'twere his place of birth.
I clothe the Bright One with my hymn as with a robe, him with the car of light, bright-hued, dispelling gloom.

---

9 *Dadhyach of old:* all these ancient sages have been mentioned in former hymns. As predecessors of Paruchchhepa, the Ṛishi of this hymn, they are said to have known his ancestry.

10 *Let the Invoker bless:* let the Hotar, or invoking priest utter the *Yâjyâ*, words of consecration used at sacrifice.

Bṛihaspati: see I. 14. 3.

With Steers: according to Sâyaṇa, a metaphorical expression for strong and copious libations of Soma juice.

The very Strong: the Soma. The resting-places are the different receptacles into which the juice flows.

11 *O ye Eleven Gods:* on this Sâyaṇa remarks: 'Although, according to the text, 'There are only three gods', (Nirukta, vii. 5), the deities who represent the earth, etc., are but three, still through their greatness, *i. e.* their respective varied manifestations, they amount to thirty-three, according to the saying, 'other manifestations of Him exist in different places.'—J. Muir, *O. S. Texts*, v. 10.

This and the twenty-four following hymns are ascribed to the Ṛishi Dîrghatamas, the son of Uchathya.

1 *The food as 'twere his place of birth:* the oblation of clarified butter which makes the fire spring up into fresh life.

2 Child of a double birth he grasps at triple food; in the year's course what he hath swallowed grows anew.
He, by another's mouth and tongue a noble Bull, with other, as an elephant, consumes the trees.

3 The pair who dwell together, moving in the dark, bestir themselves: both parents hasten to the babe,
Impetuous-tongued, destroying, springing swiftly forth, one to be watched and cherished, strengthener of his sire.

4 For man, thou Friend of men, these steeds of thine are yoked, impatient, lightly running, ploughing blackened lines,
Discordant-minded, fleet, gliding with easy speed, urged onward by the wind and rapid in their course.

5 Dispelling on their way the horror of black gloom, making a glorious show these flames of his fly forth,
When o'er the spacious tract he spreads himself abroad, and rushes panting on with thunder and with roar.

6 Amid brown plants he stoops as if adorning them, and rushes bellowing like a bull upon his wives.
Proving his might, he decks the glory of his form, and shakes his horns like one terrific, hard to stay.

7 Now covered, now displayed, he grasps as one who knows, having his resting-place in those who know him well.
A second time they wax and gather Godlike power, and blending both together change their Parents' form.

8 The maidens with long tresses hold him in embrace; dead, they rise up again to meet the Living One.
Releasing them from age with a loud roar he comes, filling them with new spirit, living, unsubdued.

---

2 *Child of a double birth:* born first from the fire-sticks and then anew by consecration.
Triple food: clarified butter, fried cakes, Soma juice.
By another's mouth: according to Sâyaṇa, 'he receives the oblation by means of the ladle of the ministering priests, and in another form, that is the fire that burns forests, he consumes the trees.'

3 *The pair who dwell together:* the two fire-sticks from which Agni is produced by friction. *His sire:* said to be the institutor of the sacrifice.

4 In this and the four following stanzas Agni is described not in his sacrificial form but as the fire that destroys the jungle and prepares the way for new settlements.

6 *As adorning them:* with the glory of his flame.

7 *As one who knows:* because, coming from heaven with the waters, he makes the plants grow, and is said to live within them.
Change their Parents' form: perhaps, as Ludwig suggests, the plants alter the appearance of the earth, and Agni or fire that of the sky.

8 *The maidens with long tresses:* the curling flames.

9 Licking the mantle of the Mother, far and wide he wanders over fields with beasts that flee apace.
Strengthening all that walk, licking up all around, a blackened path, forsooth, he leaves where'er he goes.

10 O Agni, shine resplendent with our wealthy chiefs, like a loud-snorting bull, accustomed to the house.
Thou casting off thine infant wrappings blazest forth as though thou hadst put on a coat of mail for war.

11 May this our perfect prayer be dearer unto thee than an imperfect prayer although it please thee well.
With the pure brilliancy that radiates from thy form, mayest thou grant to us abundant store of wealth.

12 Grant to our chariot, to our house, O Agni, a boat with moving feet and constant oarage,
One that may further well our wealthy princes and all the folk, and be our certain refuge.

13 Welcome our laud with thine approval, Agni. May earth and heaven and freely-flowing rivers
Yield us long life and food and corn and cattle, and may the red Dawns choose for us their choicest.

HYMN CXLI. Agni.

YEA, verily, the fair effulgence of the God for glory was established, since he sprang from strength.
When he inclines thereto successful is the hymn: the songs of sacrifice have brought him as they flow.

2 Wonderful, rich in nourishment, he dwells in food; next, in the seven auspicious Mothers is his home.
Thirdly, that they might drain the treasures of the Bull, the maidens brought forth him for whom the ten provide.

---

9 *The Mother:* the earth, whose vesture of grass and shrubs he licks and consumes.

Strengthening all that walk: giving them strength and speed to fly before him.

10 *Thine infant wrappings:* the waters that enveloped the 'Child of the Floods.'

11 *This our perfect prayer:* see Vedic Hymns, I. 225.

12 *A boat:* according to Sâyaṇa, the sacrifice, with priests for oars, and Gods, prayers and offerings, for feet.

---

1 *From strength:* from violent agitation of the fire-stick.

2 *He dwells in food:* he is the cause of the production of men's food, as sender of rain and as sacrificial fire.

T[illegible] Mothers: according to Sâyaṇa, the rains which fertilize th[illegible].

The Bull: Agni. *The maidens*, and *the ten*, are the fingers which produce the fire by attrition and tend it afterwards.

3 What time from out the deep, from the Steer's wondrous form, the Chiefs who had the power produced him with their strength;
When Mâtarisvan rubbed forth him who lay concealed, for mixture of the sweet drink, in the days of old.

4 When from the Highest Father he is brought to us, amid the plants he rises hungry, wondrously.
As both together join to expedite his birth, most youthful he is born resplendent in his light.

5 Then also entered he the Mothers, and in them pure and uninjured he increased in magnitude.
As to the first he rose, the vigorous from of old, so now he runs among the younger lowest ones.

6 Therefore they choose him Herald at the morning rites, pressing to him as unto Bhaga, pouring gifts,
When, much-praised, by the power and will of Gods, he goes at all times to his mortal worshipper to drink.

7 What time the Holy One, wind-urged, hath risen up, serpent-like winding through the dry grass unrestrained,
Dust lies upon the way of him who burneth all, black-winged and pure of birth who follows sundry paths.

8 Like a swift chariot made by men who know their art, he with his red limbs lifts himself aloft to heaven.
Thy worshippers become by burning black of hue: their strength flies as before a hero's violence.

9 By thee, O Agni, Varuṇa who guards the Law, Mitra and Aryaman, the Bounteous, are made strong;
For, as the felly holds the spokes, thou with thy might pervading hast been born encompassing them round.

10 Agni, to him who toils and pours libations, thou, Most Youthful! sendest wealth and all the host of Gods.
Thee, therefore, even as Bhaga, will we set anew, young Child of Strength, most wealthy! in our battle-song.

---

3 Agni appears here to have been partly produced by the Chiefs, the Sûris or Gods, from the depth of the atmosphere, from Parjanya the rainy cloud symbolically represented as a bull, and partly generated by Mâtarisvan (see I. 31. 3) by attrition, and brought by him to the earth to receive libations of Soma juice.

4 *The Highest Father:* Dyaus. *Both together:* Heaven and Earth.

5 *The Mothers:* the waters. *The younger lowest ones:* the plants in which also he dwells.

6 *Herald:* or, Hotar. *Bhaga:* see I. 136. 2.

11 Vouchsafe us riches turned to worthy ends, good luck abiding in the house, and strong capacity,
Wealth that directs both worlds as they were guiding-reins, and, very Wise, the Gods' assent in sacrifice.

12 May he, the Priest resplendent, joyful, hear us, he with the radiant car and rapid horses.
May Agni, ever wise, with best directions to bliss and highest happiness conduct us.

13 With hymns of might hath Agni now been lauded, advanced to height of universal kingship.
Now may these wealthy chiefs and we together spread forth as spreads the Sun above the rain-clouds.

HYMN CXLII.

Âprîs.

KINDLED, bring, Agni, Gods to-day for him who lifts the ladle up.
Spin out the ancient thread for him who sheds, with gifts, the Soma juice.

2 Thou dealest forth, Tanûnapât, sweet sacrifice enriched with oil,
Brought by a singer such as I who offers gifts and toils for thee.

3 He wondrous, sanctifying, bright, sprinkles the sacrifice with mead,
Thrice, Narâṣansa from the heavens, a God mid Gods adorable.

4 Agni, besought, bring hitherward Indra the Friend, the Wonderful,
For this my hymn of praise, O sweet of tongue, is chanted forth to thee.

5 The ladle-holders strew trimmed grass at this well-ordered sacrifice;
A home for Indra is adorned, wide, fittest to receive the Gods.

6 Thrown open be the Doors Divine, unfailing, that assist the rite,
High, purifying, much-desired, so that the Gods may enter in.

7 May Night and Morning, hymned with lauds, united, fair to look upon,
Strong Mothers of the sacrifice, seat them together on the grass.

---

1 *The ladle:* the sacrificial ladle containing the oblation.
Spin out the ancient thread: perform the sacrifice ordained of old.
2 *Tanûnapât:* Son of Thyself; Agni. See I. 13. 2.
3 *Narâṣansa:* a name of Agni. See I. 13. 2.
The Doors Divine: of the hall of sacrifice. See I. 13. 6.

8 May the two Priests Divine, the sage, the sweet-voiced lovers of the hymn,
Complete this sacrifice of ours, effectual, reaching heaven to-day.

9 Let Hotrâ pure, set among Gods, amid the Maruts Bhâratî,
Iḷâ, Sarasvati, Mahî, rest on the grass, adorable.

10 May Tvashṭar send us genial dew abundant, wondrous, rich in gifts,
For increase and for growth of wealth, Tvashṭar our kinsman and our Friend.

11 Vanaspati, give forth, thyself, and call the Gods to sacrifice.
May Agni, God intelligent, speed our oblation to the Gods.

12 To Vâyu joined with Pûshan, with the Maruts, and the host of Gods,
To Indra who inspires the hymn cry Glory! and present the gift.

13 Come hither to enjoy the gifts prepared with cry of Glory! Come,
O Indra, hear their calling; they invite thee to the sacrifice.

HYMN CXLIII. Agni.

To Agni I present a newer mightier hymn, I bring my words and song unto the Son of Strength,
Who, Offspring of the Waters, bearing precious things sits on the earth, in season, dear Invoking Priest.

2 Soon as he sprang to birth that Agni was shown forth to Mâtarisvan in the highest firmament.
When he was kindled, through his power and majesty his fiery splendour made the heavens and earth to shine.

3 His flames that wax not old, beams fair to look upon of him whose face is lovely, shine with beauteous sheen.
The rays of Agni, him whose active force is light, through the nights glimmer sleepless, ageless, like the floods.

---

8 *The two Priests Divine:* see I. 13. 8.

9 *Hotrâ:* a Goddess of sacrifice, regarded as the consort of Agni.

Bhâratî: a Goddess of sacred speech.

Iḷâ, Sarasvatî, Mahî: see I. 13. 9.

11 *Vanaspati:* the sacrificial post, said to be a form of Agni.

12 *Cry Glory!:* Svâhâ! the sacred word uttered at the end of sacrificial invocations.

---

2 *Mâtarisvan:* see I. 31. 3.

4 Send thou with hymns that Agni to his own abode, who rules, one Sovran Lord of wealth, like Varuṇa,
Him, All-possessor, whom the Bhṛigus with their might brought to earth's central point, the centre of the world.

5 He whom no force can stay, even as the Maruts' roar, like to a dart sent forth, even as the bolt from heaven,
Agni with sharpened jaws chews up and eats the trees, and conquers them as when the warrior smites his foes.

6 And will not Agni find enjoyment in our praise, will not the Vasu grant our wish with gifts of wealth?
Will not the Inspirer speed our prayers to gain their end? Him with the radiant glance I laud with this my song.

7 The kindler of the flame wins Agni as a Friend, promoter of the Law, whose face is bright with oil.
Inflamed and keen, refulgent in our gatherings, he lifts our hymn on high clad in his radiant hues.

8 Keep us incessantly with guards that cease not, Agni, with guards auspicious, very mighty.
With guards that never slumber, never heedless, never beguiled, O Helper, keep our children.

HYMN CXLIV. Agni.

The Priest goes forth to sacrifice, with wondrous power sending aloft the hymn of glorious brilliancy.
He moves to meet the ladles turning to the right, which are the first to kiss the place where he abides.

2 To him sang forth the flowing streams of Holy Law, encompassed in the home and birth-place of the God.
He, when he dwelt extended in the waters' lap, absorbed those Godlike powers for which he is adored.

3 Seeking in course altern to reach the selfsame end, the two copartners strive to win this beauteous form.
Like Bhaga must he be duly invoked by us, as he who drives the car holds fast the horse's reins.

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4 *Earth's central point:* the altar.

6 *The Vasu:* the God Agni.

---

1 *The place where he abides:* Agni's dwelling-place; the altar.

2 *Of Holy Law:* flowing in accordance with the order of the universe.

3 *The two copartners:* the two priests, Hotar and Adhvaryu, according to Sâyaṇa. Perhaps Day and Night are intended, as Ludwig suggests.

4 He whom the two copartners with observance tend, the pair who dwell together in the same abode,
By night as in the day the grey one was born young, passing untouched by eld through many an age of man.

5 Him the ten fingers, the devotions, animate: we mortals call on him a God to give us help.
He speeds over the sloping surface of the land: new deeds hath he performed with those who gird him round.

6 For, Agni, like a herdsman, thou by thine own might rulest o'er all that is in heaven and on the earth;
And these two Mighty Ones, bright, golden, closely joined, rolling them round are come unto thy sacred grass.

7 Agni, accept with joy, be glad in this our prayer, joy-giver, self-sustained, strong, born of Holy Law!
For fair to see art thou turning to every side, pleasant to look on as a dwelling filled with food.

HYMN CXLV. Agni.

Ask ye of him, for he is come, he knoweth it; he, full of wisdom, is implored, is now implored.
With him are admonitions and with him commands: he is the Lord of Strength, the Lord of Power and Might.

2 They ask of him: not all learn by their questioning what he, the Sage, hath grasped, as 'twere, with his own mind.
Forgetting not the former nor the later word, he goeth on, not careless, in his mental power.

3 To him these ladles go, to him these racing mares: he only will give ear to all the words I speak.
All-speeding, victor, perfecter of sacrifice, the Babe with flawless help hath mustered vigorous might.

4 Whate'er he meets he grasps and then runs farther on, and straightway, newly born, creeps forward with his kin.
He stirs the wearied man to pleasure and great joy what time the longing gifts approach him as he comes.

---

4 *The grey one:* Agni. Cf. I. 164, 1.

5 *Him the ten fingers:* see I. 141. 2. *Those who gird him round:* his worshippers.

6 *These two Mighty Ones:* Heaven and Earth.

---

3 *These racing mares:* these libations that quickly reach Agni.
The Babe with flawless help: the ever-youthful Agni who protects his worshippers.

5 He is a wild thing of the flood and forest: he hath been laid upon the highest surface.
He hath declared the lore of works to mortals, Agni the Wise, for he knows Law, the Truthful.

HYMN CXLVI. Agni.

I LAUD the seven-rayed, the triple-headed, Agni all-perfect in his Parents' bosom,
Sunk in the lap of all that moves and moves not, him who hath filled all luminous realms of heaven.

2 As a great Steer he grew to these his Parents; sublime he stands, untouched by eld, far-reaching.
He plants his footsteps on the lofty ridges of the broad earth: his red flames lick the udder.

3 Coming together to their common youngling both Cows, fair-shaped, spread forth in all directions,
Measuring out the paths that must be travelled, entrusting all desires to him the Mighty.

4 The prudent sages lead him to his dwelling, guarding with varied skill the Ever-Youthful.
Longing, they turned their eyes unto the River: to these the Sun of men was manifested.

5 Born noble in the regions, aim of all mens' eyes, to be implored for life by great and small alike,
Far as the Wealthy One hath spread himself abroad, he is the Sire all-visible of this progeny.

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5 *Upon the highest surface:* the meaning is not clear, but the reference appears to be to celestial Agni in the firmament rather than to the sacrificial fire upon the altar.

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1 'The three heads may be the three daily sacrifices, or the three household fires, or the three regions, earth, heaven and mid-air. The seven rays are the seven flames of fire.'—Wilson.

His Parents' bosom: the lap of Heaven and Earth.

2 *The udder:* the clouds of the sky.

3 *Both Cows:* apparently Heaven and Earth; according to Sâyaṇa, the institutor of the rite and the priest, or the sacrificer and his wife.

4 *The River:* Agni, whose bounties flow like streams of water.

5 *The Wealthy One:* the rich and mighty Agni.

HYMN CXLVII. Agni.

How, Agni, have the radiant ones, aspiring, endued thee with the vigour of the living,
So that, on both sides fostering seed and offspring, the Gods may joy in Holy Law's fulfilment?

2 Mark this my speech, Divine One, thou, Most Youthful! offered to thee by him who gives most freely.
One hates thee, and another sings thy praises: I thine adorer laud thy form, O Agni.

3 Thy guardian rays, O Agni, when they saw him, preserved blind Mâmateya from affliction.
Lord of all riches, he preserved the pious: the foes who fain would harm them did no mischief.

4 The sinful man who worships not, O Agni, who, offering not, harms us with double-dealing,—
Be this in turn to him a heavy sentence: may he distress himself by his revilings.

5 Yea, when a mortal knowingly, O Victor, injures with double tongue a fellow-mortal,
From him, praised Agni! save thou him that lauds thee: bring us not into trouble and affliction.

HYMN CXLVIII. Agni.

What Mâtarisvan, piercing, formed by friction, Herald of all the Gods, in varied figure,
Is he whom they have set mid human houses, gay-hued as light and shining forth for beauty.

2 They shall not harm the man who brings thee praises: such as I am, Agni my help approves me.
All acts of mine shall they accept with pleasure, laudation from the singer who presents it.

3 Him in his constant seat men skilled in worship have taken and with praises have established.
As, harnessed to a chariot, fleet-foot horses, at his command let bearers lead him forward.

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1 *The radiant ones:* thy bright rays.
On both sides: both in men and women; or (offspring) of both sexes.
3 *Mâmateya:* Dirghatamas, the Ṛishi of the hymn, son of Mamatâ, the wife of Uchathya.

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1 Wilson, following Sâyaṇa, translates: 'The wind, penetrating (amidst the fuel) has excited (Agni) the invoker (of the gods) the multiform, the minister of all the deities.' But then *yát*, what or when, is left untranslated, and the explanation of Mâtarisvan as Vâyu or wind cannot be justified by any Ṛigveda text.

4 Wondrous, full many a thing he chews and crunches: he shines amid the wood with spreading brightness.
Upon his glowing flames the wind blows daily, driving them like the keen shaft of an archer.

5 Him, whom while yet in embryo the hostile, both skilled and fain to harm, may never injure,
Men blind and sightless through his splendour hurt not: his never-failing lovers have preserved him.

HYMN CXLIX.

Agni.

HITHER he hastes to give, Lord of great riches, King of the mighty, to the place of treasure.
The pressing-stones shall serve him speeding near us.

2 As Steer of men so Steer of earth and heaven by glory, he whose streams all life hath drunken,
Who hasting forward rests upon the altar.

3 He who hath lighted up the joyous castle, wise Courser like the Steed of cloudy heaven,
Bright like the Sun, with hundredfold existence.

4 He, doubly born, hath spread in his effulgence through the three luminous realms, through all the regions,
Best sacrificing Priest where waters gather.

5 Priest doubly born, he through his love of glory hath in his keeping all things worth the choosing.
The man who brings him gifts hath noble offspring.

HYMN CL.

Agni.

AGNI, thy faithful servant I call upon thee with many a gift,
As in the keeping of the great inciting God;

2 Thou who ne'er movest thee to aid the indolent, the godless man,
Him who though wealthy never brings an offering.

3 Splendid, O Singer, is that man, mightiest of the great in heaven.
Agni, may we be foremost, we thy worshippers.

---

1 *The place of treasure:* the altar, where riches are obtained by sacrifice and prayer.

2 *As Steer of men:* preëminent, like a strong bull, among men.

3 *The joyous castle:* or the castle Nârmiṇî; meaning, probably, the proud stronghold of some demon.

4 *Where waters gather:* according to Sâyaṇa, in the place of sacrifice where water is collected for ceremonial purpose. But the reference is probably to Agni's appearance in the firmament, the waters above the earth, in the form of lightning.

5 *Doubly born:* from the fire-sticks and again at consecration.

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3 *That man:* who propitiates thee by sacrifice and praise.
O Singer: singer of hymns, sage, or priest.

HYMN CLI.

Mitra and Varuṇa.

HEAVEN and earth trembled at the might and voice of him, whom, loved and Holy One, helper of all mankind,
The wise who longed for spoil in fight for kine brought forth with power, a Friend, mid waters, at the sacrifice.

2 As these, like friends, have done this work for you, these prompt servants of Purumīḷha Soma-offerer,
Give mental power to him who sings the sacred song, and hearken, Strong Ones, to the master of the house.

3 The folk have glorified your birth from Earth and Heaven, to be extolled, ye Strong Ones, for your mighty power.
Ye, when ye bring to singer and the rite, enjoy the sacrifice performed with holy praise and strength.

4 The people prospers, Asuras! whom ye dearly love: ye, Righteous Ones, proclaim aloud the Holy Law.
That efficacious power that comes from lofty heaven, ye bind unto the work, as to the pole an ox.

5 On this great earth ye send your treasure down with might: unstained by dust, the crowding kine are in the stalls.
Here in the neighbourhood they cry unto the Sun at morning and at evening, like swift birds of prey.

6 The flames with curling tresses serve your sacrifice, whereto ye sing the song, Mitra and Varuṇa.
Send down of your free will, prosper our holy songs: ye are sole Masters of the singer's hymn of praise.

7 Whoso with sacrifices toiling brings you gifts, and worships, sage and priest, fulfilling your desire,—
To him do ye draw nigh and taste his sacrifice. Come well-inclined to us unto our songs and prayer.

8 With sacrifices and with milk they deck you first, ye Righteous Ones, as if through stirrings of the mind.
To you they bring their hymns with their collected thought, while ye with earnest soul come to us gloriously.

---

1 *Of him:* Agni.

2 *As these:* the priests. *Purumīḷha:* the prince who offers the sacrifice. *Strong Ones:* ye mighty Gods, Mitra and Varuṇa.

3 *When ye bring:* him, Agni, to the sacrifice.

4 *Asuras:* immortal Gods, especially the ancient deities.

That efficacious power: as Wilson observes, the meaning is not very obvious, although it is clear that the adequacy of worship or sacrifice to effect its objects, or realize its rewards, is intended.

9 Rich strength of life is yours: ye, Heroes, have obtained through your surpassing powers rich far-extending might.
Not the past days conjoined with nights, not rivers, not the Paṇis have attained your Godhead and your wealth.

HYMN CLII.

Mitra-Varuṇa.

The robes which ye put on abound with fatness: uninterrupted courses are your counsels.
All falsehood, Mitra-Varuṇa! ye conquer, and closely cleave unto the Law Eternal.

2 This might of theirs hath no one comprehended. True is the crushing word the sage hath uttered,
The fearful four-edged bolt smites down the three-edged, and those who hate the Gods first fall and perish.

3 The Footless Maid precedeth footed creatures. Who marketh, Mitra-Varuṇa, this your doing?
The Babe Unborn supporteth this world's burthen, fulfilleth Law and overcometh falsehood.

4 We look on him the darling of the Maidens, always advancing, never falling downward,
Wearing inseparable, wide-spread raiment, Mitra's and Varuṇa's delightful glory.

5 Unbridled Courser, born but not of horses, neighing he flieth on with back uplifted.
The youthful love the mystery thought-surpassing, praising in Mitra-Varuṇa, its glory.

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9 *The Paṇis:* the envious demons who carry away and conceal the cows or rays of light.

1 *The robes which ye put on:* the oblations of clarified butter with which the Gods may be said to be clothed.

Uninterrupted courses are your counsels: your designs are always fully carried into effect. Or the meaning may be as Wilson, following Sâyaṇa, renders it: 'your natures are to be regarded as without defect.'

2 *The fearful four-edged bolt:* Ludwig suggests an emendation of the text and then translates: 'thrice strikes the edge [of Indra's thunderbolt], four times the fearful edge.' I give the literal English of the words as they stand, the sense being, according to Sâyaṇa, that he who has more arms is stronger than he who has fewer, the arms intended being, perhaps, sacrifice and prayer.

3 *The Footless Maid:* Dawn. *The Babe Unborn:* the Sun before his appearance in heaven.

4 *The darling of the Maidens:* the Sun, the lover of the Dawns.

5 *The mystery thought-surpassing:* the mystery of the Sun's motion excites wonder, and Mitra and Varuṇa are praised in connexion with it.

6 May the milch-kine who favour Mâmateya prosper in this world him who loves devotion.
May he, well skilled in rites, beg food, and calling Aditi with his lips give us assistance.

7 Gods, Mitra-Varuṇa, with love and worship, let me make you delight in this oblation.
May our prayer be victorious in battles, may we have rain from heaven to make us prosper.

HYMN CLIII. Mitra-Varuṇa.

We worship with our reverence and oblations you, Mitra-Varuṇa, accordant, mighty,
So that with us, ye Twain whose backs are sprinkled with oil, the priests with oil and hymns support you.

2 Your praise is like a mighty power, an impulse : to you, Twain Gods, a well-formed hymn is offered,
As the priest decks you, Strong Ones, in assemblies, and the prince fain to worship you for blessings.

3 O Mitra-Varuṇa, Aditi the Milch-cow streams for the rite, for folk who bring oblation,
When in the assembly he who worships moves you, like to a human priest, with gifts presented.

4 So may the kine and heavenly Waters pour you sweet drink in families that make you joyful.
Of this may he, the ancient House-Lord, give us. Enjoy, drink of the milk the cow provideth.

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6 *Mâmateya :* the son of Mamatâ, Dîrghatamas the Ṛishi of the hymn.

Him who loves devotion : apparently Purumîḷha the institutor of the sacrifice, mentioned in stanza 6 of the preceding hymn.

May he beg food : the food that remains after the oblations have been presented and consumed.

Aditi : I follow Ludwig in taking Aditi in the usual signification. Sâyaṇa takes it as meaning 'a perfect ceremony' which is to be completed, and Grassmann as famine, dearth, or want, which is to be averted.

The hymn is full of difficulties, and cannot at present be satisfactorily translated.

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2 *The prince :* the wealthy man who institutes the sacrifice.

3 *Aditi, the Milch-cow :* aditi regarded as the source of rewards for the pious; or Aditi may be taken as an epithet, 'the exhaustless,' qualifying Milch-cow.

4 *The ancient House-Lord :* Agni, the guardian of the homestead.

HYMN CLIV. Vishṇu.

I WILL declare the mighty deeds of Vishṇu, of him who measured out the earthly regions,
Who propped the highest place of congregation, thrice setting down his footstep, widely striding.

2 For this his mighty deed is Vishṇu lauded, like some wild beast, dread, prowling, mountain-roaming;
He within whose three wide-extended paces all living creatures have their habitation.

3 Let the hymn lift itself as strength to Vishṇu, the Bull far-striding, dwelling on the mountains,
Him who alone with triple step hath measured this common dwelling-place, long, far extended.

4 Him whose three places that are filled with sweetness, imperishable, joy as it may list them,
Who verily alone upholds the threefold, the earth, the heaven, and all living creatures.

5 May I attain to that his well-loved mansion where men devoted to the Gods are happy.
For there springs, close akin to the Wide-Strider, the well of meath in Vishṇu's highest footstep.

6 Fain would we go unto your dwelling-places where there are many-horned and nimble oxen,
For mightily, there, shineth down upon us the widely-striding Bull's sublimest mansion.

HYMN CLV. Vishṇu-Indra.

To the great Hero, him who sets his mind thereon, and Vishṇu, praise aloud in song your draught of juice,—
Gods ne'er beguiled, who borne as 't were by noble steed, have stood upon the lofty ridges of the hills.

---

1 *The highest place of congregation:* heaven, where the Gods are assembled. *Thrice setting down his footstep:* see I. 22. 16.

2 *For this his mighty deed:* I have followed Sâyaṇa who takes the active verb in a passive signification. Prof. Peterson translates: 'Vishṇu makes loud boast of this,' which is perhaps a more accurate rendering.

5 *Meath:* or nectar, or honey; meaning celestial Soma.

6 *Your dwelling-places:* Vishṇu's and probably Indra's. *Many-horned and nimble oxen:* the stars with their ever-twinkling rays. Cf. I. 105. 10; Vâlakhilya 7. 2.

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1 *To the great Hero:* Indra. *Who sets his mind thereon:* who loves praise.

2 Your Soma-drinker keeps afar your furious rush, Indra and Vishṇu, when ye come with all your might.
That which hath been directed well at mortal man, bow-armed Kṛiṣânu's arrow, ye turn far aside.

3 These offerings increase his mighty manly strength: he brings both Parents down to share the genial flow.
He lowers, though a son, the Father's highest name; the third is that which is high in the light of heaven.

4 We laud this manly power of him the Mighty One, preserver, inoffensive, bounteous and benign;
His who strode, widely pacing, with three steppings forth over the realms of earth for freedom and for life.

5 A mortal man, when he beholds two steps of him who looks upon the light, is restless with amaze.
But his third step doth no one venture to approach, no, nor the feathered birds of air who fly with wings.

6 He, like a rounded wheel, hath in swift motion set his ninety racing steeds together with the four.
Developed, vast in form, with those who sing forth praise, a youth, no more a child, he cometh to our call.

HYMN CLVI. Vishṇu.

Far-shining, widely famed, going thy wonted way, fed with the oil, be helpful, Mitra-like, to us.
So, Vishṇu, e'en the wise must swell thy song of praise, and he who hath oblations pay thee solemn rites.

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2 *Your Soma-drinker:* you gently approach your devout worshipper and do him no harm.

Kṛiṣânu: one of the guardians of the heavenly Soma, apparently a demon of drought who prevents men from enjoying the ambrosial rain.

3 *Both Parents:* Heaven and Earth. *The genial flow:* the sacrificial offering, the libation of Soma juice.

He lowers, though a son: the meaning appears to be that Vishṇu takes rank in the sacrifice above his own father Dyaus, and that Agni has the third place.

5 'His (Vishṇu's) path on earth and in the firmament is within mortal observation; not so that in heaven.'—Wilson. *His third step:* in the highest heaven. Cf. I. 154. 5.

6 This verse is not very intelligible. Wilson following Sâyaṇa, gives the following explanation: 'Vishṇu is here identified with Time, comprising ninety-four periods: the year, two solstices, five seasons, twelve months, twenty-four half-months, thirty days, eight watches, and [illegible]' Ludwig translates the first hemistich: 'and under fo[illegible] seasons] he, like a round wheel, hath set in motion ninety spokes.' The steeds, or spokes, are the days of the solar year, ninety in each of the four seasons.

2 He who brings gifts to him the Ancient and the Last, to Vishṇu who ordains, together with his Spouse,
Who tells the lofty birth of him the Lofty One, shall verily surpass in glory e'en his peer.

3 Him have ye satisfied, singers, as well as ye know, primeval germ of Order even from his birth.
Ye, knowing e'en his name, have told it forth : may we, Vishṇu, enjoy the grace of thee the Mighty One.

4 The Sovran Varuṇa and both the Aṣvins wait on this the will of him who guides the Marut host.
Vishṇu hath power supreme and might that finds the day, and with his Friend unbars the stable of the kine.

5 Even he the Heavenly One who came for fellowship, Vishṇu to Indra, godly to the godlier,
Who, Maker, throned in three worlds, helps the Âryan man, and gives the worshipper his share of Holy Law.

HYMN CLVII. Aṣvins.

AGNI is wakened : Sûrya riseth from the earth. Mighty, refulgent Dawn hath shone with all her light.
The Aṣvins have equipped their chariot for the course. God Savitar hath moved the folk in sundry ways.

2 When, Aṣvins, ye equip your very mighty car, bedew, ye Twain, our power with honey and with oil.
To our devotion give victorious strength in war : may we win riches in the heroes' strife for spoil.

3 Nigh to us come the Aṣvins' lauded three-wheeled car, the car laden with meath and drawn by fleet-foot steeds,
Three-seated, opulent, bestowing all delight : may it bring weal to us, to cattle and to men.

4 Bring hither nourishment for us, ye Aṣvins Twain ; sprinkle us with your whip that drops with honey-dew.

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2 *Together with his Spouse : sumájjánaye ;* explained by Sâyaṇa to mean 'self-born,' and by Ludwig 'very delightful.'

4 *With his Friend :* assists his friend Indra in releasing the rain imprisoned in the mountains of cloud, or the rays of light that have been stolen.

5 *His share of Holy Law :* his share of the blessings which follow the performance of sacrifice.

1 *Savitar :* the Sun as the great cause of life.

3 *Three-wheeled car :* see I. 34. 5.

4 *Your whip :* see Hymns of the Atharva-veda, IX. 1, which is a glorification of the Aṣvins' Honey-Wh[illegible], [illegible] perhaps, the early stimulating and life-giving breeze which [illegible] the first appearance of these Lords of Light and Heralds of Dawn.

Prolong our days of life, wipe out our trespasses; destroy our foes, be our companions and our Friends.

5 Ye store the germ of life in female creatures, ye lay it up within all living beings.

Ye have sent forth, O Asvins passing mighty, the fire, the sovrans of the wood, the waters.

6 Leeches are ye with medicines to heal us, and charioteers are ye with skill in driving.

Ye Strong, give sway to him who brings oblation and with his heart pours out his gift before you.

HYMN CLVIII. Asvins.

Ye Vasus Twain, ye Rudras full of counsel, grant us, Strong Strengtheners, when ye stand beside us,

What wealth Auchathya craves of you, great Helpers when ye come forward with no niggard succour.

2 Who may give you aught, Vasus, for your favour, for what, at the Cow's place, ye grant through worship?

Wake for us understanding full of riches, come with a heart that will fulfil our longing.

3 As erst for Tugra's son your car, sea-crossing, strong, was equipped and set amid the waters,

So may I gain your shelter and protection as with winged course a hero seeks his army.

4 May this my praise preserve Uchathya's offspring: let not these Twain who fly with wings exhaust me.

Let not the wood ten times up-piled consume me, when fixed for you it bites the ground it stands on.

5 The most maternal streams, wherein the Dâsas cast me securely bound, have not devoured me.

When Traitana would cleave my head asunder, the Dâsa wounded his own breast and shoulders.

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5 *The sovrans of the wood:* the tall trees of the forest.

1 *Ye Vasus Twain, ye Rudras:* the Asvins are addressed as identical with these two classes of Gods. See I. 31. 3. and 34. 11.

Auchathya: the son of Uchathya, Dîrghatamas the Rishi of the hymn.

2 *The Cow's place:* according to Sâyana, the altar; the Cow being the the earth.

3 *Tugra's son:* see I. 116. 3.

4 *Uchathya's offspring:* the poet himself. *These Twain:* day and night. From this and the following verse it would appear that Dîrghatamas had been subjected to the ordeals of fire, water, and single combat with a man called Traitana, and preserved in all three by the Asvins. See Ludwig, Der Rig-veda, IV. p. 44.

6 Dîrghatamas the son of Mamatâ hath come to length of days in the tenth age of human kind.
He is the Brahman of the waters as they strive to reach their end and aim: their charioteer is he.

HYMN CLIX. Heaven and Earth.

I PRAISE with sacrifices mighty Heaven and Earth at festivals, the wise, the Strengtheners of Law.
Who, having Gods for progeny, conjoined with Gods, through wonder-working wisdom bring forth choicest boons.

2 With invocations, on the gracious Father's mind, and on the Mother's great inherent power I muse.
Prolific Parents, they have made the world of life, and for their brood all round wide immortality.

3 These Sons of yours well skilled in work, of wondrous power, brought forth to life the two great Mothers first of all.
To keep the truth of all that stands and all that moves, ye guard the station of your Son who knows no guile.

4 They with surpassing skill, most wise, have measured out the Twins united in their birth and in their home.
They, the refulgent Sages, weave within the sky, yea, in the depths of sea, a web for ever new.

5 This is to-day the goodliest gift of Savitar: this thought we have when now the God is furthering us.
On us with loving-kindness Heaven and Earth bestow riches and various wealth and treasure hundredfold!

HYMN CLX. Heaven and Earth.

THESE, Heaven and Earth, bestow prosperity on all, sustainers of the region, Holy Ones and wise,
Two Bowls of noble kind: between these Goddesses the God, the fulgent Sun, travels by fixed decree.

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6 *The tenth age:* perhaps the tenth decade. The meaning of the verse, which appears to be a later addition, is obscure.

3 *These Sons of yours:* the Ṛibhus, who restored their Parents' youth. See I. 20. 4. *The two great Mothers:* the Parents of all, Heaven and Earth.

Your Son who knows no guile: Sûrya, or the Sun, who is regarded as the symbol of truth. 'Solem quis dicere falsum Audeat?'

4 *The Twins:* Heaven and Earth. *In the depths of sea:* in the aerial ocean or atmosphere.

1 *Two Bowls:* so called from their hemispherical appearance. But see Hillebrandt, Vedische Mythologie, I. p. 177, and Ludwig, Ueber die N. A. auf dem G. der Ṛgveda-forschung, p. 87.

2 Widely-capacious Pair, mighty, that never fail, the Father and the Mother keep all creatures safe:
The two world-halves, the spirited, the beautiful, because the Father hath clothed them in goodly forms.

3 Son of these Parents, he the Priest with power to cleanse, Sage, sanctifies the worlds with his surpassing power.
Thereto for his bright milk he milked through all the days the party-coloured Cow and the prolific Bull.

4 Among the skilful Gods most skilled is he, who made the two world-halves which bring prosperity to all;
Who with great wisdom measured both the regions out, and stablished them with pillars that shall ne'er decay.

5 Extolled in song, O Heaven and Earth, bestow on us, ye mighty Pair, great glory and high lordly sway,
Whereby we may extend ourselves ever over the folk; and send us strength that shall deserve the praise of men.

HYMN CLXI. Ṛibhus.

Why hath the Best, why hath the Youngest come to us? Upon what embassy comes he? What have we said?
We have not blamed the chalice of illustrious birth. We, Brother Agni, praised the goodness of the wood.

2 The chalice that is single make ye into four: thus have the Gods commanded; therefore am I come.
If, O Sudhanvan's Children, ye will do this thing ye shall participate in sacrifice with Gods.

3 What to the envoy Agni in reply ye spake, A courser must be made, a chariot fashioned here,
A cow must be created, and the Twain made young. When we have done these things, Brother, we turn to you.

4 When thus, O Ṛibhus, ye had done ye questioned thus, Whither went he who came to us a messenger?

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2 *The Father:* Dyaus, or perhaps Tvashṭar.

3 *Son of these Parents:* the Sun, the offspring of Heaven and Earth.

For his bright milk: he has drawn the dew as milk from his mother Earth, and obtained his light from Heaven his father.

4 *Most skilled is he:* Sâyaṇa observes that having magnified Heaven and Earth by praising their son, the poet now magnifies them by lauding their maker. See Muir, *O. S. Texts,* v. 30.

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1 The Ṛibhus ask Agni why he comes to them. *The chalice:* see I. 20. 6.

3 *A courser must be made, etc.:* see I. 20. 2, 3, 4, and I. 110, and 111.

Then Tvashṭar, when he viewed the four wrought chalices, concealed himself among the Consorts of the Gods.

5 As Tvashṭar thus had spoken, Let us slay these men who have reviled the chalice, drinking-cup of Gods,
They gave themselves new names when Soma juice was shed, and under these new names the Maiden welcomed them.

6 Indra hath yoked his Bays, the Asvins' car is horsed, Brihaspati hath brought the Cow of every hue.
Ye went as Ribhu, Vibhvan, Vâja to the Gods, and skilled in war, obtained your share in sacrifice.

7 Ye by your wisdom brought a cow from out a hide; unto that ancient Pair ye gave again their youth.
Out of a horse, Sudhanvan's Sons, ye formed a horse: a chariot ye equipped, and went unto the Gods.

8 Drink ye this water, were the words ye spake to them; or drink ye this, the rinsing of the Munja-grass.
If ye approve not even this, Sudhanvan's Sons, then at the third libation gladden ye yourselves.

9 Most excellent are waters, thus said one of you; most excellent is Agni, thus another said.
Another praised to many a one the lightning cloud. Then did ye shape the cups, speaking the words of truth.

10 One downward to the water drives the crippled cow, another trims the flesh brought on the carving-board.
One carries off the refuse at the set of sun. How did the Parents aid their children in their task!

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4 *Then Tvashṭar:* represented as hiding himself for shame among the Goddesses—probably the Celestial Waters—when he saw this alteration of his work, and in anger proposing to slay the Ribhus who had thus disgraced him.

5 *New names:* probably Ritus, Seasons, in place of Ribhus.—Ludwig. *The Maiden:* apparently the daughter of Tvashṭar, meaning, perhaps, as Ludwig suggests, the first Dawn of the year, of which Tvashṭar is the God.

6 *The Cow of every hue:* the fruitful earth restored to youth by the Gods of the Seasons.

8 *The rinsing of the Munja-grass:* or Soma juice which has been filtered through a strainer made of that grass. 'The two first alternatives intimate that the Ribhus may be participant of the libations offered at dawn or at noon; the third applies to the evening sacrifice; the right of the Ribhus to share in this being elsewhere acknowledged.'—Wilson.

9 The meaning of these sayings in this place is not clear.

10 The restoration to youth of the aged Parents, Heaven and Earth, appears to be symbolically described under the figure of a sacrifice.

How did the Parents aid?: weak and exhausted with age they were unable to give any assistance.

11 On the high places ye have made the grass for man, and water in the valleys, by your skill, O Men.
Ṛibhus, ye iterate not to-day that act of yours, your sleeping in the house of him whom naught can hide.

12 As, compassing them round, ye glided through the worlds, where had the venerable Parents their abode?
Ye laid a curse on him who raised his arm at you: to him who spake aloud to you ye spake again.

13 When ye had slept your fill, ye Ṛibhus, thus ye asked, O thou whom naught may hide, who now hath wakened us?
The goat declared the hound to be your wakener. That day, in a full year, ye first unclosed your eyes.

14 The Maruts move in heaven, on earth this Agni; through the mid-firmament the Wind approaches.
Varuṇa comes in the sea's gathered waters, O Sons of Strength, desirous of your presence.

HYMN CLXII. The Horse.

SLIGHT us not Varuṇa, Aryaman, or Mitra, Ṛibhukshan, Indra, Âyu, or the Maruts,
When we declare amid the congregation the virtues of the strong Steed, God-descended.

2 What time they bear before the Courser, covered with trappings and with wealth, the grasped oblation,

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11 *In the house of him whom naught can hide:* in the mansion of the Sun, to whom the Ṛibhus went to obtain immortality. In this and the remaining stanza, according to Sâyaṇa, the Ṛibhus are identified with the rays of the sun.

13 *When ye had slept:* in the mansion of the Sun.

The goat declared the hound to be your wakener: the meaning is obscure. Sâyaṇa's rendering is, 'the Sun replied that the awakener was the wind.'

That day: Wilson, following Sâyaṇa, explains: 'you have made this world to-day luminous, after the year has expired; that is, the rainy season being past, the rays of the sun and moon are again visible.'

14 *Sons of Strength:* ye powerful Ṛibhus.

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1 *Ṛibhukshan:* a name of Indra, as lord of the Ṛibhus.

Âyu: said by both commentators, Sâyaṇa and Mahîdhara, to be used in this place for Vâyu, the God of Wind. Âyu is probably Agni.

Amid the congregation: at sacrifice.

God-descended: sprung from the Gods, or, according to Sâyaṇa, born as the type of various deities.

2 *Grasped oblation:* the offering that is to be made for the horse, and which has been taken from the remains of the burnt-offering made the night before.

The dappled goat goeth straightforward, bleating, to the place dear to Indra and to Pûshan.

3 Dear to all Gods, this goat, the share of Pûshan, is first led forward with the vigorous Courser,
While Tvashṭar sends him forward with the Charger, acceptable for sacrifice, to glory.

4 When thrice the men lead round the Steed, in order, who goeth to the Gods as meet oblation,
The goat precedeth him, the share of Pûshan, and to the Gods the sacrifice announceth.

5 Invoker, ministering priest, atoner, fire-kindler, Soma-presser, sage, reciter,
With this well ordered sacrifice, well finished, do ye fill full the channels of the rivers.

6 The hewers of the post and those who carry it, and those who carve the knob to deck the Horse's stake;
Those who prepare the cooking-vessels for the Steed,—may the approving help of these promote our work.

7 Forth, for the regions of the Gods, the Charger with his smooth back is come; my prayer attends him.
In him rejoice the singers and the sages. A good friend have we won for the Gods' banquet.

8 May the fleet Courser's halter and his heel-ropes, the head-stall and the girths and cords about him.
And the grass put within his mouth to bait him,—among the Gods, too, let all these be with thee.

9 What part of the Steed's flesh the fly hath eaten, or is left sticking to the post or hatchet,
Or to the slayer's hands and nails adhereth,—among the Gods, too, may all this be with thee.

10 Food undigested steaming from his belly, and any odour of raw flesh remaining,
This let the immolators set in order and dress the sacrifice with perfect cooking.

The dappled goat: this goat is to be tied to the horse at the sacrificial post. *Pûshan* here is said by Sâyaṇa to stand for Agni.

4 *Who goeth to the Gods:* the object of the sacrifice is to send the horse to the Gods that he may obtain wealth and other blessings for his sacrificers.

5 *Invoker, etc :* these are the designations of eight of the sixteen priests employed at solemn rites. The *sage* (*súviprah*, a priest of profound knowledge) is the superintendent of the whole ceremony.

Fill full the channels: obtain abundance of rain; or perhaps offer oblations in abundance.

11 What from thy body which with fire is roasted, when thou art set upon the spit, distilleth,—
Let not that lie on earth or grass neglected, but to the longing Gods let all be offered.

12 They who observing that the Horse is ready call out and say, The smell is good; remove it;
And, craving meat, await the distribution,—may their approving help promote our labour.

13 The trial-fork of the flesh-cooking caldron, the vessels out of which the broth is sprinkled,
The warming-pots, the covers of the dishes, hooks, carving-boards,—all these attend the Charger.

14 The starting-place, his place of rest and rolling, the ropes wherewith the Charger's feet were fastened,
The water that he drank, the food he tasted,—among the Gods, too, may all these attend thee.

15 Let not the fire, smoke-scented, make thee crackle, nor glowing caldron smell and break to pieces.
Offered, beloved, approved, and consecrated,—such Charger do the Gods accept with favour.

16 The robe they spread upon the Horse to clothe him, the upper covering and the golden trappings,
The halters which restrain the Steed, the heel-ropes,—all these, as grateful to the Gods, they offer.

17 If one, when seated, with excessive urging hath with his heel or with his whip distressed thee,
All these thy woes, as with the oblations' ladle at sacrifices, with my prayer I banish.

18 The four-and-thirty ribs of the swift Charger, kin to the Gods, the slayer's hatchet pierces.
Cut ye with skill, so that the parts be flawless, and piece by piece declaring them dissect them.

19 Of Tvashtar's Charger there is one dissector,—this is the custom—two there are who guide him.
Such of his limbs as I divide in order, all these, amid the balls, in fire I offer.

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18 *Four-and-thirty:* so many out of the thirty-six. As the Sacrificial Horse is the symbol of the heavens, the thirty-four ribs represent the sun, the moon, the five planets, and the twenty-seven *nakshatras* or lunar asterisms. See Ludwig, Der Rigveda, III. p. 186. *Piece by piece declaring them:* the dissectors are to name the several parts as they divide them, each part being sacred to a separate divinity.

19 *Amid the balls:* the meat made up into balls.

20 Let not thy dear soul burn thee as thou comest, let not the hatchet linger in thy body.
Let not a greedy clumsy immolator, missing the joints, mangle thy limbs unduly.

21 No, here thou diest not, thou art not injured: by easy paths unto the Gods thou goest.
Both Bays, both spotted mares are now thy fellows, and to the ass's pole is yoked the Charger.

22 May this Steed bring us all-sustaining riches, wealth in good kine, good horses, manly offspring.
Freedom from sin may Aditi vouchsafe us: the Steed with our oblations gain us lordship!

HYMN CLXIII. *The Horse.*

WHAT time, first springing into life, thou neighedst, proceeding from the sea or upper waters,
Limbs of the deer hadst thou, and eagle pinions. O Steed, thy birth is high and must be lauded.

2 This Steed which Yama gave hath Trita harnessed, and him, the first of all, hath Indra mounted.
His bridle the Gandharva grasped. O Vasus, from out the Sun ye fashioned forth the Courser.

3 Yama art thou, O Horse; thou art Âditya; Trita art thou by secret operation.
Thou art divided thoroughly from Soma. They say thou hast three bonds in heaven that hold thee.

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20 *Burn thee:* make thee sad.

21 *Both Bays:* thou art now associated in heaven with the two bay horses of Indra, the two spotted mares of the Maruts, and the ass that draws the chariot of the Asvins.

A full description of an Asvamedha or Horse-sacrifice in later times may be found in the Râmâyaṇa, Book I., Cantos 10—13.

1 *From the sea:* the Sacrificial Horse is here identified with the Sun in the ocean of air.

2 *Yama:* here said to mean Agni, as a solar deity. *Trita:* as God of the remote birth-place of the Sun. See I. 187, note.

The Gandharva: Visvâvasu, a heavenly being who dwells in the region of the air and guards the celestial Soma.

3 *Âditya:* the Sun.

By secret operation: by the mysterious effect of the sacrifice.

Soma: here, perhaps, the Moon; but the meaning is uncertain.

4 Three bonds, they say, thou hast in heaven that bind thee, three in the waters, three within the ocean.
To me thou seemest Varuṇa, O Courser, there where they say is thy sublimest birth-place.

5 Here, Courser, are the places where they groomed thee, here are the traces of thy hoofs as winner.
Here have I seen the auspicious reins that guide thee, which those who guard the holy Law keep safely.

6 Thyself from far I recognized in spirit,—a Bird that from below flew through the heaven.
I saw thy head still soaring, striving upward by paths unsoiled by dust, pleasant to travel.

7 Here I beheld thy form, matchless in glory, eager to win thee food at the Cow's station.
Whene'er a man brings thee to thine enjoyment, thou swallowest the plants, most greedy eater.

8 After thee, Courser, come the car, the bridegroom, the kine come after, and the charm of maidens.
Full companies have followed for thy friendship: the pattern of thy vigour Gods have copied.

9 Horns made of gold hath he: his feet are iron: less fleet than he, though swift as thought, is Indra.
The Gods have come that they may taste the oblation of him who mounted, first of all, the Courser.

10 Symmetrical in flank, with rounded haunches, mettled like heroes, the Celestial Coursers
Put forth their strength, like swans in lengthened order, when they, the Steeds, have reached the heavenly causeway.

---

4 The *three bonds* in heaven are said by Sâyaṇa to be his 'media of origin, that is the Vasus, Âditya, and Heaven.' By the waters, it is said that the habitable world is intended, and that the *three bonds* therein are tillage, rain, and seed. In *the ocean*, that is the firmament, they are cloud, lightning, and thunder. *Varuṇa:* on account of the three bonds (See I. 24. 15).

6 In this and the following stanza the horse is regarded as identical with the Sun in his course through heaven, and as accepting the oblations offered by the worshipper. *The Cow's station:* the chief place of earth, the Cow, is the altar.

7 *Most greedy eater:* regarded as a mere earthly horse.

9 *Horns made of gold:* according to Sâyaṇa, the word *horns* is used figuratively for mane. The Sun's rays are probably intended.

Who mounted, first of all, the Courser: Indra, as is said in verse 2.

10 The horses of the Sun are said to be spoken of. The exact meaning of the words is uncertain.

11 A body formed for flight hast thou, O Charger; swift as the wind in motion is thy spirit.
Thy horns are spread abroad in all directions: they move with restless beat in wildernesses.

12 The strong Steed hath come forward to the slaughter, pondering with a mind directed God-ward.
The goat who is his kin is led before him: the sages and the singers follow after.

13 The Steed is come unto the noblest mansion, is come unto his Father and his Mother.
This day shall he approach the Gods, most welcome: then he declares good gifts to him who offers.

HYMN CLXIV.

Viṣvedevas.

Of this benignant Priest, with eld grey-coloured, the brother midmost of the three is lightning.
The third is he whose back with oil is sprinkled. Here I behold the Chief with seven male children.

2 Seven to the one-wheeled chariot yoke the Courser; bearing seven names the single Courser draws it.
Three-naved the wheel is, sound and undecaying, whereon are resting all these worlds of being.

3 The seven who on the seven-wheeled car are mounted have horses, seven in tale, who draw them onward.
Seven Sisters utter songs of praise together, in whom the names of the seven Cows are treasured.

---

11 *Thy horns:* meaning, here, perhaps hoofs.

13 *His Father and his Mother:* Heaven and Earth.

Wilson remarks: 'Although more mystical than the preceding hymn, especially in regard to the intimations of the identity of the horse with the sun, there is nothing in it incompatible with the more explicit description in the former *Súkta* of the actual sacrifice of a horse.'

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1 The *priest* is Âditya, the Sun. His next brother is lightning, another form of fire, and the third brother is *Agni Gârhapatya,* the western sacred fire maintained by each householder, and fed with oblations of clarified butter.
The *seven male children* are probably the priests.

2 *Seven:* priests. *The one-wheeled chariot:* the Sun. *Seven names:* perhaps the seven solar rays. *Three-naved:* with reference, probably, to the three seasons, the hot weather, the rains, and the cold weather. On this wheel of the Sun all existing things depend.

3 *The seven:* according to Sâyaṇa, the seven solar rays, or the seven divisions of the year, solstice, season, month, fortnight, day, night, hour. The seven wheels of the chariot and the seven horses may also, according to Sâyaṇa, be the solar rays.
Seven Sisters: probably the seven celestial rivers, which, as emblems of fertility may bear the name of cows. Sâyaṇa explains the *seven Sisters* as the

4 Who hath beheld him as he sprang to being, seen how the boneless One supports the bony?
Where is the blood of earth, the life, the spirit? Who may approach the man who knows, to ask it?

5 Unripe in mind, in spirit undiscerning, I ask of these the Gods' established places;
For up above the yearling Calf the sages, to form a web, their own seven threads have woven.

6 I ask, unknowing, those who know, the sages, as one all ignorant for sake of knowledge,
What was that ONE who in the Unborn's image hath stablished and fixed firm these worlds' six regions.

7 Let him who knoweth presently declare it, this lovely Bird's securely founded station.
Forth from his head the Cows draw milk, and, wearing his vesture, with their foot have drunk the water.

8 The Mother gave the Sire his share of Order: with thought, at first, she wedded him in spirit.
She, the coy Dame, was filled with dew prolific: with adoration men approached to praise her.

---

solar rays, or the six seasons and the year, or the six pairs of months with the intercalary month, and *the seven Cows* as the seven notes of music as employed in chanting the praises of the Sun.

4 *How the boneless One supports the bony:* or in more conventional and less literal words, how the unsubstantial one (feminine) supports that (masculine) which is endowed with substance.

The *boneless* or unsubstantial is Prakṛiti, Nature, the original source of the substantial, that is the material and visible world. According to Hillebrandt, Vedische Mythologie, I. p. 338, the *boneless One* is the Sun and the *bony* the Moon. See M. Müller, India, What can it Teach us? pp. 245, 246.

5 *The yearling Calf:* probably the Sun, in reference to his yearly course. What the *seven threads* are is uncertain. Sâyaṇa says they are the seven forms of the Soma sacrifice, or the seven metres of the Vedas. Ludwig thinks that the general meaning of the stanza is; I (the poet) content myself with asking for information about the places or traces of the Gods in our world; but the sages talk about things which are beyond my power of comprehension.

6 *In the Unborn's image:* in the form of Aja or the Unborn Creator, represented by the Sun. Cf. VIII. 41. 10.

7 *This lovely Bird's...station:* the place of the Sun.

The Cows draw milk: 'The solar rays, although especial agents in sending down rain, are equally active in its re-absorption.'—Wilson.

8 The mother Earth gave the father Heaven his share in the great work of cosmical production.

Dew prolific: the fertilizing rain.

9 Yoked was the Mother to the boon Cow's car-pole: in the dank rows of cloud the Infant rested.
Then the Calf lowed, and looked upon the Mother, the Cow who wears all shapes in three directions.

10 Bearing three Mothers and three Fathers, single he stood erect: they never make him weary.
There on the pitch of heaven they speak together in speech all-knowing but not all-impelling.

11 Formed with twelve spokes, by length of time unweakened, rolls round the heaven this wheel of during Order.
Herein established, joined in pairs together, seven hundred Sons and twenty stand, O Agni.

12 They call him in the farther half of heaven the Sire five-footed, of twelve forms, wealthy in watery store.
These others say that he, God with far-seeing eyes, is mounted on the lower seven-wheeled, six-spoked car.

13 Upon this five-spoked wheel revolving ever all living creatures rest and are dependent.
Its axle, heavy-laden, is not heated: the nave from ancient time remains unbroken.

14 The wheel revolves, unwasting, with its felly: ten draw it, yoked to the far-stretching car-pole.
The Sun's eye moves encompassed by the region: on him dependent rest all living creatures.

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9 *Yoked was the Mother:* Earth undertook the functions of the cow who supplies milk for sacrifices.

The Infant: the young Sun.

The Calf lowed: the cloud thundered. *In three directions:* heaven, mid-air, and earth.

10 *Three Mothers and three Fathers:* the three earths and the three heavens. This fanciful threefold division has occurred before. See I. 105. 5.

They speak: the Gods converse together about the Sun, says Sâyaṇa, in speech that knows all but does not extend to or impress all.

11 The wheel formed with twelve spokes is the year with its twelve months. The seven hundred and twenty sons, joined in pairs, are the days and nights of the year, three hundred and sixty of each.

12 *Five-footed:* the five feet are, Sâyaṇa says, the five seasons, the dewy and cold seasons being counted as one. The twelve forms are the months of the year. The seven wheels of the car are said to be the seven solar rays, and the six spokes of each wheel are the six seasons. I find the stanza unintelligible.

13 *The five-spoked wheel:* in reference, perhaps, to the five seasons, as in verse 12.

14 *Ten draw it:* probably the ten regions of space.

The region: the firmament, mid-air.

15 Of the co-born they call the seventh single-born; the six twin pairs are called Rishis, Children of Gods.
Their good gifts sought of men are ranged in order due, and various in their form move for the Lord who guides.

16 They told me these were males, though truly females: he who hath eyes sees this, the blind discerns not.
The son who is a sage hath comprehended: who knows this rightly is his father's father.

17 Beneath the upper realm, above this lower, bearing her calf at foot the Cow hath risen.
Whitherward, to what place hath she departed? Where calves she? Not amid this herd of cattle.

18 Who, that the father of this Calf discerneth beneath the upper realm, above the lower,
Showing himself a sage, may here declare it? Whence hath the Godlike spirit had its rising?

19 Those that come hitherward they call departing, those that depart they call directed hither.
And what so ye have made, Indra and Soma, steeds bear as 't were yoked to the region's car-pole.

20 Two Birds with fair wings, knit with bonds of friendship, in the same sheltering tree have found a refuge.

---

15 *The co-born:* the six pairs of months, or six seasons of two months each. The *single-born* is the thirteenth and intercalary month. Sâyaṇa explains *ṛishayaḥ*, Ṛishis, in this stanza as *gantâraḥ*, goers; but in what sense is uncertain.

16 *They told me these were males:* Wilson observes: 'This is a piece of grammatical mysticism; *raṣmi*, a ray of the sun, here personified as a female, is properly a noun masculine.' But this is just the reverse of the explanation required. The meaning is obscure.

Grassmann suggests that the meaning is that Night and Morning, both feminine, have received the masculine name of Day.

The son who is a sage: 'According to the Scholiast, the Sun is to be considered as the father of the rays of light, which again, in their collective capacity, being the cause of rain, are the fosterers or parents of the earth: the Sun is therefore father of the father, and he who knows this is identical with the Sun.'—Wilson. The meaning of the last semi-hemistich is probably that an intelligent son may be called the parent of an ignorant father, as being his superior in knowledge.

17 Ushas or Dawn hath risen between heaven and earth, carrying with her the young Sun her offspring. *This herd of cattle:* the visible world.

18 Ushas is the mother, but who is able to say who the father of the Sun is?

19 This stanza may refer to the planets which change their relative position as they revolve. Indra is here the Sun, and Soma the Moon.

20 Sâyaṇa says that the *two Birds* are the vital and the Supreme Spirit, dwelling in one body. The vital spirit enjoys the fruit or rewards of actions while the Supreme Spirit is merely a passive spectator.

One of the twain eats the sweet Fig-tree's fruitage; the other eating not regardeth only.

21 Where those fine Birds hymn ceaselessly their portion of life eternal, and the sacred synods,
There is the Universe's mighty Keeper, who, wise, hath entered into me the simple.

22 The tree whereon the fine Birds eat the sweetness, where they all rest and procreate their offspring,—
Upon its top they say the fig is luscious: none gaineth it who knoweth not the Father.

23 How on the Gâyatrî the Gâyatrî was based, how from the Trishṭup they fashioned the Trishṭup forth,
How on the Jagatî was based the Jagatî,—they who know this have won themselves immortal life.

24 With Gâyatrî he measures out the praise-song, Sâma with praise-song, triplet with the Trishṭup,
The triplet with the two or four-foot measure, and with the syllable they form seven metres.

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21 The *fine Birds* here are perhaps the priests, and the Keeper of the Universe may be Soma.

22 Sâyaṇa explains *suparṇâ*, well-winged, in this and the preceding stanza as smooth-gliding (rays). *Their offspring* is, he says, the light, and *the Father* is the cherishing and protecting Sun. All explanations of these three stanzas can be only conjectural. Ludwig is of opinion that they are originally unconnected fragments and that they have been inserted together in this hymn merely because the word *suparṇâ* (used apparently in various senses) has a prominent place in each stanza.

Suparṇâ (dual) has been explained by different scholars as two species of souls; day and night, Sun and Moon; (plural) as rays of light; stars; metres, spirits of the dead; priests; and *the tree* on which they rest as the body; the orb or region of the Sun; the sacrificial post; the world; and the mythical World-Tree. A generally satisfactory explanation is scarcely to be hoped for.

23 Wilson, following Sâyaṇa, paraphrases this stanza as follows: 'They who know the station of Agni upon the earth; the station of Vâyu that was fabricated from the firmament, and that station of the Sun which is placed in heaven, obtain immortality.' He observes that the purport of the phraseology, borrowed from the several metres Gâyatrî, Trishṭubh, and Jagatî, is not very clear, and that it may be merely an obscure and mystic reference to the text of the Veda, a knowledge of which is essential to final felicity. The meaning seems to be that those who are thoroughly acquainted with the appropriate rewards which follow the employment of each of the sacred metres named are on the right road to immortal life.

24 *Triplet:* the word in the text *vâkâ* is said to mean either two or three connected stanzas.

Two or four-foot measure: consisting of two or four *pâdas* or semi-hemistichs.

And with the syllable: they form the seven generic metres of the Veda with the syllable, which is the chief element of metre, the Gâyatrî consisting of eight syllables, the Trishṭup of eleven, and the Jagatî of twelve. See Wilson's note.

25 With Jagatî the flood in heaven he stablished, and saw the Sun in the Rathantara Sâman.
Gâyatrî hath, they say, three brands for kindling: hence it excels in majesty and vigour.

26 I invocate the milch-cow good for milking, so that the milker, deft of hand, may drain her.
May Savitar give goodliest stimulation. The caldron is made hot; I will proclaim it.

27 She, lady of all treasure, is come hither yearning in spirit for her calf and lowing.
May this cow yield her milk for both the Aṣvins, and may she prosper to our high advantage.

28 The cow hath lowed after her blinking youngling; she licks his forehead, as she lows, to form it.
His mouth she fondly calls to her warm udder, and suckles him with milk while gently lowing.

29 He also snorts, by whom encompassed round the Cow lows as she clings unto the shedder of the rain.
She with her shrilling cries hath humbled mortal man, and, turned to lightning, hath stripped off her covering robe.

30 That which hath breath and speed and life and motion lies firmly stablished in the midst of houses.
Living, by offerings to the Dead he moveth, Immortal One the brother of the mortal.

31 I saw the Herdsman, him who never stumbles, approaching by his pathways and departing.
He, clothed with gathered and diffusive splendour, within the worlds continually travels.

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25 *He:* Brahmâ, according to Sâyaṇa.

Rathantara: one of the most important Sâma-hymns; Sâmaveda II. i. i. 11 = Ṛigveda VII. 32. 22, 23.

Three brands: the three *pâdas*, divisions, or lines of the verse being fancifully likened to the sticks with which the sacrificial fire is kindled.

26 The milch-cow in this and the two following stanzas may be the cow who supplies milk for the sacrifice. But Sâyaṇa says that the cow may be the rain-cloud, the milk being the rain and the milker Vâyu the God of Wind who causes it to flow. The calf, Sâyaṇa says, is the world longing for the rain to fall.

29 *He also:* probably Parjanya, the personified Storm-Cloud. The Cow here is undoubtedly a cloud.

30 The subject of the first hemistich is apparently Agni. The Moon, sustained by sacrificial offerings to the Departed, appears to be the subject of the second. But see Hymns of the Atharva-veda IX. 10. 8.

31 *The Herdsman:* the Sun, the guardian of the world.

32 He who hath made him doth not comprehend him: from him who saw him surely is he hidden.
He, yet enveloped in his Mother's bosom, source of much life, hath sunk into destruction.

33 Dyaus is my Father, my begetter: kinship is here. This great earth is my kin and Mother.
Between the wide-spread world-halves is the birth-place: the Father laid the Daughter's germ within it.

34 I ask thee of the earth's extremest limit, where is the centre of the world, I ask thee.
I ask thee of the Stallion's seed prolific, I ask of highest heaven where Speech abideth.

35 This altar is the earth's extremest limit; this sacrifice of ours is the world's centre.
The Stallion's seed prolific is the Soma; this Brahman highest heaven where Speech abideth.

36 Seven germs unripened yet are heaven's prolific seed: their functions they maintain by Vishṇu's ordinance.
Endued with wisdom through intelligence and thought, they compass us about present on every side.

37 What thing I truly am I know not clearly: mysterious, fettered in my mind I wander.
When the first-born of holy Law approached me, then of this speech I first obtain a portion.

38 Back, forward goes he, grasped by strength inherent, the Immortal born the brother of the mortal.

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32 Lightning, the immediate cause of rain, with his countless offspring the f[illegible] ps, appears to be alluded to.

[illegible]: literally bowls or vessels into which the Soma is poured, a figurative expression for heaven and earth. The firmament or space between these two is, as the region of the rain, the womb of all beings. The Father is Dyaus and the daughter is Earth whose fertility depends upon the germ of rain laid in the firmament.

35 *The earth's extremest limit:* the altar, as the place nearest to heaven, the place where the Gods visit men.

The Stallion: Dyaus, or Father Heaven.

This Brahman: The priest so named who recites the texts of the Veda.

36 This stanza, as Ludwig remarks, is one of the most unintelligible in the whole Veda. *The seven*, according to Sâyaṇa, are the solar rays, and Vishṇu is said to be the Sun.

37 *The first-born of holy Law:* according to Sâyaṇa, the first-born (perceptions) of the truth. Soma may be intended, as suggested by Bergaine, Religion Védique, I. 150.

38 This stanza appears to refer to the Sun in his daily course from east to west and his nightly return to the east, the former visible to men and the latter invisible.

They, in this case, would mean the Sun by day and the Sun by night.

Ceaseless they move in opposite directions: men mark the one and fail to mark the other.

39 Upon what syllable of holy praise-song, as 'twere their highest heaven, the Gods repose them,—
Who knows not this, what will he do with praise-song? But they who know it well sit here assembled.

40 Fortunate mayst thou be with goodly pasture, and may we also be exceeding wealthy.
Feed on the grass, O Cow, at every season, and coming hitherward drink limpid water.

41 Forming the water-floods, the buffalo hath lowed, one-footed or two-footed or four-footed, she,
Who hath become eight-footed or hath got nine feet, the thousand-syllabled in the sublimest heaven.

42 From her descend in streams the seas of water; thereby the world's four regions have their being.
Thence flows the imperishable flood, and thence the universe hath life.

43 I saw from far away the smoke of fuel with spires that rose on high o'er that beneath it.
The Mighty Men have dressed the spotted bullock. These were the customs in the days aforetime.

44 Three with long tresses show in ordered season. One of them sheareth when the year is ended.
One with his powers the universe regardeth: of one the sweep is seen, but not his figure.

45 Speech hath been measured out in four divisions, the Brâhmans who have understanding know them.

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39 The syllable is the *Praṇava*, the mystical sacred syllable OM. This syllable is set forth in the Upanishads as the object of profound religious meditation, and the highest spiritual efficacy is attributed to it.

40 This stanza is addressed to the cow who supplies the milk for libations.

41 *The buffalo hath lowed:* the great rain-cloud has thundered. Sâyaṇa explains *one-footed*, as sounding from the cloud; *two-footed*, from cloud and sky; *four-footed*, from the four cardinal points; *eight-footed*, from the four points and the four-intermediate points; *nine-footed*, from these points and the zenith. *Gaurî*, the buffalo, is, according to Sâyaṇa, *Vâk*, Speech, the voice of heaven.

42 *From her:* from the buffalo, or cloud. *The world's four regions:* the whole world.

43 *The smoke of fuel:* arising from burning cow-dung. *The Mighty Men:* the Heroes, the Gods. *The spotted bullock:* the Soma. The whole may, perhaps, be a figurative description of the gathering of the rain-clouds.

44 The three are Agni who burns up the vegetation, the all-seeing Sun, and the invisible Vâyu or Wind.

Three kept in close concealment cause no motion; of speech, men speak only the fourth division.

46 They call him Indra, Mitra, Varuṇa, Agni, and he is heavenly nobly-winged Garutmân.

To what is One, sages give many a title: they call it Agni, Yama, Mâtarisvan.

47 Dark the descent: the birds are golden-coloured; up to the heaven they fly robed in the waters.

Again descend they from the seat of Order, and all the earth is moistened with their fatness.

48 Twelve are the fellies, and the wheel is single; three are the naves. What man hath understood it?

Therein are set together spokes three hundred and sixty, which in nowise can be loosened.

49 That breast of thine exhaustless, spring of pleasure, wherewith thou feedest all things that are choicest,

Wealth-giver, treasure-finder, free bestower,—bring that, Sarasvatî, that we may drain it.

50 By means of sacrifice the Gods accomplished their sacrifice: these were the earliest ordinances.

These Mighty Ones attained the height of heaven, there where the Sâdhyas, Gods of old, are dwelling.

51 Uniform, with the passing days, this water mounts and falls again.

The tempest-clouds give life to earth, and fires re-animate the heaven.

---

45 *Three kept in close concealment:* the *three* might mean the three Vedas; but this interpretation does not suit the rest of the half-line. *The fourth division:* ordinary language. See Wilson for Sâyaṇa's elaborate explanation of this stanza, and Muir, O. S. Texts, II. 155.

46 *Garutmân:* the Celestial Bird, the Sun. All these names, says the poet, are names of one and the same Divine Being, the One Supreme Spirit under various manifestations.

47 *Dark the descent:* the rays of light descend into the darkness of the earth when wrapped in night, and rise again to heaven with the moisture which they have absorbed to descend again in the form of fertilizing rain.

48 The single wheel is the year; the twelve spokes are the months; the three naves are the three seasons of four months each; and the spokes are the days of the luni-solar year. The stanza is out of place here.

49 *Sarasvatî:* see I. 3. 10.

50 *The Sâdhyas:* said by Yâska to be 'the Gods whose dwelling place is the sky.' They are named among the minor divinities in [illegible], and, as Wilson observes, 'it would seem that in Sâyaṇa's day the purport of the designation had become uncertain.'

51 *Fires re-animate the heaven:* the oblations offered in sacrificial fires delight and strengthen the Gods.

52 The Bird Celestial, vast with noble pinion, the lovely germ of plants, the germ of waters,
Him who delighteth us with rain in season, Sarasvân I invoke that he may help us.

HYMN CLXV.

Indra. Maruts.

With what bright beauty are the Maruts jointly invested, peers in age, who dwell together?
From what place have they come? With what intention? Sing they their strength through love of wealth, these Heroes?

2 Whose prayers have they, the Youthful Ones, accepted? Who to his sacrifice hath turned the Maruts?
We will delay them on their journey sweeping—with what high spirit!—through the air like eagles.

3 Whence comest thou alone, thou who art mighty, Indra, Lord of the Brave? What is thy purpose?
Thou greetest us when meeting us the Bright Ones. Lord of Bay Steeds, say what thou hast against us.

4 Mine are devotions, hymns; sweet are libations. Strength stirs, and hurled forth is my bolt of thunder.
They call for me, their lauds are longing for me. These my Bay Steeds bear me to these oblations.

5 Therefore together with our strong companions, having adorned our bodies, now we harness
Our spotted deer with might, for thou, O Indra, hast learnt and understood our Godlike nature.

6 Where was that nature then of yours, O Maruts, that ye charged me alone to slay the Dragon?
For I in truth am fierce and strong and mighty. I bent away from every foeman's weapons.

---

52 *Sarasvân:* or Sarasvat, is the name of a River-God usually assigned as a consort to Sarasvatî. In this place the Sun is meant, and *sârasvantam* may be taken as a mere epithet, 'rich in water' which he absorbs.

Indra, the Maruts, and the great sage Agastya are regarded as the Rishis of this hymn, which appears to be, as Wilson observes, a vindication of 'the separate, or at least preferential, worship of Indra, without comprehending, at the same time, as a matter of course, the adoration of the Maruts.' The hymn is translated and fully explained in Prof. Max Müller's *Vedic Hymns*, Part I.

1 Indra speaks.

3 Here the Maruts address Indra whom they meet alone, unattended by them as was usual.

4 Indra replies.

5 The Maruts again speak.

6 Indra claims for himself the glory of the victory over Vritra.

7 Yea, much hast thou achieved with us for comrades, with manly valour like thine own, thou Hero.
Much may we too achieve, O mightiest Indra, with our great power, we Maruts, when we will it.

8 Vṛitra I slew by mine own strength, O Maruts, having waxed mighty in mine indignation.
I with the thunder in my hand created for man these lucid softly flowing waters.

9 Nothing, O Maghavan, stands firm before thee; among the Gods not one is found thine equal.
None born or springing into life comes nigh thee. Do what thou hast to do, exceeding mighty!

10 Mine only be transcendent power, whatever I, daring in my spirit, may accomplish.
For I am known as terrible, O Maruts: I, Indra, am the Lord of what I ruined.

11 Now, O ye Maruts, hath your praise rejoiced me, the glorious hymn which ye have made me, Heroes!
For me, for Indra, champion strong in battle, for me, yourselves, as lovers for a lover.

12 Here, truly, they send forth their sheen to meet me, wearing their blameless glory and their vigour.
When I have seen you, Maruts, in gay splendour, ye have delighted me, so now delight me.

13 Who here hath magnified you, O ye Maruts? speed forward, O ye lovers, to your lovers.
Ye Radiant Ones, assisting their devotions, of these my holy rites be ye regardful.

14 To this hath Mânya's wisdom brought us, so as to aid, as aids the poet him who worships.
Bring hither quick! On to the sage, ye Maruts! These prayers for you the singer hath recited.

---

11 'In this verse Indra, after having declined with no uncertain sound the friendship of the Maruts, repents himself of his unkindness towards his old friends. The words of praise which they addressed to him in verse 9, in spite of the rebuff which they had received from Indra, have touched his heart, and we may suppose that, after this, their reconciliation was complete.'—Max Müller.

14 This verse is exceedingly difficult, and its translation at present can be only conjectural.

Mânya, apparently, means the son of Mâna.

Mândârya, probably the name of the poet, but explained differently by Sâyaṇa and Mahîdhara.

15 May this your praise, may this your song, O Maruts, sung by the pôet, Mâna's son, Mândârya,
Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance!

HYMN CLXVI. Maruts.

Now let us publish, for the vigorous company the herald of the Strong One, their primeval might.
With fire upon your way, O Maruts loud of voice, with battle, Mighty Ones, achieve your deeds of strength.

2 Bringing the pleasant meath as 'twere their own dear son, they sport in sportive wise gay at their gatherings.
The Rudras come with succour to the worshipper; self-strong they fail not him who offers sacrifice.

3 To whomsoever, bringer of oblations, they, immortal guardians, have given plenteous wealth,
For him, like loving friends, the Maruts bringing bliss bedew the regions round with milk abundantly.

4 Ye who with mighty powers have stirred the regions up, your coursers have sped forth directed by themselves.
All creatures of the earth, all dwellings are afraid, for brilliant is your coming with your spears advanced.

5 When they in dazzling rush have made the mountains roar, and shaken heaven's high back in their heroic strength,
Each sovran of the forest fears as ye drive near, and the shrubs fly before you swift as whirling wheels.

6 Terrible Maruts, ye with ne'er-diminished host, with great benevolence fulfil our heart's desire.
Where'er your lightning bites armed with its gory teeth it crunches up the cattle like a well-aimed dart.

---

15 I borrow three-fourths of this verse from Prof. M. Müller.

This hymn and the twenty-five following are ascribed to the Rishi Agastya, who appears in the Râmâyaṇa as the friend and counsellor of Râma. He is one of those indefinable mythic personages who are found in the ancient traditions of many nations, and in whom cosmogonical or astronomical notions are generally figured. Thus it is related of Agastya that the Vindhyan mountains prostrated themselves before him; and yet the same Agastya is believed to be the regent of the star Canopus.

1 *The Strong One:* Indra, who is preceded by the Maruts.

2 *The Rudras:* the Maruts, sons of the Strong-God Rudra.

3 *Milk:* fertilizing rain.

5 *As ye drive near:* similar abrupt changes of person are common in the Veda.

7 Givers of during gifts whose bounties never fail, free from ill-will, at sacrifices glorified,
They sing their song aloud that they may drink sweet juice: well do they know the Hero's first heroic deeds.

8 With castles hundredfold, O Maruts, guard ye well the man whom ye have loved from ruin and from sin,—
The man whom ye the fierce, the Mighty Ones who roar, preserve from calumny by cherishing his seed.

9 O Maruts, in your cars are all things that are good: great powers are set as 'twere in rivalry therein.
Rings are upon your shoulders when ye journey forth: your axle turns together both the chariot wheels.

10 Held in your manly arms are many goodly things, gold chains are on your chests, and glistering ornaments.
Deer-skins are on their shoulders, on their fellies knives: they spread their glory out as birds spread out their wings.

11 Mighty in mightiness, pervading, passing strong, visible from afar as 'twere with stars of heaven,
Lovely with pleasant tongues, sweet singers with their mouths, the Maruts, joined with Indra, shout forth all around.

12 This is your majesty, ye Maruts nobly born, far as the sway of Aditi your bounty spreads.
Even Indra by desertion never disannuls the boon bestowed by you upon the pious man.

13 This is your kinship, Maruts, that, Immortals, ye were oft in olden time regardful of our call.
Having vouchsafed to man a hearing through this prayer, by wondrous deeds the Heroes have displayed their might.

14 That, O ye Maruts, we may long time flourish through your abundant riches, O swift movers,
And that our men may spread in the encampment, let me complete the rite with these oblations.

15 May this your laud, may this your song, O Maruts, sung by the poet, Mâna's son, Mândârya,
Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance.

---

10 *On their fellies knives:* their war-chariots have sharp scythe-like blades attached to their wheels, or sharp edges to their fellies.

11 *Sweet singers:* the Maruts' song in the music of the winds.

12 *The sway of Aditi:* 'What the poet says is simply this, that the bounty of the Maruts extends as far as the realm of Aditi, i. e. is endless, or extends everywhere, Aditi being in its original conception the deity of the unbounded world beyond, the earliest attempt at expressing the Infinite.'—Max Müller.

This also is one of the hymns translated and fully explained by Prof. Max Müller in *Vedic Hymns*, Part I.

HYMN CLXVII.

Indra. Maruts.

A THOUSAND are thy helps for us, O Indra: a thousand, Lord of Bays, thy choice refreshments.
Wealth of a thousand sorts hast thou to cheer us: may precious goods come nigh to us in thousands.

2 May the most sapient Maruts, with protection, with best boons brought from lofty heaven, approach us,
Now when their team of the most noble horses speeds even on the sea's extremest limit.

3 Close to them clings one moving in seclusion, like a man's wife, like a spear carried rearward,
Well grasped, bright, decked with gold; there is Vâk also, like to a courtly, eloquent dame, among them.

4 Far off the brilliant, never-weary Maruts cling to the young Maid as a joint possession.
The fierce Gods drave not Rodasî before them, but wished for her to grow their friend and fellow.

5 When chose immortal Rodasî to follow—she with loose tresses and heroic spirit—
She clomb her servant's chariot, she like Sûryâ with cloud-like motion and refulgent aspect.

6 Upon their car the young men set the Maiden wedded to glory, mighty in assemblies,
When your song, Maruts, rose, and, with oblation, the Soma-pourer sang his hymn in worship.

7 I will declare the greatness of these Maruts, their real greatness, worthy to be lauded,
How, with them, she though firm, strong-minded, haughty, travels to women happy in their fortune.

---

2 *The sea's extremest limit:* the skirts of the sea of air, the firmament.

3 Sâyaṇa says that the lightning is spoken of, moving in the clouds, as if in secret, like the well-attired wife who remains in the women's apartment, but sometimes showing itself, like the hymn or prayer recited at religious ceremonies. The comparisons are scarcely intelligible. Vâk here is the voice of Heaven, the thunder. See Max Müller, *Vedic Hymns*, Part I.

5 *Rodasî:* usually regarded as the consort of Rudra, said by Sâyaṇa to mean here the lightning, the bride of the Maruts.

Sûryâ: the daughter of the Sun, who mounted the chariot of the Asvins. See I. 116. 17.

7 *She:* Rodasî. In the second hemistich there is no substantive, only adjectives in the feminine gender. Wilson, following Sâyaṇa, renders the last half-line by 'supports a flourishing progeny.' Ludwig thinks that Rodasî appears as Εἰλείθυια of the Greek pantheon, the Goddess who presides over childbirth.

8 Mitra and Varuṇa they guard from censure: Aryaman too, discovers worthless sinners.
Firm things are overthrown that ne'er were shaken: he prospers, Maruts, who gives choice oblations.

9 None of us, Maruts, near or at a distance, hath ever reached the limit of your vigour.
They in courageous might still waxing boldly have compassed round their foemen like an ocean.

10 May we this day be dearest friends of Indra, and let us call on him in fight to-morrow.
So were we erst. New might attend us daily! so be with us Ṛibhukshan of the Heroes!

11 May this your laud, may this your song, O Maruts, sung by the poet, Mâna's son, Mândârya,
Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance.

HYMN CLXVIII. Maruts.

Swift gain is his who hath you near at every rite: ye welcome every song of him who serves the Gods.
So may I turn you hither with fair hymns of praise to give great succour for the weal of both the worlds.

2 Surrounding, as it were, self-born, self-powerful, they spring to life the shakers-down of food and light;
Like as the countless undulations of the floods, worthy of praise when near, like bullocks and like kine.

3 They who, like Somas with their well-grown stalks pressed out, imbibed within the heart, dwell there in friendly wise.
Upon their shoulders rests as 'twere a warrior's spear, and in their hand they hold a dagger and a ring.

---

10 The hymn appears to have been recited on the eve of an expected battle.
Ṛibhukshan: a name of Indra, as lord of the Ṛibhus.

1 The text of the first line is manifestly corrupt, and translation is conjectural. See Max Müller, Sacred Books of the East, XXXII, p. 281.

2 *The shakers-down:* violently sending down the rain which is followed by sunlight and fertility.

When near: terrific in appearence at a distance, but gentle when propitiated with worship.

3 The first hemistich is obscure. Perhaps the meaning is that the beneficial effects of the storm are lasting like the inspiring influence of Soma juice.
Warrior's spear: 'Rambhiṇî I now take with Sâyaṇa in the sense of a wife clinging to the shoulders of her husband, though what is meant is the spear, or some other weapon, slung over the shoulders; see I. 167, 3.'—M. Müller, *Vedic Hymns*, I. 283.

4 Self-yoked they have descended lightly from the sky. With your own lash, Immortals, urge yourselves to speed.
Unstained by dust the Maruts, mighty in their strength, have cast down e'en firm things, armed with their shining spears.

5 Who among you, O Maruts armed with lightning-spears, moveth you by himself, as with the tongue his jaws?
Ye rush from heaven's floor as though ye sought for food, on many errands like the Sun's diurnal Steed.

6 Say where, then, is this mighty region's farthest bound, where, Maruts, is the lowest depth that ye have reached,
When ye cast down like chaff the firmly stablished pile, and from the mountain send the glittering water-flood?

7 Your winning is with strength, dazzling, with heavenly light, with fruit mature, O Maruts, full of plenteousness.
Auspicious is your gift like a free giver's meed, victorious, spreading far, as of immortal Gods.

8 The rivers roar before your chariot fellies when they are uttering the voice of rain-clouds.
The lightnings laugh upon the earth beneath them, what time the Maruts scatter forth their fatness.

9 Pṛiṣni brought forth, to fight the mighty battle, the glittering army of the restless Maruts.
Nurtured together they begat the monster, and then looked round them for the food that strengthens.

10 May this your laud, may this your song, O Maruts, sung by the poet, Mânas son, Mândarya,
Bring offspring for ourselves with food to feed us. May we find strenthening food in full abundance.

HYMN CLXIX. Indra.

As, Indra, from great treason thou protectest, yea, from great treachery these who approach us,
So, marking well, Controller of the Maruts, grant us their blessings, for they are thy dearest.

---

5 What, asks the poet, is the moving principle of the Maruts? Who gives them their first impulse, as a man when he wishes moves hi[illegible]? 'This stanza,' remarks Wilson, 'is exceedingly elliptical and [illegible] completion of the text is entirely conjectural.'

9 *Pṛiṣni:* the mother of the Maruts. See I. 24. 3. *The monster:* the mass of dark storm-clouds.

---

1 *These who approach us:* the Maruts.

2 The various doings of all mortal people by thee are ordered, in thy wisdom, Indra.
The host of Maruts goeth forth exulting to win the light-bestowing spoil of battle.

3 That spear of thine sat firm for us, O Indra: the Maruts set their whole dread power in motion.
E'en Agni shines resplendent in the brushwood: the viands hold him as floods hold an island.

4 Vouchsafe us now that opulence, O Indra, as guerdon won by mightiest donation.
May hymns that please thee cause the breast of Vâyu to swell as with the mead's refreshing sweetness.

5 With thee, O Indra, are most bounteous riches that further every one who lives uprightly.
Now may these Maruts show us loving-kindness, Gods who of old were ever prompt to help us.

6 Bring forth the Men who rain down boons, O Indra: exert thee in the great terrestrial region;
For their broad-chested speckled deer are standing like a King's armies on the field of battle.

7 Heard is the roar of the advancing Maruts, terrific, glittering, and swiftly moving,
Who with their rush o'erthrow as 'twere a sinner the mortal who would fight with those who love him.

8 Give to the Mânas, Indra with the Maruts, gifts universal, gifts of cattle foremost.
Thou, God, art praised with Gods who must be lauded. May we find strengthening food in full abundance.

HYMN CLXX.

Indra. Maruts.

NAUGHT is to-day, to-morrow naught. Who comprehends the mystery?
We must address ourselves unto another's thought, and lost is then the hope we formed.

2 The Maruts are thy brothers. Why, O Indra, wouldst thou take our lives?
Agree with them in friendly wise, and do not slay us in the fight.

---

3 *Sat firm:* was firmly and properly held by the Warrior-God.
6 *The Men:* the Maruts. Their chariot is drawn by spotted deer.
8 *The Mânas:* men of the family of the poet Mâna.

---

1 *Lost is then the hope we formed:* Indra appears to have appropriated to himself the sacrifice intended for the Maruts, who complain, accordingly, of their dependence on another's will and of their disappointed hopes.
2 This is spoken by Agastya, who offered the sacrifice.

3 Agastya, brother, why dost thou neglect us, thou who art our friend?
We know the nature of thy mind. Verily thou wilt give us naught.

4 Let them prepare the altar, let them kindle fire in front: we two
Here will spread sacrifice for thee, that the Immortal may observe.

5 Thou, Lord of Wealth, art Master of all treasures, thou, Lord of friends, art thy friends' best supporter.
O Indra, speak thou kindly with the Maruts, and taste oblations in their proper season.

HYMN CLXXI.

Maruts.

To you I come with this mine adoration, and with a hymn I crave the Strong Ones' favour,
A hymn that truly makes you joyful, Maruts. Suppress your anger and unyoke your horses.

2 Maruts, to you this laud with prayer and worship, formed in the mind and heart, ye Gods, is offered.
Come ye to us, rejoicing in your spirit, for ye are they who make our prayer effective.

3 The Maruts, praised by us, shall show us favour; Maghavan, lauded, shall be most propitious.
Maruts, may all our days that are to follow be very pleasant, lovely and triunphant.

4 I fled in terrror from this mighty Indra, my body trembling in alarm, O Maruts.
Oblations meant for you had been made ready; these have we set aside: for this forgive us.

---

3 The Maruts complain that Agastya does not support their claim.

4 Spoken by Agastya to Indra. *We:* Agni and I. *The Immortal:* Agni.

5 Agastya continues his conciliatory speech.

---

1 *Unyoke your horses:* stay with us and enjoy the sacrifice. 'This hymn, again,' as Wilson remarks, 'indicates a sort of trimming between the worship of Indra and the Maruts.'

3 Unable to translate the second hemistich satisfactorily, I have followed Sâyaṇa who takes *vánâni* as an adjective, lovely. Grassmann translates: 'May all our days stand upright like beautlful trees,' and Ludwig suggests 'battling? spears? for *komyắ vánắni.* 'May our trees (our lances) through our valour stand always erect.'—Max Müller.

4 Agastya apologizes for having allowed Indra to enjoy the offerings intended for the Maruts.

5 By whom the Mânas recognize the daysprings, by whose strength at the dawn of endless mornings,
Give us, thou Mighty, glory with the Maruts, fierce with the fierce, the Strong who givest triumph.

6 Do thou, O Indra, guard the conquering Heroes, and rid thee of thy wrath against the Maruts,
With them, the wise, victorious and bestowing. May we find strengthening food in full abundance.

HYMN CLXXII. Maruts.

WONDERFUL let your coming be, wondrous with help, ye Bounteous Ones,
Maruts, who gleam as serpents gleam.

2 Far be from us, O Maruts, ye free givers, your impetuous shaft;
Far from us be the stone ye hurl.

3 O Bounteous Givers, touch ye not, O Maruts, Tṛiṇaskanda's folk;
Lift ye us up that we may live.

HYMN CLXXIII. Indra.

THE praise-song let him sing, forth bursting bird-like: sing we that hymn which like heaven's light expandeth,
That the milk-giving cows may, unimpeded, call to the sacred grass the Gods' assembly.

2 Let the Bull sing with Bulls whose toil is worship, with a loud roar like some wild beast that hungers.
Praised God! the glad priest brings his heart's devotion; the holy youth presents twofold oblation.

---

5 *By whom:* thou, Indra, by whom, etc.

1 *Who gleam as serpents gleam:* referring to the flashes of lightning that accompany the Gods of storm.

2 *The stone:* the thunderbolt.

3 *Tṛiṇaskanda's folk:* Tṛiṇaskanda appears to be the name of some chief not elsewhere mentioned. Wilson, following Sâyaṇa, translates: 'protect my people (although I be) as insignificant as grass.'

1 *Let him sing:* let the Udgâtar priest sing the Sâman or metrical hymn of praise, which spreads and blesses like the light of heaven.

2 *The Bull:* perhaps the institutor of the sacrifice; or Indra himself may be intended. Sâyaṇa offers both explanations.
The *Bulls:* the officiating priests.
Praised God!: addressed to Indra. The meaning of the hemistich is obscure. The word *mithunâ* (literally, pairs) which I have rendered in accordance with Sâyaṇa and Wilson, means according to Grassmann, 'both the worlds,' and according to Ludwig, 'the couples consisting of the sacrificers and the respective wives.'

3 May the Priest come circling the measured stations, and with him bring the earth's autumnal fruitage.
Let the Horse neigh led near, let the Steer bellow: let the Voice go between both worlds as herald.

4 To him we offer welcomest oblations, the pious bring their strength-inspiring praises.
May Indra, wondrous in his might, accept them, car-borne and swift to move like the Nâsatyas.

5 Praise thou that Indra who is truly mighty, the car-borne Warrior, Maghavan the Hero;
Stronger in war than those who fight against him, borne by strong steeds, who kills enclosing darkness;

6 Him who surpasses heroes in his greatness: the earth and heavens suffice not for his girdles.
Indra endues the earth to be his garment, and, God-like, wears the heaven as 'twere a frontlet,

7 Thee, Hero, guardian of the brave in battles, who roamest in the van,—to draw thee hither,
Indra, the hosts agree beside the Soma, and joy, for his great actions, in the Chieftain.

8 Libations in the sea to thee are pleasant, when thy divine Floods come to cheer these people.
To thee the Cow is sum of all things grateful when with the wish thou seekest men and princes.

9 So may we in this One be well befriended, well aided as it were through praise of chieftains,
That Indra still may linger at our worship, as one led swift to work, to hear our praises.

10 Like men in rivalry extolling princes, our Friend be Indra, wielder of the thunder.
Like true friends of some city's lord, within them held in good rule with sacrifice they help him.

---

3 *The Priest:* Agni, who is also the *Horse* and the *Steer*. *The measured stations:* the different fire-altars. *Fruitage:* grain for the oblation. *The Voice:* thunder.

4 *The Nâsatyas:* the Asvins, whose chariot is famed for swiftness.

8 *In the sea:* reaching thee in the sea of air; or 'the sea' may mean the large reservoir of Soma juice. *The wish:* granting all their desires.

9 *In this One:* this one true friend Indra.

10 The stanza is difficult. Wilson, following Sâyaṇa, translates: 'Emulous in commendation like (those contending for the favour) of men, may Indra, the wielder of the thunderbolt, be equally (a friend) to us: like those who, desirous of his friendship (conciliate) the lord of a city (ruling) with good government, so do our intermediate (representatives) propitiate (Indra) with sacrifices.

11 For every sacrifice makes Indra stronger, yea, when he goes around angry in spirit;
As pleasure at the ford invites the thirsty, as the long way brings him who gains his object.

12 Let us not here contend with Gods, O Indra, for here, O Mighty One, is thine own portion,
The Great, whose Friends the bounteous Maruts honour, as with a stream, his song who pours oblations.

13 Addressed to thee is this our praise, O Indra: Lord of Bay Steeds, find us hereby advancement.
So mayst thou lead us on, O God, to comfort. May we find strengthening food in full abundance.

HYMN CLXXIV. Indra.

Thou art the King of all the Gods, O Indra: protect the men, O Asura, preserve us.
Thou Lord of Heroes, Maghavan, our saver, art faithful, very rich, the victory-giver.

2 Indra, thou humbledst tribes that spake with insult by breaking down seven autumn forts, their refuge.
Thou stirredst, Blameless! billowy floods, and gavest his foe a prey to youthful Purukutsa.

3 With whom thou drivest troops whose lords are heroes, and bringest daylight now, much worshipped Indra,
With them guard lion-like wasting active Agni to dwell in our tilled fields and in our homestead.

4 They through the greatness of thy spear, O Indra, shall, to thy praise, rest in this earthly station.
To loose the floods, to seek, for kine, the battle, his Bays he mounted, boldly seized the booty.

5 Indra, bear Kutsa, him in whom thou joyest: the dark-red horses of the Wind are docile.

---

11 Indra will come at last although he tarries now. We must wait patiently. The thirsty traveller comes to the stream and reaches his journey's end at last.

Wilson observes with truth that 'this hymn is in general elliptical and obscure.' A translator has to endeavour to give the probable meaning of the words as they stand, without venturing on conjectural completion of fancied ellipses and the insertion of words at pleasure after the manner of Sâyaṇa.

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1 *The men:* the priests. *Us:* thy worshippers. *Asura:* immortal and divine.

2 *Autumn forts:* probably strongholds on high ground, occupied in the rainy season. *Purukutsa:* has been mentioned before. See I. 63. 7.

3 *With whom:* the Maruts.

4 *They:* the enemy. *He:* Indra.

5 *Kutsa:* the Ṛishi of that name. Wilson paraphrases after Sâyaṇa: 'Bear (the sage) Kutsa to that ceremony (to which) thou desirest (to convey him).'

Let the Sun roll his chariot wheel anear us, and let the Thunderer go to meet the foemen.

6 Thou Indra, Lord of Bays, made strong by impulse, hast slain the vexers of thy friends, who give not.
They who beheld the Friend beside the living were cast aside by thee as they rode onward.

7 Indra, the bard sang forth in inspiration: thou madest earth a covering for the Dâsa.
Maghavan made the three that gleam with moisture, and to his home brought Kuyavâch to slay him.

8 These thine old deeds new bards have sung, O Indra. Thou conqueredst, boundest many tribes for ever.
Like castles thou hast crushed the godless races, and bowed the godless scorner's deadly weapon.

9 A Stormer thou hast made the stormy waters flow down, O Indra, like the running rivers.
When o'er the flood thou broughtest them, O Hero, thou keptest Turvaṣa and Yadu safely.

10 Indra, mayst thou be ours in all occasions, protector of the men, most gentle-hearted,
Giving us victory over all our rivals. May we find strengthening food in full abundance.

HYMN CLXXV.

Indra.

GLAD thee: thy glory hath been quaffed, Lord of Bay Steeds, as 'twere the bowl's enlivening mead.
For thee the Strong there is strong drink, mighty, omnipotent to win.

2 Let our strong drink, most excellent, exhilarating, come to thee,
Victorious, Indra! bringing gain, immortal, conquering in fight.

3 Thou, Hero, winner of the spoil, urgest to speed the car of man.
Burn, like a vessel with the flame, the lawless Dasyu, Conqueror!

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6 *Who give not:* who offer no oblations; barbarians who do not worship the Gods of the Âryans. *The Friend:* Indra. *Beside the living:* Âyu, the living, may perhaps be a proper name here.

7 *The three that gleam with moisture;* what *the three* are is not clear. Wilson translates: 'has made the three (regions) marvellous by his gifts.' Some reference to three mornings appears to be intended. *Kuyavâch:* probably the name of a demon, or barbarian.

9 *Turvaṣa and Yadu:* eponymi of Âryan tribes. See I. 36. 8.

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1 *Thy glory hath been quaffed:* thou hast drunk what incites thee to glorious deeds, namely the Soma juice contained in the bowl.

4 Empowered by thine own might, O Sage, thou stolest Sûrya's chariot wheel.
Thou barest Kutsa with the steeds of Wind to Sushṇa as his death.

5 Most mighty is thy rapturous joy, most splendid is thine active power,
Wherewith, foe-slaying, sending bliss, thou art supreme in gaining steeds.

6 As thou, O Indra, to the ancient singers wast ever joy, as water to the thirsty,
So unto thee I sing this invocation. May we find strengthening food in full abundance.

HYMN CLXXVI.

Indra.

CHEER thee with draughts to win us bliss: Soma, pierce Indra in thy strength.
Thou stormest trembling in thy rage, and findest not a foeman nigh.

2 Make our songs penetrate to him who is the Only One of men;
For whom the sacred food is spread, as the steer ploughs the barley in.

3 Within whose hands deposited all the Five Peoples' treasures rest.
Mark thou the man who injures us and kill him like the heavenly bolt.

4 Slay everyone who pours no gift, who, heard to reach, delights thee not.
Bestow on us what wealth he hath: this even the worshipper awaits.

5 Thou holpest him the doubly strong whose hymns were sung unceasingly.
When Indra fought, O Soma, thou holpest the mighty in the fray.

6 As thou, O Indra, to the ancient singers wast ever joy, like water to the thirsty,
So unto thee I sing this invocation. May we find strengthening food in full abundance.

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4 *Thou stolest Sûrya's chariot wheel:* Indra is said to have taken the wheel of the chariot of the Sun and to have cast it like a quoit against the demon of drought.

Kutsa: the Ṛishi mentioned in the preceding hymn. Indra defended him against Sushṇa, or protected mankind from drought. See I. 51. 6.

5 *Most mighty is thy rapturous joy:* Wilson translates: 'Thy inebriety is most intense.' See I. 51. 2.

3 *The Five Peoples' treasures:* the wealth of all the Âryans. See I. 7. 9.

HYMN CLXXVII. Indra.

THE Bull of men, who cherishes all people, King of the Races, Indra, called of many,
Fame-loving, praised, hither to me with succour turn having yoked both vigorous Bay Horses!

2 Thy mighty Stallions, yoked by prayer, O Indra, thy Coursers to thy mighty chariot harnessed,—
Ascend thou these, and borne by them come hither: with Soma juice out-poured, Indra, we call thee.

3 Ascend thy mighty car: the mighty Soma is poured for thee, and sweets are sprinkled round us.
Come down to us-ward, Bull of human races, come, having harnessed them, with strong Bay Horses.

4 Here is God-reaching sacrifice, here the victim; here, Indra, are the prayers, here is the Soma.
Strewn is the sacred grass: come hither, Ṣakra; seat thee and drink: unyoke thy two Bay Coursers.

5 Come to us, Indra, come thou highly lauded to the devotions of the singer Mâna.
Singing, may we find early through thy succour, may we find strengthening food in full abundance.

HYMN CLXXVIII. Indra.

IF, Indra, thou hast given that gracious hearing wherewith thou holpest those who sang thy praises,
Blast not the wish that would exalt us: may I gain all from thee, and pay all man's devotions.

2 Let not the Sovran Indra disappoint us in what shall bring both Sisters to our dwelling.
To him have run the quickly flowing waters. May Indra come to us with life and friendship.

3 Victorious with the men, Hero in battles, Indra, who hears the singer's supplication,
Will bring his car nigh to the man who offers, if he himself upholds the songs that praise him.

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1 *The Bull:* the hero, or chief distinguished by superior strength.

2—3 The word here rendered by 'mighty' (*vrishan*) is commonly applied in the Veda to living beings and things preëminent for strength, and the Vedic poets delight in repeating it and its compounds and derivatives. 'But this is nothing yet,' observes Prof. Max Müller, 'compared to other passages, when the poet cannot get enough of vṛishan and vṛishabhá.' Cf. II. 16. 6; V. 36. 5; V. 40 2, 3; VIII. 13. 31—33.

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2 *Both Sisters:* Night and Morning. *The quickly flowing waters:* for the libations.

4 Yea, Indra, with the men, through love of glory consumes the sacred food which friends have offered.
The ever-strengthening song of him who worships is sung in fight amid the clash of voices.

5 Aided by thee, O Maghavan, O Indra, may we subdue our foes who count them mighty.
Be our protector, strengthen and increase us. May we find strengthening food in full abundance.

HYMN CLXXX.

Asvins.

LIGHTLY your coursers travel through the regions when round the sea of air your car is flying.
Your golden fellies scatter drops of moisture: drinking the sweetness ye attend the Mornings.

2 Ye as ye travel overtake the Courser who flies apart, the Friend of man, most holy.
The prayer is that the Sister may convey you, all praised, meath-drinkers! to support and strengthen.

3 Ye have deposited, matured within her, in the raw cow the first milk of the milch-cow,
Which the bright offerer, shining like a serpent mid trees, presents to you whose form is perfect.

4 Ye made the fierce heat to be full of sweetness for Atri at his wish, like streaming water.
Fire-offering thence is yours, O Asvins, Heroes: your car-wheels speed to us like springs of honey.

5 Like Tugra's ancient son may I, ye Mighty, bring you to give your gifts with milk-oblations.
Your greatness compasseth Earth, Heaven, and Waters: decayed for you is sorrow's net, ye Holy.

For Hymn CLXXIX. See Appendix.

2 *The Courser:* the Sun. *The Sister:* Ushas, Dawn.

3 *The first milk:* ye deposited the milk within the Cosmic Cow, and this is found unaltered in the cows of earth.

The bright offerer: I follow Roth in taking this to be the fire, creeping through the fuel as a snake that creeps and gleams through the bushes. But the hemistich is very difficult and the meaning is doubtful. Wilson, after Sâyaṇa, [illegible]: '[illegible] vigilant in the midst of the ceremony) as a thief (in the [illegible].' Ludwig says that *hvârá* means neither snake nor thief, but a tub or wooden vessel.

4 *Atri:* see I. 112. 7.

5 *Tugra's ancient son:* see I. 117. 4. *Greatness:* I adopt Ludwig's conjecture *mâhimâ* for *mâhinâ*.

6 When, Bounteous Ones, ye drive your yoked team downward, ye send, by your own natures, understanding.
Swift as the wind let the prince pl[illegible] you: he, like a pious man, gains strength for increase.

7 For verily we truthful singers praise you: the niggard trafficker is here excluded.
Now, even now do ye O blameless Aṣvins, ye Mighty, guard the man whose God is near him.

8 You of a truth day after day, O Aṣvins, that he might win the very plenteous torrent,
Agastya, famous among mortal heroes, roused with a thousand lauds like sounds of music.

9 When with the glory of your car ye travel, when ye go speeding like the priest of mortals,
And give good horses to the sacrificers, may we, Nâsatyas! gain our share of riches.

10 With songs of praise we call to-day, O Aṣvins, that your new chariot, for our own well-being,
That circles heaven with never-injured fellies. May we find strengthening food in full abundance.

HYMN CLXXXI.

Aṣvins.

WHAT, dearest Pair, is this in strength and riches that ye as Priests are bringing from the waters?
This sacrifice is your glorification, ye who protect mankind and give them treasures.

2 May your pure steeds, rain-drinkers, bring you hither, swift as the tempest, your celestial coursers,
Rapid as thought, with fair backs, full of vigour, resplendent in their native light, O Aṣvins.

3 Your car is like a torrent rushing downward: may it come nigh, broad-seated, for our welfare,—
Car holy, strong, that ever would be foremost, thought-swift, which ye, for whom we long, have mounted.

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6 *The prince:* the institutor of the sacrifice.

8 *The very plenteous torrent:* to obtain abundance of rain. *Agastya:* the Ṛishi of the hymn.

9 When you assist the pious chiefs in battle, and they win the spoil, let the priests who officiated at the sacrifices which won that aid receive their due share of the booty as their reward.

1 *From the waters:* from the firmament.

4 Here sprung to life, they both have sung together, with bodies free from stain, with signs that mark them;
One of you Prince of Sacrifice, the Victor, the other counts as Heaven's auspicious offspring.

5 May your car-seat, down-gliding, golden-coloured, according to your wish, approach our dwellings.
Men shall feed full the bay steeds of the other, and, Asvins they with roars shall stir the regions.

6 Forth comes your strong Bull like a cloud of autumn, sending abundant food of liquid sweetness.
Let them feed with the other's ways and vigour: the upper streams have come and do us service.

7 Your constant song hath been sent forth, Disposers! that flows threefold in mighty strength, O Asvins.
Thus lauded, give the suppliant protection: moving or resting hear mine invocation.

8 This song of bright contents for you is swelling in the men's hall where threefold grass is ready.
Your strong rain-cloud, ye Mighty Ones, hath swollen, honouring men as 'twere with milk's outpouring.

9 The prudent worshipper, like Pûshan, Asvins! praises you as he praises Dawn and Agni,
When, singing with devotion, he invokes you. May we find strengthening food in full abundance.

HYMN CLXXXII.

Asvins.

This was the task. Appear promptly, ye prudent Ones. Here is the chariot drawn by strong steeds: be ye glad.
Heart-stirring, longed for, succourers of Vispalâ, here are Heaven's Sons whose sway blesses the pious man.

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6 *Your strong Bull:* your swift chariot. Wilson remarks: 'This and the preceding stanza are not very explicit in the comparison which is intimated between the functions of the two Asvins, for the use of *anyasya*, of the other, in the second half of the verse, is all that intimates that *ekasya*, of the one, is understood in the first half.'

7 *That flows threefold:* from three priests.

8 *Threefold grass:* sacred grass arranged to form three layers or seats.

9 *As he praises Dawn and Agni:* that is, at the morning sacrifice.

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1 *This was the task:* this sacrifice is the work at which you have to preside.

Be ye glad: delight yourselves with the Soma juice.

Succourers of Vispalâ: by giving her an iron leg. See I. 116. 15. Or the word in the text may mean, as explained by Sâyana, 'rich in benevolence to men.'

2 Longed for, most Indra-like, mighty, most Marut-like, most wonderful in deed, car-borne, best charioteers,
Bring your full chariot hither heaped with liquid sweet: thereon, ye Aṣvins, come to him who offers gifts.

3 What make ye there, ye Mighty? Wherefore linger ye with folk who, offering not, are held in high esteem?
Pass over them; make ye the niggard's life decay: give light unto the singer eloquent in praise.

4 Crunch up on every side the dogs who bark at us: slay ye our foes, O Aṣvins; this ye understand.
Make wealthy every word of him who praises you: accept with favour, both Nâsatyas, this my laud.

5 Ye made for Tugra's son amid the water-floods that animated ship with wings to fly withal,
Whereon with God-devoted mind ye brought him forth, and fled with easy flight from out the mighty surge.

6 Four ships most welcome in the midst of ocean, urged by the Aṣvins, save the son of Tugra,
Him who was cast down headlong in the waters, plunged in the thick inevitable darkness.

7 What tree was that which stood fixed in surrounding sea to which the son of Tugra supplicating clung?
Like twigs, of which some wingèd creature may take hold, ye, Aṣvins, bore him off safely to your renown.

8 Welcome to you be this the hymn of praises uttered by Mânas, O Nâsatyas, Heroes,
From this our gathering where we offer Soma. May we find strengthening food in full abundance.

HYMN CLXXXIII.

Aṣvins.

Make ready that which passes thought in swiftness, that hath three wheels and triple seat, ye Mighty,
Whereon ye seek the dwelling of the pious, whereon, threefold, ye fly like birds with pinions.

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5 *Tugra's son:* see I. 116. 3, 4.

6 *In the midst of ocean:* I can make nothing of the *jâṭhalasya* of the text, and insert these words as substitute for translation.

7 *What tree was that:* figuratively of the Aṣvins who saved him, as, in a sudden inundation, a tree saves the man who climbs it. An ingenious interpretation of the legend will be found in M. Bergaigne's *La* [illegible] III. 10. 17.

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1 The three-wheeled chariot of the Aṣvins has been mentioned before, See I. 34. 1.

2 Light rolls your easy chariot faring earth-ward, what time, for food, ye, full of wisdom, mount it.
May this song, wondrous fair, attend your glory: ye, as ye travel, wait on Dawn Heaven's Daughter.

3 Ascend your lightly rolling car, approaching the worshipper who turns him to his duties,—
Whereon ye come unto the house to quicken man and his offspring, O Nâsatyas, Heroes.

4 Let not the wolf, let not the she-wolf harm you. Forsake me not, nor pass me by for others.
Here stands your share, here is your hymn, ye Mighty: yours are these vessels, full of pleasant juices.

5 Gotama, Purumîḷha, Atri bringing oblations all invoke you for protection.
Like one who goes straight to the point directed, come, ye Nâsatyas, to mine invocation.

6 We have passed o'er the limit of this darkness: our praise hath been bestowed on you, O Aṣvins.
Come hitherward by paths which Gods have travelled. May we find strengthening food in full abundance.

HYMN CLXXXIV. Aṣvins.

LET us invoke you both this day and after: the priest is here with lauds when morn is breaking:
Nâsatyas, wheresoe'er ye be, Heaven's Children, for him who is more liberal than the godless.

2 With us, ye Mighty, let yourselves be joyful, glad in our stream of Soma slay the niggards.
Graciously hear my hymns and invitations, marking, O Heroes, with your ears my longing.

3 Nâsatyas, Pûshans, ye as Gods for glory arranged and set in order Sûryâ's bridal.
Your giant steeds move on, sprung from the waters, like ancient times of Varuṇa the Mighty.

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4 *Let not the wolf:* let no enemy prevent your coming. Ludwig thinks that there is an ironical reference to the wolf from whose jaws the Aṣvins rescued the quail. See I. 117. 16.

5 *Gotama, Purumîḷha, Atri:* sages favoured by the Aṣvins.

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3 *Pûshans:* ye who cherish men like Pûshan himself.

Sûryâ: the daughter of the Sun and the consort of the Aṣvins. See I. 116. 17. *Giant steeds:* cf. I. 46. 3.

What the times or ages of Varuṇa are is uncertain.

4 Your grace be with us, ye who love sweet juices: further the hymn sung by the poet Mâna,
When men are joyful in your glorious actions, to win heroic strength, ye Bounteous Givers.

5 This praise was made, O liberal Lords, O Aṣvins, for you with fair adornment by the Mânas.
Come to our house for us and for our children, rejoicing, O Nâsatyas, in Agastya.

6 We have passed o'er the limit of this darkness: our praise hath been bestowed on you, O Aṣvins.
Come hitherward by paths which Gods have travelled. May we find strengthening food in full abundance.

HYMN CLXXXV. Heaven and Earth.

WHETHER of these is elder, whether later? How were they born? Who knoweth it, ye sages?
These of themselves support all things existing: as on a car the Day and Night roll onward.

2 The Twain uphold, though motionless and footless, a wide-spread offspring having feet and moving.
Like your own son upon his parents' bosom, protect us, Heaven and Earth, from fearful danger.

3 I call for Aditi's unrivalled bounty, perfect, celestial, deathless, meet for worship.
Produce this, ye Twain Worlds, for him who lauds you. Protect us, Heaven and Earth, from fearful danger.

4 May we be close to both the Worlds who suffer no pain, Parents of Gods, who aid with favour,
Both mid the Gods, with Day and Night alternate. Protect us, Heaven and Earth, from fearful danger.

5 Faring together, young, with meeting limits, Twin Sisters lying in their Parents' bosom,
Kissing the centre of the world together. Protect us, Heaven and Earth, from fearful danger.

6 Duly I call the two wide seats, the mighty, the general Parents, with the Gods' protection.

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3 *Aditi's gift:* all the blessings of infinite Nature. According to Sâyaṇa, Aditi means here the firmament, in which case her gift would be seasonable rain and consequent wealth.

4 *Parents of Gods:* as with the Greeks, Heaven and Earth are regarded as the father and mother of the Gods.

5 The meaning is obscure. Ludwig suggests Daksha and Aditi as the parents. *The centre of the world* means usually the altar.

6 *With the Gods' protection:* to come to us with the favouring help of the Gods. *The nectar:* the rain.

Who, beautiful to look on, make the nectar. Protect us, Heaven and Earth, from fearful danger.

7 Wide, vast, and manifold, whose bounds are distant,—these, reverent, I address at this our worship,
The blessèd Pair, victorious, all-sustaining. Protect us, Heaven and Earth, from fearful danger.

8 What sin we have at any time committed against the Gods, our friend, our house's chieftain,
Thereof may this our hymn be expiation. Protect us, Heaven and Earth, from fearful danger.

9 May both these Friends of man, who bless, preserve me, may they attend me with their help and favour.
Enrich the man more liberal than the godless. May we, ye Gods, be strong with food rejoicing.

10 Endowed with understanding, I have uttered this truth, for all to hear, to Earth and Heaven.
Be near us, keep us from reproach and trouble. Father and Mother, with your help preserve us.

11 Be this my prayer fulfilled, O Earth and Heaven, wherewith, Father and Mother, I address you.
Nearest of Gods be ye with your protection. May we find strengthening food in full abundance.

HYMN CLXXXVI. Viṣvedevas.

Loved of all men, may Savitar, through praises offered as sacred food, come to our synod,
That you too, through our hymn, ye ever-youthful, may gladden, at your visit, all our people.

2 To us may all the Gods come trooped together, Aryaman, Mitra, Varuṇa concordant,
That all may be promoters of our welfare, and with great might preserve our strength from slackness.

3 Agni I sing, the guest you love most dearly: the Conqueror through our lauds is friendly-minded:
That he may be our Varuṇa rich in glory, and send food like a prince praised by the godly.

4. To you I seek with reverence, Night and Morning, like a cow good to milk, with hope to conquer,

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1 *Savitar:* the Sun, especially regarded as the vivifier and generator. *Ye ever youthful:* Viṣvedevas, or All-Gods.
3 *Our Varuṇa:* our lord and protector.
4 *Like a cow:* the singer is the cow and his hymn the milk.
With hope to conquer: to overcome sins, according to Sâyaṇa.

Preparing on a common day the praise-song with milk of various hues within this udder.

5 May the great Dragon of the Deep rejoice us: as one who nourishes her young comes Sindhu,
With whom we will incite the Child of Waters whom vigorous coursers swift as thought bring hither.

6 Moreover Tvashṭar also shall approach us, one-minded with the princes at his visit.
Hither shall come the Vṛitra-slayer Indra, Ruler of men, as strongest of the Heroes.

7 Him too our hymns delight, that yoke swift horses, like mother cows who lick their tender youngling.
To him our songs shall yield themselves like spouses, to him the most delightful of the Heroes.

8 So may the Maruts, armed with mighty weapons, rest here on heaven and earth with hearts in concord,
As Gods whose cars have dappled steeds like torrents, destroyers of the foe, allies of Mitra.

9 They hasten on to happy termination their orders when they are made known by glory.
As on a fair bright day the arrow flieth, o'er all the barren soil their missiles sparkle.

10 Incline the Asvins to show grace, and Pûshan, for power and might have they, their own possession.
Friendly are Vishṇu, Vâta, and Ṛibhukshan: so may I bring the Gods to make us happy.

11 This is my reverent thought of you, ye Holy; may it inspire you, make you dwell among us,—
Thought, toiling for the Gods and seeking treasure. May we find strengthening food in full abundance.

A common day: belonging to the past night and the present morning.

Milk of various hues: the libations of milk mixed with the yellow or brown Soma juice.

This udder: apparently a figurative expression for the place of sacrifice whence the milky libations flow.

5 *Dragon of the Deep:* Ahibudhnya, a divine being that dwells in, and presides over the firmament. *Sindhu:* the Indus.

The Child of Waters: Agni.

6 *Tvashṭar:* the heavenly artist. *The princes:* institutors of the sacrifice.

7 *That yoke swift horses:* that quickly bring the Gods to the sacrifice.

Their tender youngling: Sâyaṇa takes the epithet *táruṇam* as applying to Indra 'the ever-youthful.'

10 *Ṛibhukshan:* a name of Indra, as Lord of the Ribhus. See I. 162. 1.

HYMN CLXXXVII.

Praise of Food.

Now will I glorify Food that upholds great strength,
By whose invigorating power Trita rent Vṛitra limb from limb.

2 O pleasant Food, O Food of meath, thee have we chosen for our own,
So be our kind protector thou.

3 Come hitherward to us, O Food, auspicious with auspicious help,
Health-bringing, not unkind, a dear and guileless friend.

4 These juices which, O Food, are thine throughout the regions are diffused,
Like winds they have their place in heaven.

5 These gifts of thine, O Food, O Food most sweet to taste,
These savours of thy juices work like creatures that have mighty necks.

6 In thee, O Food, is set the spirit of great Gods.
Under thy flag brave deeds were done: he slew the Dragon with thy help.

7 If thou be gone unto the splendour of the clouds,
Even from thence, O Food of meath, prepared for our enjoyment, come.

8 Whatever morsel we consume from waters or from plants of earth, O Soma, wax thou fat thereby.

9 What, Soma, we enjoy from thee in milky food or barley-brew, Vâtâpi, grow thou fat thereby.

10 O Vegetable, Cake of meal, be wholesome, firm, and strengthening:
Vâtâpi, grow thou fat thereby.

11 O Food, from thee as such have we drawn forth with lauds, like cows, our sacrificial gifts,
From thee who banquetest with Gods, from thee who banquetest with us.

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1 *Trita:* a mysterious ancient deity frequently mentioned in the Ṛigveda, principally in connexion with Indra, Vâyu, and the Maruts. His home is in the remotest part of heaven, and he is called Âptya, the Watery, that is, sprung from, or dwelling in the sea of cloud and vapour. By Sâyaṇa he is identified sometimes with Vâyu, sometimes with Indra as the pervader of the three worlds, and sometimes with Agni stationed in the three fire-receptacles,

2 The God addressed is the Soma.

5 *Like creatures that have mighty necks:* like strong bullocks.

6 *The spirit of great Gods:* thou incitest Indra and the Gods to perform glorious and benevolent acts.

9 *Vâtâpi:* the fermenting Soma. According to Sâyaṇa, the body.

HYMN CLXXXVIII. Âprîs.

WINNER of thousands, kindled, thou shinest a God with Gods to-day.
Bear our oblations, envoy, Sage.

2 Child of Thyself! the sacrifice is for the righteous blent with meath,
Presenting viands thousandfold.

3 Invoked and worthy of our praise bring Gods whose due is sacrifice:
Thou, Agni, givest countless gifts.

4 To seat a thousand Heroes they eastward have strewn the grass with might,
Whereon, Âdityas, ye shine forth.

5 The sovran all-imperial Doors, wide, good, many and manifold,
Have poured their streams of holy oil.

6 With gay adornment, fair to see, in glorious beauty shine they forth:
Let Night and Morning rest them here.

7 Let these two Sages first of all, heralds divine and eloquent,
Perform for us this sacrifice.

8 You I address, Sarasvatî, and Bhâratî, and Iḷâ, all:
Urge ye us on to glorious fame.

9 Tvashṭar the Lord hath made all forms and all the cattle of the field:
Cause them to multiply for us.

10 Send to the Gods, Vanaspati, thyself, the sacrificial draught:
Let Agni make the oblations sweet.

11 Agni, preceder of the Gods, is honoured with the sacred song:
He glows at offerings blest with Hail!

The Âprîs are the various forms of Agni, according to Sâyaṇa, which are invoked in the hymn.

1 *Thou:* Agni.

2 *Child of Thyself:* Agni. See I. 13. 2.

4 *Âdityas:* see I. 14. 3.

5 *The sovran all-imperial Doors:* of the sacrificial hall through which Gods enter. They are types of the portals of the East through which light comes into the world. See Wallis, *Cosmology of the Ṛigveda*, p. 19.

7 *These two Sages:* heralds or invokers, because they call the Gods. See I. 13. 8.

8 *Sarasvatî and Bhâratî and Iḷâ:* see I. 13. 9.

10 *Vanaspati:* see I. 13. 11.

11 *Blest with Hail!:* see I. 13. 12.

HYMN CLXXXIX. Agni.

By goodly paths lead us to riches, Agni, thou God who knowest every sacred duty.
Remove the sin that makes us stray and wander: most ample adoration will we bring thee.

2 Lead us anew to happiness, O Agni; lead us beyond all danger and affliction.
Be unto us a wide broad ample castle: bless, prosper on their way our sons and offspring.

3 Far from us, Agni, put thou all diseases: let them strike lands that have no saving Agni.
God, make our home again to be a blessing, with all the Immortal Deities, O Holy.

4 Preserve us, Agni, with perpetual succour, refulgent in the dwelling which thou lovest.
O Conqueror, most youthful, let no danger touch him who praises thee to-day or after.

5 Give not us up a prey to sin, O Agni, the greedy enemy that brings us trouble;
Not to the fanged that bites, not to the toothless: give not us up, thou Conqueror, to the spoiler.

6 Such as thou art, born after Law, O Agni, when lauded give protection to our bodies,
From whosoever would reproach or injure: for thou, God, rescuest from all oppression.

7 Thou, well discerning both these classes, comest to men at early morn, O holy Agni.
Be thou obedient unto man at evening, to be adorned, as keen, by eager suitors.

8 To him have we addressed our pious speeches, I, Mâna's son, to him victorious Agni.
May we gain countless riches with the sages. May we find strengthening food in full abundance.

This hymn, as Ludwig observes, appears to have been composed at a time of pestilence.

3 *That have no saving Agni:* or, which do not maintain the sacred fire; whose inhabitants do not worship Agni.

5 *The fanged:* venomous serpents. *The toothless:* wild animals that do not bite, but injure with their horns, etc.

7 *Both these classes:* worshippers and non-worshippers.

Be thou obedient: be a useful servant in the house.

As keen: akráḥ, applied to Agni in all the places where it occurs in the Rigveda, appears to mean hasty, violent, eager, or keen. Ludwig thinks that it means here a sacrificial post, and Grassmann, a banner. Wilson, following Sâyaṇa, paraphrases: 'be compliant (with his wishes); like an institutor of the rite, (who is directed) by the desires (of the priests).'

HYMN CXC. Bṛihaspati.

Glorify thou Bṛihaspati, the scatheless, who must be praised with hymns, sweet-tongued and mighty,
To whom as leader of the song, resplendent, worthy of lauds, both Gods and mortals listen.

2 On him wait songs according to the season, even as a stream of pious men set moving.
Bṛihaspati—for he laid out the expanses—was, at the sacrifice, vast Mâtarisvan.

3 The praise, the verse that offers adoration, may he bring forth, as the Sun sends his arms out,
He who gives daily light through this God's wisdom, strong as a dread wild beast, and inoffensive.

4 His song of praise pervades the earth and heaven: let the wise worshipper draw it, like a courser.
These of Bṛihaspati, like hunters' arrows, go to the skies that change their hue like serpents.

5 Those, God, who count thee as a worthless bullock, and, wealthy sinners, live on thee the Bounteous,—
On fools like these no blessing thou bestowest: Bṛihaspati, thou punishest the spiteful.

6 Like a fair path is he, where grass is pleasant, though hard to win, a Friend beloved most dearly.
Those who unharmed by enemies behold us, while they would make them bare, stood closely compassed.

---

1 *Bṛihaspati:* Lord of Prayer. See I. 14. 3.

2 *For he laid out the expanses:* spread out and revealed to the eyes of men the broad regions of heaven and earth. The meaning of the second hemistich is not clear. Wilson paraphrases: 'for that Bṛihaspati is the manifester (of all), the expansive wind that (diffusing) blessings has been produced for (the diffusion of) water.' There seems to be nothing in the Ṛigveda to justify the identification of Mâtarisvan with the wind, and only in the later language has *ṛitá* the sense of water. See I. 31. 3.

3 *He:* Bṛihaspati. *He who gives daily light:* the regular appearance of the Sun depends upon Bṛihaspati's wisdom.
Inoffensive: arakshásaḥ, according to Sâyaṇa, 'free from the opposition of Râkshasas.'

4 *These of Bṛihaspati:* these sacred songs, compared to arrows.
That change their hue like serpents: áhimâyân. See I. 3. 9.

6 This stanza is unintelligible to me. Wilson renders it: 'B[illegible] way to him who goes well and makes good offerings, like [illegible] of (a ruler who) restrains the bad; and may those sinless men who instruct us, although yet enveloped (by ignorance) stand extricated from their covering'; and remarks: 'it is not clear how those who are enveloped by ignorance should be competent to teach: another explanation is, let those who revile us, and are being protected, be deprived of that protection.'

7 He to whom songs of praise go forth like torrents, as rivers eddying under banks flow sea-ward—
Brihaspati the wise, the eager, closely looks upon both, the waters and the vessel.

8 So hath Brihaspati, great, strong and mighty, the God exceeding powerful, been brought hither.
May he thus lauded give us kine and horses. May we find strengthening food in full abundance.

HYMN CXCI. Water. Grass. Sun.

VENOMOUS, slightly venomous, or venomous aquatic worm,—
Both creatures, stinging, unobserved, with poison have infected me.

2 Coming, it kills the unobserved; it kills them as it goes away,
It kills them as it drives them off, and bruising bruises them to death.

3 Sara grass, Darbha, Kusara, and Sairya, Munja, Vîraṇa,
Where all these creatures dwell unseen, with poison have infected me.

4 The cows had settled in their stalls, the beasts of prey had sought their lairs,
Extinguished were the lights of men, when things unseen infected me.

5 Or these, these reptiles, are observed, like lurking thieves at evening time,
Seers of all, themselves unseen: be therefore very vigilant.

---

7 This stanza also is very obscure. Brihaspati is said to look upon the waters and the vessel, that is the river to be crossed and the boat which is to be used, meaning perhaps the sacrifice and all that is used in performing it. Ludwig thinks that a play upon the words is intended, *ápaḥ* meaning both water and a religious ceremony and *táraḥ* both ferry-boat and prompt energy.

This so-called hymn is a spell or charm said to have been recited by Agastya when he suspected that he had been poisoned. Its silent repetition is said to be an effectual antidote against 'all venom in reptiles, insects, scorpions, roots, and artificial poisons.' I generally follow Sâyaṇa; but his explanations are not always satisfactory, and several passages must be left in their original obscurity.

1 The exact meaning of the words in the first line is uncertain.

Both creatures: both classes, either the venomous and the slightly venomous, or land-reptiles and water-snakes.

2 *Coming, it kills the unobserved:* the herb, used as an antidote, coming to the man who has been bitten kills the venomous creatures who secretly attacked him.

3 *Sara grass, etc:* these are different sorts of grass in which snakes and other venomous reptiles lurk.

6 Heaven is your Sire, your Mother Earth, Soma your Brother, Aditi
Your Sister: seeing all, unseen, keep still and dwell ye happily.

7 Biters of shoulder or of limb, with needle-stings, most venomous,
Unseen, whatever ye may be, vanish together and be gone.

8 Slayer of things unseen, the Sun, beheld of all, mounts, eastward, up,
Consuming all that are not seen, and evil spirits of the night.

9 There hath the Sun-God mounted up, who scorches much and everything,
Even the Âditya from the hills, all-seen, destroying things unseen.

10 I hang the poison in the Sun, a wine-skin in a vintner's house,
He will not die, nor shall we die: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.

11 This little bird, so very small, hath swallowed all thy poison up.
She will not die, nor shall we die: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.

12 The three-times-seven bright sparks of fire have swallowed up the poison's strength.
They will not die, nor shall we die: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.

13 Of ninety rivers and of nine with power to stay the venom's course,—
The names of all I have secured: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.

---

6 *Heaven*, or Dyaus, is here said to be the father of the snakes.

Soma: the Moon.

10 *I hang the poison in the Sun:* 'I deposit the poison in the solar orb, like a leather bottle in the house of a vender of spirits.'—Wilson. See Wilson's note in which he says that by the Sun or as Sâyaṇa paraphrases it, the orb of the Sun, 'is probably to be understood a mystical diagram, or figure wholly or partly typical of the solar orb: the Sun being considered as especially instrumental in counteracting the operation of poison.'

He will not die: the Sun will not die from the effects of the poison thus applied, and we also who have been bitten shall through his favour recover.

11 *This little bird:* according to Sâyaṇa, the bird which we call the francoline partridge, said to be a 'remover of poison.'

12 *Bright sparks of fire:* either, says Sâyaṇa, the seven flames of fire multiplied, or the twenty-one varieties of another kind of bird unaffected by eating poison.

13 *Of ninety rivers and of nine:* the numbers are used indefinitely for all the rivers of the country.

14 So have the peahens three-times-seven, so have the maiden Sisters Seven
Carried thy venom: far away, as girls bear water in their jars.

15 The poison-insect is so small; I crush the creature with a stone.
I turn the poison hence away, departed unto distant lands.

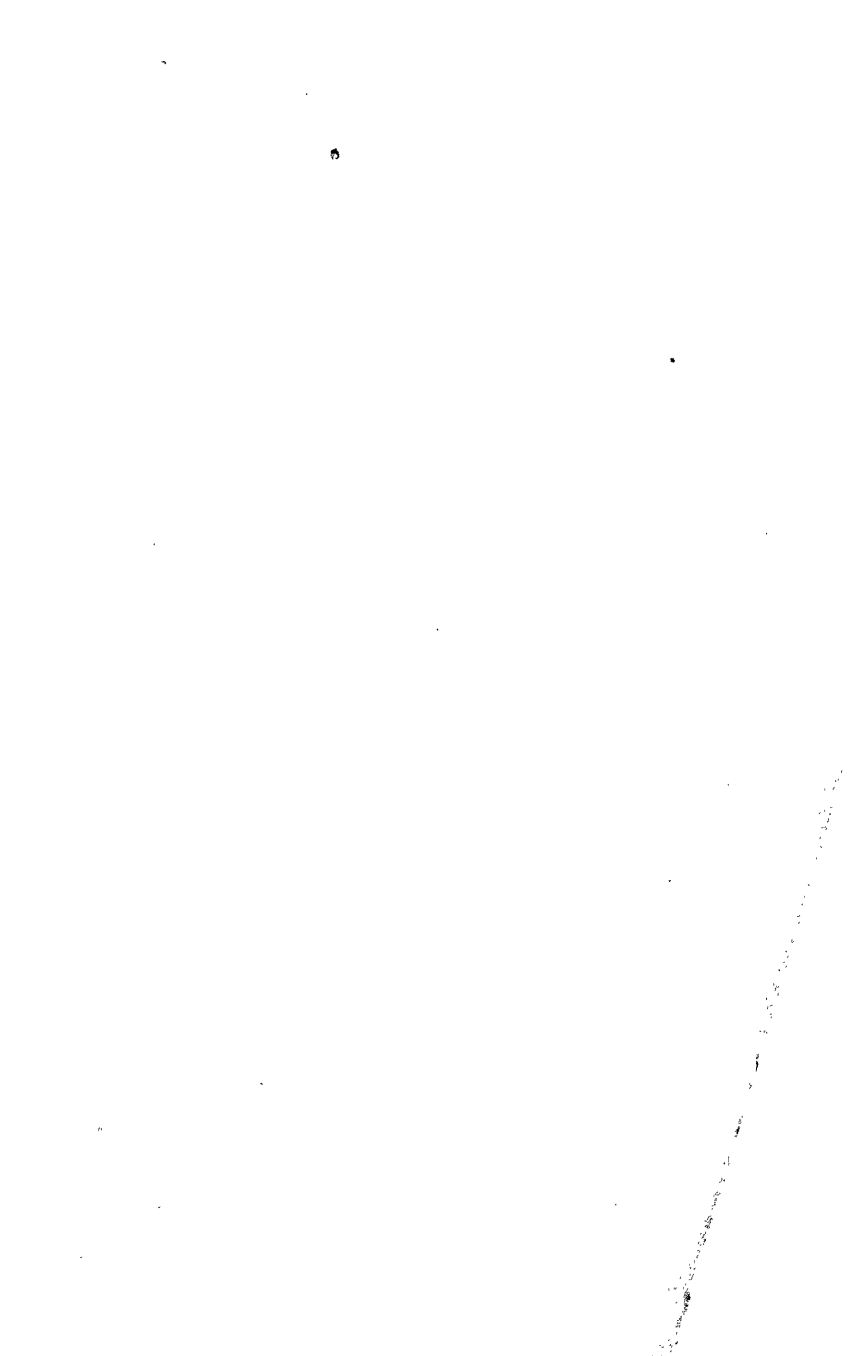
16 Forth issuing from the mountain's side the poison-insect spake and said:
The scorpion's venom hath no strength; Scorpion, thy venom is but weak.

---

14 *The peahens three-times-seven:* peafowls are regarded as the great enemies of snakes. The number appears to be merely fanciful and borrowed from verse 12.

The maiden Sisters Seven: the seven chief rivers of the land.

15 As *kushúmbha* means poison-bag, *kushumbhakáḥ* in the text is taken by Ludwig and Grassmann to mean venomous insect.

Sâyaṇa explains it as the *nakula,* nëul or mungoose whose hostility to the snake is proverbial. Wilson paraphrases: 'May the insignificant mungoose carry off thy venom, (Poison): if not, I will crush the vile (creature) with a stone.'

BOOK THE SECOND.

HYMN I. Agni.

THOU, Agni, shining in thy glory through the days, art brought to life from out the waters, from the stone:
From out the forest trees and herbs that grow on ground, thou, Sovran Lord of men art generated pure.

2 Thine is the Herald's task and Cleanser's duly timed; Leader art thou, and Kindler for the pious man.
Thou art Director, thou the ministering Priest: thou art the Brahman, Lord and Master in our home.

3 Hero of Heroes, Agni! thou art Indra, thou art Vishṇu of the Mighty Stride, adorable:
Thou, Brahmaṇaspati, the Brahman finding wealth: thou, O Sustainer, with thy wisdom tendest us.

4 Agni, thou art King Varuṇa whose laws stand fast; as Mitra, Wonder-Worker, thou must be implored.
Aryaman, heroes' Lord, art thou, enriching all, and liberal Anṣa in the synod, O thou God.

The hymns of this Book, with the few exceptions that will be noted, are ascribed to the Ṛishi Gṛitsamada. As Book I. is called the Book of the Ṣatarchins, that is of the seers of a hundred or large indefinite number of Ṛichas or verses, so this Book is commonly called the Gârtsamada Maṇḍala or Book of Gṛitsamada.

1 *Through the days:* for the days of sacrifice, according to Sâyaṇa.

The waters: from the waters of the firmament, as lightning.

From out the forest trees: in the frequently occurring conflagrations caused by the friction of dry branches. Agni is also said to have his home in plants, perhaps originally on account of a phosphorescent light which some plants emit.

2 Agni concentrates in himself the various functions of different classes of human priests, the most important of which are mentioned in the verse. The classification of the priests and the description of their duties are given with variations by different authorities. The Hotar or Herald invokes the Gods; the Potar, Purifier, or Cleanser, is the assistant of the Brahman or praying priest who remedies any defect in the ritual; the Neshṭar or Leader leads forward the wife of the sacrificer; the Agnîdh or Kindler lights the sacrificial fire; the Praṣâstar or Director is the assistant of the Hotar; and the Adhvaryu or ministering priest is the deacon who measures the ground, builds the altar, and makes all the preparations necessary for the sacrifice. The duties of the priests, however, varied at different times and according to the nature of the ceremony which they were engaged to perform.

3 *Vishṇu of the Mighty Stride:* see I. 32. 16.

4 *Anṣa:* the Distributer; one of the Âdityas.

5 Thou givest strength, as Tvashṭar, to the worshipper: thou, wielding Mitra's power, hast kinship with the Dames.
Thou, urging thy fleet coursers, givest noble steeds: a host of heroes art thou with great store of wealth.

6 Rudra art thou, the Asura of mighty heaven: thou art the Maruts' host, thou art the Lord of food,
Thou goest with red winds: bliss hast thou in thine home. As Pûshan thou thyself protectest worshippers.

7 Giver of wealth art thou to him who honours thee; thou art God Savitar, granter of precious things.
As Bhaga, Lord of men! thou rulest over wealth, and guardest in his house him who hath served thee well.

8 To thee, the people's Lord within the house, the folk press forward to their King most graciously inclined.
Lord of the lovely look, all things belong to thee: ten, hundred, yea, a thousand are outweighed by thee.

9 Agni, men seek thee as a Father with their prayers, win thee, bright-formed, to brotherhood with holy act.
Thou art a Son to him who duly worships thee, and as a trusty Friend thou guardest from attack.

10 A Ṛibhu art thou, Agni, near to be adored; thou art the Sovran Lord of foodful spoil and wealth.
Thou shinest brightly forth, thou burnest to bestow: pervading sacrifice, thou lendest us thine help.

11 Thou, God, art Aditi to him who offers gifts: thou, Hotrâ Bhâratî, art strengthened by the song.
Thou art the hundred-wintered Iḷâ to give strength, Lord of Wealth! Vṛitra-slayer and Sarasvatî.

12 Thou, Agni, cherished well, art highest vital power; in thy delightful hue are glories visible.
Thou art the lofty might that furthers each design: thou art wealth manifold, diffused on every side.

13 Thee, Agni, have the Âdityas taken as their mouth; the Bright Ones have made thee, O Sage, to be their tongue.
They who love offerings cling to thee at solemn rites: by thee the Gods devour the duly offered food.

14 By thee, O Agni, all the Immortal guileless Gods eat with thy mouth the oblation that is offered them.

---

5 *The Dames:* the Consorts of the Gods.

11 *Hotrâ, Bhâratî, Iḷâ* are personifications of parts of religious worship. The epithet 'hundred-wintered' appears to refer to the natural duration of human life. *Sarasvatî:* see I. 3. 10.

By thee do mortal men give sweetness to their drink.
Bright art thou born, the embryo of the plants of earth.

15 With these thou art united, Agni; yea, thou, God of noble birth, surpassest them in majesty,
Which, through the power of good, here spreads abroad from thee, diffused through both the worlds, throughout the earth and heaven.

16 The princely worshippers who send to those who sing thy praise, O Agni, guerdon graced with kine and steeds,—
Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud.

HYMN II. Agni.

WITH sacrifice exalt Agni who knows all life; worship him with oblation and the song of praise,
Well kindled, nobly fed, heaven's Lord, Celestial Priest, who labours at the pole where deeds of might are done.

2 At night and morning, Agni, have they called to thee, like milch-kine in their stalls lowing to meet their young.
As messenger of heaven thou lightest all night long the families of men, thou Lord of precious boons.

3 Him have the Gods established at the region's base, doer of wondrous deeds, Herald of heaven and earth;
Like a most famous car, Agni the purely bright, like Mitra to be glorified among the folk.

4 Him have they set in his own dwelling, in the vault, like the Moon waxing, fulgent, in the realm of air.
Bird of the firmament, observant with his eyes, guard of the place as 'twere, looking to Gods and men.

5 May he as Priest encompass all the sacrifice: men throng to him with offerings and with hymns of praise.
Raging with jaws of gold among the growing plants, like heaven with all the stars, he quickens earth and sky.

---

16 *With brave men:* attended by brave sons, who will support and strengthen us.

1 *Who labours at the pole:* who takes the chief part in the performance of all-important sacrifice. A metaphor from oxen drawing a car or wain.

2 *Have they called:* the priests.

3 *At the region's base:* at the altar, according to Sâyaṇa.

4 The word *hvâré*, here rendered 'in the vault,' is difficult. Sâyaṇa explains it as 'solitary.' Roth would alter the text.

Guard of the place: of the most sacred place, the altar.

6 Such as thou art, brilliantly kindled for our weal, a liberal giver, send us riches in thy shine,
For our advantage, Agni, God, bring Heaven and Earth hither that they may taste oblation brought by man.

7 Agni, give us great wealth, give riches thousandfold : unclose to us, like doors, strength that shall bring renown.
Make Heaven and Earth propitious through the power of prayer, and like the sky's bright sheen let mornings beam on us.

8 Enkindled night by night at every morning's dawn, may he shine forth with red flame like the realm of light,—
Agni adored in beauteous rites with lauds of men, fair guest of living man and King of all our folk.

9 Song chanted by us men, O Agni, Ancient One, has swelled unto the deathless Gods in lofty heaven—
A milch-cow yielding to the singer in the rites wealth manifold, in hundreds, even as he wills.

10 Agni, may we show forth our valour with the steed or with the power of prayer beyond all other men;
And over the Five Races let our glory shine high like the realm of light and unsurpassable.

11 Such, Conqueror! be to us, be worthy of our praise, thou for whom princes nobly born exert themselves;
Whose sacrifice the strong seek, Agni, when it shines for never-failing offspring in thine own abode.

12 Knower of all that lives, O Agni, may we both, singers of praise and chiefs, be in thy keeping still.
Help us to wealth exceeding good and glorious, abundant, rich in children and their progeny.

13 The princely worshippers who send to those who sing thy praise, O Agni, guerdon, graced with kine and steeds,—
Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud.

HYMN III. Âprîs.

Agni is set upon the earth well kindled; he standeth in the presence of all beings.
Wise, ancient, God, the Priest and Purifier, let Agni serve the Gods for he is worthy.

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8 *May he:* Agni.

9 *A milch-cow:* the hymn of praise brings riches to the worshipper.

10 *With the steed:* with the war-car in battle as well as with prayer in sacrifices.
The Five Races: the five great Âryan tribes. See I. 7. 9.

11 *The strong:* the wealthy worshippers.
Never-failing offspring: one of the chief rewards of the worship of Agni.

2 May Narâşansa lighting up the chambers, bright in his majesty through threefold heaven,
Steeping the gift with oil-diffusing purpose, bedew the Gods at chiefest time of worship.

3 Adored in heart, as is thy right, O Agni, serve the Gods first to-day before the mortal.
Bring thou the Marut host. Ye men, do worship to Indra seated on the grass, eternal.

4 O Grass divine, increasing, rich in heroes, strewn for wealth' sake, well laid upon this altar,—
On this bedewed with oil sit ye, O Vasus, sit all ye Gods, ye Holy, ye Âdityas.

5 Wide be the Doors, the Goddesses, thrown open, easy to pass, invoked, through adorations.
Let them unfold, expansive, everlasting, that sanctify the class famed, rich in heroes.

6 Good work for us, the glorious Night and Morning, like female weavers, waxen from aforetime,
Yielders of rich milk, interweave in concert the long-extended thread, the web of worship.

7 Let the two heavenly Heralds, first, most wise, most fair, present oblation duly with the sacred verse,
Worshipping Gods, at ordered seasons decking them at three high places at the centre of the earth.

8 Sarasvatî who perfects our devotion, Iḷâ divine, Bhâratî all-surpassing,—

---

2 *Narâşansa:* 'the Praise of Men,' Agni. *The chambers:* the receptacles of the offerings, according to Sâyaṇa. *At chiefest time of worship:* when the oblation of clarified butter is cast into the fire.

3 *Before the mortal:* before the mortal priest.

4 *O Grass divine:* the sacred grass, strewn on the floor of the hall of sacrifice as a seat for the Gods, is one of the Âpris or deified objects which are to be propitiated in this hymn. All these are regarded as forms of Agni.

5 *The Doors:* of the hall of sacrifice. These appear to have been regarded as types of, and even fancifully identified with, the doors of the cosmic house, the portals of the East through which the morning light enters into the world. See *Cosmology of the Ṛigveda*, p. 19.

The class: the *maghavans*, the eminent and wealthy men who institute sacrifices.

6 *Yielders of rich milk:* cheerful givers of rewards.

7 *Two heavenly Heralds:* invokers or priests. According to Sâyaṇa, the personified fire of earth and of the firmament. See I. 13. 8.

The centre of the earth: the altar. *The three high places:* of the three fires.

Three Goddesses, with power inherent, seated, protect this holy Grass, our flawless refuge!

9 Born is the pious hero swift of hearing, like gold in hue, well formed, and full of vigour.
May Tvashṭar lengthen out our line and kindred, and may they reach the place which Gods inhabit.

10 Vanaspati shall stand anear and start us, and Agni with his arts prepare oblation.
Let the skilled heavenly Immolator forward unto the Gods the offering thrice anointed.

11 Oil has been mixt: oil is his habitation. In oil he rests: oil is his proper province.
Come as thy wont is: O thou Steer, rejoice thee; bear off the oblation duly consecrated.

HYMN IV. Agni.

For you I call the glorious refulgent Agni, the guest of men, rich in oblations,
Whom all must strive to win even as a lover, God among godly people, Jâtavedas.

2 Bhṛigus who served him in the home of waters set him of old in houses of the living.
Over all worlds let Agni be the Sovran, the messenger of Gods with rapid coursers.

3 Among the tribes of men the Gods placed Agni as a dear Friend when they would dwell among them.
Against the longing nights may he shine brightly, and show the offerer in the house his vigour.

4 Sweet is his growth as of one's own possessions; his look when rushing fain to burn is lovely.
He darts his tongue forth, like a harnessed courser who shakes his flowing tail, among the bushes.

---

8 *Three Goddesses:* presiding over different departments of worship.

9 *The pious hero:* a son devoted to the Gods

10 *Vanaspati:* the sacrificial post, or Agni in that form. See I. 13. 11.
The heavenly Immolator: Agni, typically so called.

11 *Oil:* the clarified butter oblation. *Thou Steer:* mighty Agni.
Duly consecrated: offered with the holy word Svâhâ. See I. 13. 12.

This hymn and the three that follow are ascribed to the Ṛishi Somâhuti of the ancient priestly family of Bhṛigu, one of the first institutors of sacrifice.

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1 *Jâtavedas:* Agni, who knows all life. See I. 44. 1.

2 *Who served him in the home of waters:* existing in the form of lightning in the firmament before he was brought down to earth.

5 Since they who honour me have praised my greatness,—he gave, as 'twere, his hue to those who love him.
Known is he by his bright delightful splendour, and waxing old renews his youth for ever.

6 Like one athirst, he lighteth up the forests; like water down the chariot ways he roareth.
On his black path he shines in burning beauty, marked as it were the heaven that smiles through vapour.

7 Around, consuming the broad earth, he wanders, free roaming like an ox without a herdsman,—
Agni refulgent, burning up the bushes, with blackened lines, as though the earth he seasoned.

8 I, in remembrance of thine ancient favour, have sung my hymn in this our third assembly.
O Agni, give us wealth with store of heroes and mighty strength in food and noble offspring.

9 May the Gritsamadas, serving in secret, through thee, O Agni overcome their neighbours,
Rich in good heroes and subduing foemen. That vital power give thou to chiefs and singers.

HYMN V. Agni.

HERALD and teacher was he born, a guardian for our patrons' help,
Earner by rites of noble wealth. That Strong One may we grasp and guide;

2 In whom, Leader of sacrifice, the seven reins, far extended, meet;
Who furthers, man-like, eighth in place, as Cleanser, all the work divine.

---

5 *Since they who honour me:* Agni appears to be the speaker of these words.

7 *As though the earth he seasoned:* as though, by burning the weeds and bushes, he dressed and prepared the ground for tillage.

8 *Third assembly:* at the third of the three daily sacrifices.

9 *Serving in secret:* by the peaceful discharge of priestly duties, not by warfare like the chiefs who institute the sacrifice.

---

1 *Our patrons:* the wealthy institutors of the sacrifice. *That Strong One:* Agni.

2 *Leader:* Netar, one of the sixteen priests.

The seven reins: the seven priests engaged in their several duties.

Cleanser: Potar, one of the sixteen priests. See II. 1. 2.

3 The first hemistich, as it stands, is unintelligible to me. Wilson, after Sâyaṇa, paraphrases: 'Whatever (offerings the priest) presents, whatever prayers he recites.'

3 When swift he follows this behest, bird-like he chants the holy prayers.
He holds all knowledge in his grasp even as the felly rounds the wheel.

4 Together with pure mental power, pure, as Director, was he born.
Skilled in his own unchanging laws he waxes like the growing boughs.

5 Clothing them in his hues, the kine of him the Leader wait on him.
Is he not better than the Three, the Sisters who have come to us?

6 When, laden with the holy oil, the Sister by the Mother stands,
The Priest delights in their approach, as corn at coming of the rain.

7 For his support let him perform as ministrant his priestly task;
Yea, song of praise and sacrifice: we have bestowed, let us obtain.

8 That so this man, well skilled, may pay worship to all the Holy Ones,
And, Agni, this our sacrifice which we have here prepared, to thee.

HYMN VI.

Agni.

AGNI, accept this flaming brand, this waiting with my prayer on thee:
Hear graciously these songs of praise.

2 With this hymn let us honour thee, seeker of horses, Son of Strength,
With this fair hymn, thou nobly born.

---

4 *Director:* Praśâstar, one of the priests. See II. 1. 2.

5 The stanza is obscure. Ludwig thinks that Agni is here called the Leader because he leads the sister Dawns to the sacrifice, and that they are said to be three in number to correspond with the number of the cows.

6 *The Sister:* Ushas or Dawn. *The Mother:* the northern altar, representing Earth.

7 *Let him:* Agni as priest.

8 *This man:* the worshipper.

This waiting with my prayer on thee: this 'beseeching and besieging' as Milton says. Or *upasádam* taken in a special sense may mean the ceremony called Upasad which formed part of the Jyotishṭoma, a very important Soma ceremony.

2 *Seeker of horses:* in order to bestow them on the worshipper.

3 As such, lover of song, with songs, wealth-lover, giver of our wealth!
With reverence let us worship thee.

4 Be thou for us a liberal Prince, giver and Lord of precious things.
Drive those who hate us far away.

5 Such as thou art, give rain from heaven, give strength which no man may resist:
Give food exceeding plentiful.

6 To him who lauds thee, craving help, most youthful envoy! through our song,
Most holy Herald! come thou nigh.

7 Between both races, Agni, Sage, well skilled thou passest to and fro,
As envoy friendly to mankind.

8 Befriend us thou as knowing all. Sage, duly worship thou the Gods,
And seat thee on this sacred grass.

HYMN VII.

Agni.

O VASU, thou most youthful God, Bhârata, Agni, bring us wealth,
Excellent, splendid, much-desired.

2 Let no malignity prevail against us, either God's or man's:
Save us from this and enmity.

3 So through thy favour may we force through all our enemies away,
As 'twere through streaming water-floods.

4 Thou, Purifier Agni, high shinest forth, bright, adorable,
When worshipped with the sacred oil.

5 Ours art thou, Agni, Bhârata, honoured by us with barren cows,
With bullocks and with kine in calf:

6 Wood-fed, bedewed with sacred oil, ancient, Invoker, excellent,
The Son of Strength, the Wonderful.

---

7 *Both races:* Gods and men. *Well skilled:* acquainted with both.

---

1 *Vasu:* one of the class of Gods so named. *Bhârata:* Agni is so called according to Sâyaṇa, either as having been produced by attrition by the priests, or as being the bearer of oblations. The meaning is, probably, specially connected with the Bharatas or Warriors.'

5 *With kine in calf: ashṭâpadîbhiḥ* is thus explained by Sâyaṇa, and is used in the language of the ritual for animals with young. Roth and Grassmann understand 'verses' consisting of eight feet, divisions, or syllables. According to Bergaigne, these cows represent prayers.

HYMN VIII. Agni.

Now praise, as one who strives for strength, the harnessing of Agni's car,
The liberal, the most splendid One;

2 Who, guiding worshippers aright, withers, untouched by age, the foe:
When worshipped fair to look upon;

3 Who for his glory is extolled at eve and morning in our homes,
Whose statute is inviolate;

4 Who shines refulgent like the Sun, with brilliance and with fiery flame,
Decked with imperishable sheen.

5 Him Atri, Agni, have our songs strengthened according to his sway:
All glories hath he made his own.

6 May we with Agni's, Indra's help, with Soma's, yea, of all the Gods,
Uninjured dwell together still, and conquer those who fight with us.

HYMN IX. Agni.

Accustomed to the Herald's place, the Herald hath seated him, bright, splendid, passing mighty,
Whose foresight keeps the Law from violation, excellent, pure-tongued, bringing thousands, Agni.

2 Envoy art thou, protector from the foeman; strong God, thou leadest us to higher blessings.
Refulgent, be an ever-heedful keeper, Agni, for us and for our seed and offspring.

3 May we adore thee in thy loftiest birth-place, and, with our praises, in thy lower station.
The place whence thou hast issued forth I worship: to thee well kindled have they paid oblations.

---

5 *Him Atri:* Agni appears here to be called by the name of the ancient sage Atri. Or *átrim* may be an epithet of Agni, signifying the devourer of the food with which he is supplied, as Sâyaṇa explains it.

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1 *The Herald:* or Hotar; Agni, the Invoker of the Gods. The name comes, with more emphasis, at the end of the verse. *The Law:* especially sacrifice.

3 *In thy loftiest birth-place:* as the fire of the Sun in heaven. *Thy lower station:* the firmament, where Agni is born as lightning. *The place whence thou hast issued forth:* the altar where the sacrificial fire burns.

4 Agni, best Priest, pay worship with oblation; quickly commend the gift to be presented;
For thou art Lord of gathered wealth and treasure: of the bright song of praise thou art inventor.

5 The twofold opulence, O Wonder-Worker, of thee new-born each day never decreases.
Enrich with food the man who lauds thee, Agni: make him the lord of wealth with noble offspring.

6 May he, benevolent with this fair aspect, best sacrificer, bring the Gods to bless us.
Sure guardian, our protector from the foeman, shine, Agni, with thine affluence and splendour.

HYMN X.

Agni.

Agni, first, loudly calling, like a Father, kindled by man upon the seat of worship,
Clothed in his glory, deathless, keen of insight, must be adorned by all, the Strong, the Famous.

2 May Agni the resplendent hear my calling, through all my songs, Immortal, keen of insight.
Dark steeds or ruddy draw his car, or carried in sundry ways he makes them red of colour.

3 On wood supine they got the well-formed Infant: a germ in various-fashioned plants was Agni;
And in the night, not compassed round by darkness, he dwells exceeding wise, with rays of splendour.

4 With oil and sacred gifts I sprinkle Agni who makes his home in front of all things living,
Broad, vast, through vital power o'er all expanded, conspicuous, strong with all the food that feeds him.

5 I pour to him who looks in all directions: may he accept it with a friendly spirit.
Agni with bridegroom's grace and lovely colour may not be touched when all his form is fury.

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5 *The twofold opulence:* enriching Gods with sacrifice and men with earthly blessings.
New-born each day: rekindled at the morning sacrifice.

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1 *First:* chief of the Gods. *Loudly calling:* roaring as fire, or, to be invoked by all, according to Sâyaṇa. *Like a Father:* supporting the Gods by conveying oblations to them.
2 *Carried in sundry ways:* to one fire-receptacle after another.
3 *On wood supine:* the lower piece of wood in which fire is produced.
A germ: latent in plants, with reference to the luminosity of some plants. See II. 1. 1.

6 By choice victorious, recognize thy portion: with thee for envoy may we speak like Manu.
Obtaining wealth, I call on perfect Agni who with an eloquent tongue dispenses sweetness.

HYMN XI.

Indra.

HEAR thou my call, O Indra; be not heedless: thine may we be for thee to give us treasures;
For these presented viands, seeking riches, increase thy strength like streams of water flowing.

2 Floods great and many, compassed by the Dragon, thou badest swell and settest free, O Hero.
Strengthened by songs of praise thou rentest piecemeal the Dâsa, him who deemed himself immortal.

3 For, Hero, in the lauds wherein thou joyedst, in hymns of praise, O Indra, songs of Rudras,
These streams in which is thy delight approach thee, even as the brilliant ones draw near to Vâyu.

4 We who add strength to thine own splendid vigour, laying within thine arms the splendid thunder—
With us mayst thou, O Indra, waxen splendid, with Sûrya overcome the Dâsa races.

5 Hero, thou slewest in thy valour Ahi concealed in depths, mysterious, great enchanter,
Dwelling enveloped deep within the waters, him who checked heaven and stayed the floods from flowing.

6 Indra, we laud thy great deeds wrought aforetime, we laud thine exploits later of achievement;
We laud the bolt that in thine arms lies eager; we laud thy two Bay Steeds, heralds of Sûrya.

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6 *By choice:* according to Sâyaṇa, 'with lustre.' *Recognize thy portion:* acknowledge the sacrificial offering to be suitable.

Like Manu: with the wisdom and authority of Manu who was instructed directly by the Gods.

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2 *Compassed by the Dragon:* obstructed by the great serpent Ahi.

The Dâsa: the savage or demon Ahi. See I. 32. 11.

3 *Songs of Rudras:* like those sung by the Rudras or Maruts, Indra's allies.

These streams: sacrificial waters or libations. *Vâyu*, the God of wind, was entitled to the first draught of the Soma juice. See verse 14 of this hymn.

4 *Splendid:* the word *ṣubhrá*, splendid, occurs in all three places in the text.

5 *Concealed in depths:* of the atmosphere.

6 *Herald of Sûrya:* announcing the coming of the sunlight after the heavy rain which Indra has sent.

7 Indra, thy Bay Steeds showing forth their vigour have sent a loud cry out that droppeth fatness.
The earth hath spread herself in all her fulness: the cloud that was about to move hath rested.

8 Down, never ceasing, hath the rain-cloud settled: bellowing, it hath wandered with the Mothers.
Swelling the roar in the far distant limits, they have spread wide the blast sent forth by Indra.

9 Indra hath hurled down the magician Vṛitra who lay beleaguering the mighty river.
Then both the heaven and earth trembled in terror at the strong Hero's thunder when he bellowed.

10 Loud roared the mighty Hero's bolt of thunder, when he, the Friend of man, burnt up the monster,
And, having drunk his fill of flowing Soma, baffled the guileful Dânava's devices.

11 Drink thou, O Hero Indra, drink the Soma; let the joy-giving juices make thee joyful.
They, filling both thy flanks, shall swell thy vigour. The juice that satisfies hath holpen Indra.

12 Singers have we become with thee, O Indra: may we serve duly and prepare devotion.
Seeking thy help we meditate thy praises: may we at once enjoy thy gift of riches.

13 May we be thine, such by thy help, O Indra, as swell thy vigour while they seek thy favour.
Give us, thou God, the riches that we long for, most powerful, with store of noble children.

14 Give us a friend, give us an habitation; Indra, give us the company of Maruts,
And those whose minds accord with theirs, the Vâyus, who drink the first libation of the Soma.

15 Let those enjoy in whom thou art delighted. Indra, drink Soma for thy strength and gladness.
Thou hast exalted us to heaven, Preserver, in battles, through the lofty hymns that praise thee.

---

7 *The loud cry that drops fatness:* is the thunder that precedes the fertilizing rain. *The earth hath spread herself:* to receive the rain.

8 *The Mothers:* the original waters above the firmament.

They: Indra's attendants, the Maruts or Storm-Gods.

9 *The mighty river:* the great cloud that holds the rain.

10 *The guileful Dânava's devices:* the magic arts of the demon Vṛitra.

14 *The Vâyus:* the plural is used honorifically for the singular.

16 Great, verily, are they, O thou Protector, who by their songs of praise have won thy blessing.
They who strew sacred grass to be thy dwelling, holpen by thee have got them strength, O Indra.

17 Upon the great Trikadruka days, Hero, rejoicing thee, O Indra, drink the Soma.
Come with Bay Steeds to drink of our libation, shaking the drops from out thy beard, contented.

18 Hero, assume the might wherewith thou clavest Vṛitra piece-meal, the Dânava Aurṇavâbha.
Thou hast disclosed the light to light the Ârya: on thy left hand, O Indra, sank the Dasyu.

19 May we gain wealth, subduing with thy succour and with the Ârya, all our foes, the Dasyus.
Our gain was that to Trita of our party thou gavest up Tvashṭar's son Viṣvarûpa.

20 He cast down Arbuda what time his vigour was strengthened by libations poured by Trita.
Indra sent forth his whirling wheel like Sûrya, and aided by the Angirases rent Vala.

21 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in the assembly.

HYMN XII.

Indra.

He who, just born, chief God of lofty spirit by power and might became the Gods' protector,
Before whose breath through greatness of his valour the two worlds trembled, He, O men, is Indra.

---

17 *Trikadruka days:* the first three days of the Abhiplava festival.

18 *Aurṇavâbha:* son of Urṇavâbha, a demon. *The Dasyu:* the barbarian, the original inhabitant of the land. According to Sâyaṇa the demon Vṛitra is meant.

19 It is difficult to make anything intelligible of this stanza. *Trita* is said by Sâyaṇa to be a *Maharshi* or great Ṛishi, and Viṣvarûpa is said to be a three-headed monster slain by Indra. See Sacred Books of the East, XII. 164.

20 *Arbuda:* a demon of the atmosphere. See I. 51 6.
Sent forth his whirling wheel: Indra is said to have used a wheel of the Sun's chariot as a missile.
Vala: the brother of Vṛitra or Vṛitra himself. See I. 11. 5.

21 *That wealthy Cow of thine:* meaning, probably, Ushas or Dawn, who brings good gifts to man. Or *sấ dákshiṇấ maghóni* may be translated 'that liberal meed' of thine, that is the rich reward which Indra bestows upon his worshippers, regarded as the counterpart of the *dakshiṇấ* or honorarium given by the institutors of sacrifices to the priests who perform the ceremonies.

2 He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains,
Who measured out the air's wide middle region and gave the heaven support, He, men, is Indra.

3 Who slew the Dragon, freed the Seven Rivers, and drove the kine forth from the cave of Vala,
Begat the fire between two stones, the spoiler in warriors' battle, He, O men, is Indra.

4 By whom this universe was made to tremble, who chased away the humbled brood of demons,
Who, like a gambler gathering his winnings, seized the foe's riches, He, O men, is Indra.

5 Of whom, the Terrible, they ask, Where is He? or verily they say of him, He is not.
He sweeps away, like birds, the foe's possessions. Have faith in him, for He, O men, is Indra.

6 Stirrer to action of the poor and lowly, of priest, of suppliant who sings his praises;
Who, fair-faced, favours him who presses Soma with stones made ready, He, O men, is Indra.

7 He under whose supreme control are horses, all chariots, and the villages, and cattle;
He who gave being to the Sun and Morning, who leads the waters, He, O men, is Indra.

8 To whom two armies cry in close encounter, both enemies, the stronger and the weaker;
Whom two invoke upon one chariot mounted, each for himself, He, O ye men, is Indra.

9 Without whose help our people never conquer; whom, battling, they invoke to give them succour;
He of whom all this world is but the copy, who shakes things moveless, He, O men, is Indra.

10 He who hath smitten, ere they knew their danger, with his hurled weapon many grievous sinners;
Who pardons not his boldness who provokes him, who slays the Dasyu, He, O men, is Indra.

---

3 *Begat the fire between two stones:* generated lightning between heaven and earth.

5 *Like birds:* as birds are captured by the fowler. According to others 'like stakes of gamblers,' the meaning of *vijaḥ* being uncertain. See I. 92. 10, note.

7 *Who leads the waters:* brings the periodical rains.

8 *Whom two invoke:* the warrior and the charioteer.

11 He who discovered in the fortieth autumn Śambara as he dwelt among the mountains;
Who slew the Dragon putting forth his vigour, the demon lying there, He, men, is Indra.

12 Who with seven guiding reins, the Bull, the Mighty, set free the Seven great Floods to flow at pleasure;
Who, thunder-armed, rent Rauhiṇa in pieces when scaling heaven, He, O ye men, is Indra.

13 Even the Heaven and Earth bow down before him, before his very breath the mountains tremble.
Known as the Soma-drinker, armed with thunder, who wields the bolt, He, O ye men, is Indra.

14 Who aids with favour him who pours the Soma and him who brews it, sacrificer, singer.
Whom prayer exalts, and pouring forth of Soma, and this our gift, He, O ye men, is Indra.

15 Thou verily art fierce and true who sendest strength to the man who brews and pours libation.
So may we evermore, thy friends, O Indra, speak loudly to the synod with our heroes.

HYMN XIII.

Indra.

THE Season was the parent, and when born therefrom it entered rapidly the floods wherein it grows.
Thence was it full of sap, streaming with milky juice: the milk of the plant's stalk is chief and meet for lauds.

2 They come trooping together bearing milk to him, and bring him sustenance who gives support to all.
The way is common for the downward streams to flow. Thou who didst these things first art worthy of our lauds.

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12 *Seven guiding reins:* or, according to Ludwig, seven bright rays, said to mean seven forms of Indra. *Rauhiṇa:* the name of a demon of drought.

15 *With our heroes:* with our brave sons around us.

---

1 *The Season:* the Rains, the most important of the seasons. So monsoon, a corruption of *mausim*, any season, means the Rains especially. *It:* the Soma-plant.

2 *They come:* probably the cows whose milk is to be used in sacrifice.

The way is common: referring to the water used in the Soma ceremony. Sâyaṇa explains the stanza differently, and Wilson paraphrases it thus: 'The aggregated (streams) come, bearing everywhere the water, and conveying it as sustenance for the asylum of all rivers, (the ocean): the same path is assigned to all the descending (currents) to follow; and as he who has (assigned) them (their course), thou, (Indra), art especially to be praised.'

3 One priest announces what the institutor gives: one, altering the forms, zealously plies his task.
The third corrects the imperfections left by each. Thou who didst these things first art worthy of our lauds.

4 Dealing out food unto their people there they sit, like wealth to him who comes, more than the back can bear.
Greedily with his teeth he eats the master's food. Thou who didst these things first art worthy of our lauds.

5 Thou hast created earth to look upon the sky: thou, slaying Ahi, settest free the rivers' paths.
Thee, such, a God, the Gods have quickened with their lauds, even as a steed with waters: meet for praise art thou.

6 Thou givest increase, thou dealest to us our food: thou milkest from the moist the dry, the rich in sweets.
Thou by the worshipper layest thy precious store: thou art sole Lord of all. Meet for our praise art thou.

7 Thou who hast spread abroad the streams by stablished law, and in the field the plants that blossom and bear seed;
Thou who hast made the matchless lightnings of the sky,—vast, compassing vast realms, meet for our praise art thou.

8 Who broughtest Nârmara with all his wealth, for sake of food, to slay him that the fiends might be destroyed,
Broughtest the face unclouded of the strengthening one, performing much even now, worthy art thou of praise.

9 Thou boundest up the Dâsa's hundred friends and ten, when, at one's hearing, thou holpest thy worshipper.

---

3 According to Sâyaṇa. three priests are here indicated, the Hotar who announces the sacrifice, the Adhvaryu who apportions the several pieces of the victim, and the Brahman who corrects mistakes and remedies defects in the ritual.

The first four stanzas are full of difficulties and in places absolutely unintelligible. My version of stanza 3, which generally follows Sâyaṇa, will not bear critical examination, but at present I have nothing better to propose.

4 *There they sit:* according to Sâyaṇa, 'the householders abide in their homes.' *To him who comes:* to a guest. *He eats the master's food:* probably, Agni consumes the oblations of the householder.

6 *Thou milkest from the moist:* producest the dry nutritious grain from the moist stalk.

8 This stanza is unintelligible. *Nârmara:* said to be a fiend slain by Indra.
The strengthening one: according to Sâyaṇa, Ûrjayantî is the name of a female demon or Pisâchî. Grassmann takes it to mean the Sun. Ludwig thinks it is the name of a stronghold used as a store-house of provisions.

9 The meaning of the first half-verse is uncertain, the text being evidently corrupt. I adopt Ludwig's emendation, *dā́sasya*, in place of the unintelligible *vā́ yásya.*

Thou for Dabhîti boundest Dasyus not with cords; thou wast a mighty help. Worthy of lauds art thou.

10 All banks of rivers yielded to his manly might; to him they gave, to him, the Strong, gave up their wealth.
The six directions hast thou fixed, a fivefold view: thy victories reached afar. Worthy of lauds art thou.

11 Meet for high praise, O Hero, is thy power, that with thy single wisdom thou obtainest wealth,
The life-support of conquering Jâtûshthira. Indra, for all thy deeds, worthy of lauds art thou.

12 Thou for Turvîti heldest still the flowing floods, the river-stream for Vayya easily to pass,
Didst raise the outcast from the depths, and gavest fame unto the halt and blind. Worthy of lauds art thou.

13 Prepare thyself to grant us that great bounty, O Vasu, for abundant is thy treasure.
Snatch up the wonderful, O Indra, daily. Loud may we speak, with heroes, in assembly.

HYMN XIV.

Indra.

MINISTERS, bring the Soma juice for Indra, pour forth the gladdening liquor with the beakers.
To drink of this the Hero longeth ever; offer it to the Bull, for this he willeth.

2 Ye ministers, to him who with the lightning smote, like a tree, the rain-withholding Vṛitra—
Bring it to him, him who is fain to taste it, a draught of this which Indra here deserveth.

Dabhîti: a Ṛishi, named in I. 112. 23. *Not with cords:* in a prison without cords, the grave.

10 *All banks of rivers:* the dams that prevented the rivers of the clouds from flowing. *The six directions:* above, below, before, behind, right, left. *The fivefold view:* inasmuch as we cannot see what is below the ground. Sâyaṇa explains the *shâḍ vishṭîraḥ* as heaven, earth, day, night, water, and plants, and the *pâñcha sandṛiṣaḥ* as the five races of men.

11 *Jâtûshṭhira:* a certain man of that name, says Sâyaṇa; perhaps the institutor of the sacrifice.

12 *Turvîti* and *Vayya* appear to have been enabled to ford a great river by the aid of Indra. See I. 61 11. Turvîti was the son of Vayya. See I. 54. 6. *The outcast:* or Parâvrij as a proper name. See I. 112. 8, where the miracle is ascribed to the Asvins.

13 *Snatch up the wonderful:* that is, gain quickly wondrous wealth. This appears to be the literal meaning of the words which Wilson paraphrases, after Sâyaṇa: 'mayest thou be disposed to grant us exceeding abundance.'

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1 *Ministers:* Adhvaryus, or priests, whose duty was to make the preparations for sacrifice.

3 Ye ministers, to him who smote Dṛibhîka, who drove the kine forth, and discovered Vala,
Offer this draught, like Vâta in the region: clothe him with Soma even as steeds with trappings.

4 Him who did Uraṇa to death, Adhvaryus! though showing arms ninety-and-nine in number;
Who cast down headlong Arbuda and slew him,—speed ye that Indra to our offered Soma.

5 Ye ministers, to him who struck down Svaṣna, and did to to death Vyansa and greedy Sushṇa,
And Rudhikrâs and Namuchi and Pipru,—to him, to Indra, pour ye forth libation.

6 Ye ministers, to him who, as with thunder, demolished Sambara's hundred ancient castles;
Who cast down Varchin's sons, a hundred thousand,—to him, to Indra, offer ye the Soma.

7 Ye ministers, to him who slew a hundred thousand, and cast them down upon earth's bosom;
Who quelled the valiant men of Atithigva, Kutsa, and Âyu,—bring to him the Soma.

8 Ministers, men, whatever thing ye long for obtain ye quickly bringing gifts to Indra.
Bring to the Glorious One what hands have cleansèd; to Indra bring, ye pious ones, the Soma.

9 Do ye, O ministers, obey his order: that, purified in wood, in wood uplift ye.
Well pleased he longs for what your hands have tended: offer the gladdening Soma juice to Indra.

10 As the cow's udder teems with milk, Adhvaryus, so fill with Soma Indra, liberal giver.
I know him: I am sure of this, the Holy knows that I fain would give to him more largely.

---

3 *Dṛibhîka:* one of the numerous demons slain by Indra.
Like Vâta in the region: bringing rain, as the Wind-God does.
As steeds with trappings: the meaning of *jûḥ* is uncertain. Sâyaṇa explains it, 'as an old man (is covered) with garments.'

4 *Uraṇa:* another demon. *Arbuda:* a demon mentioned in I. 51. 6.

5 *Svaṣna, Vyansa,* and the rest, are demons, some of whom have been previously mentioned.

6 *Sambara:* a fiend mentioned several times in Book I. *Varchin:* a demon who reviled Indra, and was slain with all his sons and followers.

7 *The valiant men: vîrân;* heroes. Sâyaṇa supplies 'assailants,' as Atithigva, Kutsa, and Âyu appear in Book I. as favoured by Indra. Here their battle with Tûrvayâṇa (I. 53. 10) is referred to.

9 *In wood:* in the wooden receptacle.

11 Him, ministers, the Lord of heavenly treasure and all terrestrial wealth that earth possesses,
Him, Indra, fill with Soma as a garner is filled with barley full: be this your labour.

12 Prepare thyself to grant us that great booty, O Vasu, for abundant is thy treasure.
Gather up wondrous wealth, O Indra, daily. Loud may we speak, with heroes, in assembly.

HYMN XV.

Indra.

Now, verily, will I declare the exploits, mighty and true, of him the True and Mighty.
In the Trikadrukas he drank the Soma: then in its rapture Indra slew the Dragon.

2 High heaven in unsupported space he stablished: he filled the two worlds and the air's mid-region.
Earth he upheld, and gave it wide expansion. These things did Indra in the Soma's rapture.

3 From front, as 'twere a house, he ruled and measured; pierced with his bolt the fountains of the rivers,
And made them flow at ease by paths far-reaching. These things did Indra in the Soma's rapture.

4 Compassing those who bore away Dabhîti, in kindled fire he burnt up all their weapons,
And made him rich with kine and cars and horses. These things did Indra in the Soma's rapture.

5 The mighty roaring flood he stayed from flowing, and carried those who swam not safely over.
They having crossed the stream attained to riches. These things did Indra in the Soma's rapture.

6 With mighty power he made the stream flow upward, crushed with his thunderbolt the car of Ushas,
Rending her slow steeds with his rapid coursers. These things did Indra in the Soma's rapture.

---

1 *In The Trikadrukas:* see II. 11. 17. *In its rapture:* in the exhilaration produced by drinking the fermented juice. See I. 51. 2 and note.

3 *From front, as 'twere a house:* the formation of the world is compared to the building of a house. Wilson renders: '(He it is) who has measured the eastern (quarters) with measures like a chamber.'

4 *Dabhîti:* see II. 13. 9.

5 Cf. I. 13. 12.

6 *The car of Ushas:* the destruction of the chariot of Ushas or Dawn by Indra is described more fully in IV. 30. 8.

7 Knowing the place wherein the maids were hiding, the outcast showed himself and stood before them.
The cripple stood erect, the blind beheld them. These things did Indra in the Soma's rapture.

8 Praised by the Angirases he slaughtered Vala, and burst apart the bulwarks of the mountain.
He tore away their deftly-built defences. These things did Indra in the Soma's rapture.

9 Thou, with sleep whelming Chumuri and Dhuni, slewest the Dasyu, keptest safe Dabhîti.
There the staff-bearer found the golden treasure. These things did Indra in the Soma's rapture.

10 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in assembly.

HYMN XVI.

Indra.

To him, your own, the best among the good, I bring eulogy, like oblation in the kindled fire.
We invocate for help Indra untouched by eld, who maketh all decay, strengthened, for ever young.

2 Without whom naught exists, Indra the Lofty One; in whom alone all powers heroic are combined.
The Soma is within him, in his frame vast strength, the thunder in his hand and wisdom in his head.

3 Not by both worlds is thine own power to be surpassed, nor may thy car be stayed by mountains or by seas.
None cometh near, O Indra, to thy thunderbolt, when with swift steeds thou fliest over many a league.

4 For all men bring their will to him the Resolute, to him the Holy One, to him the Strong they cleave.
Pay worship with oblation, strong and passing wise. Drink thou the Soma, Indra, through the mighty blaze.

---

7 Parâvṛij, here rendered 'the outcast,' is taken by Sâyaṇa as the name of a Ṛishi who was lame and blind. When some girls made sport of him he prayed to Indra and was made sound.

9 *Chumuri and Dhuni:* Asuras or demons.

The staff-bearer: the door-keeper, or chamberlain, of Dabhîti. *The golden treasure:* of Chumuri and Dhuni.

---

1 *Like oblation:* praise that magnifies and strengthens Indra as oblations of clarified butter cast into the fire increase the flame.

5 The vessel of the strong flows forth, the flood of meath, unto the Strong who feeds upon the strong, for drink.
Strong are the two Adhvaryus, strong are both the stones. They press the Soma that is strong for him the Strong.

6 Strong is thy thunderbolt, yea, and thy car is strong; strong are thy Bay Steeds and thy weapons powerful.
Thou, Indra, Bull, art Lord of the strong gladdening drink: with the strong Soma, Indra, satisfy thyself.

7 I, bold by prayer, come near thee in thy sacred rites, thee like a saving ship, thee shouting in the war.
Verily he will hear and mark this word of ours: we will pour Indra forth as 'twere a spring of wealth.

8 Turn thee unto us ere calamity come nigh, as a cow full of pasture turns her to her calf.
Lord of a Hundred Powers, may we *once* firmly cling to thy fair favours even as husbands to their wives.

9 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XVII. Indra.

LIKE the Angirases, sing this new song forth to him, for, as in ancient days, his mighty powers are shown,
When in the rapture of the Soma he unclosed with strength the solid firm-shut stables of the kine.

2 Let him be even that God who, for the earliest draught measuring out his power, increased his majesty;
Hero who fortified his body in the wars, and through his greatness set the heaven upon his head.

3 Thou didst perform thy first great deed of hero might what time thou showedst power, through prayer, before this folk.
Hurled down by thee the car-borne Lord of Tawny Steeds, the congregated swift ones fled in sundry ways.

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5 *The vessel of the strong:* the reservoir containing the strong Soma. In reference to the repetition of the word 'strong' in this and the following stanza see I. 177. 2, 3.

Both the stones: for pressing out the Soma juice.

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1 Praise Indra after the manner of the ancient Angirases with a new song, because his ancient deeds are continually renewed for our advantage.

2 *Fortified his body:* protected it with a coat of mail.

3 *The congregated swift ones:* according to Sâyaṇa, the Asuras or enemies of the Gods. According to Roth the waters of the heaven.

4 He made himself by might Lord of all living things, and strong in vital power waxed great above them all.
He, borne on high, o'erspread with light the heaven and earth, and, sewing up the turbid darkness, closed it in.

5 He with his might made firm the forward-bending hills, the downward rushing of the waters he ordained.
Fast he upheld the earth that nourisheth all life, and stayed the heaven from falling by his wondrous skill.

6 Fit for the grasping of his arms is what the Sire hath fabricated from all kind of precious wealth,
The thunderbolt, wherewith, loud-roaring, he smote down, and striking him to death laid Krivi on the earth.

7 As she who in her parents' house is growing old, I pray to thee as Bhaga from the seat of all.
Grant knowledge, mete it out and bring it to us here: give us the share wherewith thou makest people glad.

8 May we invoke thee as a liberal giver: thou givest us, O Indra, strength and labours.
Help us with manifold assistance, Indra: Mighty One, Indra, make us yet more wealthy.

9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XVIII.

Indra.

THE rich new car hath been equipped at morning; four yokes it hath, three whips, seven reins to guide it:
Ten-sided, friendly to mankind, light-winner, that must be urged to speed with prayers and wishes.

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4 *Borne on high:* or perhaps 'luminous,' as Prof. Max Müller renders it.

5 *Forward-bending:* ready to fall until Indra fixed them.

6 *Krivi:* originally 'a leather bag' and metaphorically 'a cloud,' said by Sâyaṇa to be an Asura or demon.

7 *As Bhaga:* as the God who distributes wealth, and also presides over love and marriage. *From the seat of all:* from the hall of sacrifice where seats of sacred grass are provided for all the Gods.

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1 *The rich new car* is the morning sacrifice which travels to the Gods and obtains wealth for the worshipper. The *four yokes* are the four pair of stones for pressing out the Soma juice; the *three whips* are the three tones of prayer; the *seven reins* are the seven metres. The meaning of *dáşâritraḥ*, 'ten sided,' is not clear. Sâyaṇa explains *aritrâḥ* as 'preservers from enemies, *i. e.* sins,' the planets. Grassmann thinks that wheels are meant.

2 This is prepared for him the first, the second, and the third time: he is man's Priest and Herald.
Others get offspring of another parent: he goeth, as a noble Bull, with others.

3 To Indra's car the Bay Steeds have I harnessed, that new well-spoken words may bring him hither.
Here let not other worshippers detain thee, for among us are many holy singers.

4 Indra, come hitherward with two Bay Coursers, come thou with four, with six when invocated.
Come thou with eight, with ten, to drink the Soma. Here is the juice, brave Warrior: do not scorn it.

5 O Indra, come thou hither having harnessed thy car with twenty, thirty, forty horses.
Come thou with fifty well trained coursers, Indra, sixty or seventy, to drink the Soma.

6 Come to us hitherward, O Indra, carried by eighty, ninety, or an hundred horses.
This Soma juice among the Ṣunahotras hath been poured out, in love, to glad thee, Indra.

7 To this my prayer, O Indra, come thou hither: bind to thy car's pole all thy two Bay Coursers.
Thou art to be invoked in many places: Hero, rejoice thyself in this libation.

8 Ne'er be my love from Indra disunited: still may his liberal Milch-cow yield us treasure.
So may we under his supreme protection, safe in his arms, succeed in each forth-going.

9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

---

2 *The first, the second, and the third time:* the three daily sacrifices are referred to. *He is man's Priest:* Agni must be meant.

The second hemistich is obscure. Wilson, after Sâyaṇa, paraphrases: 'Other (priests) engender the embryo of a different (rite), but this victorious (sacrifice), the showerer (of benefits) combines with other (ceremonies).'

4 *With two Bay Coursers:* this is the usual number. The progressive multiplication in this and the following stanzas is perhaps intended to indicate the ever increasing rapidity with which the eager worshipper prays Indra to approach. The Scholiast says that by their supernatural power the two horses of Indra multiply themselves indefinitely.

6 *The Ṣunahotras:* apparently a family so called; [illegible] 'those who sacrifice with happy result.' According to Sâyaṇa, [illegible] certain vessels into which the Soma juice was poured.

HYMN XIX.

Indra.

DRAUGHTS of this sweet juice have been drunk for rapture, of the wise Soma-presser's offered dainty,
Wherein, grown mighty in the days aforetime, Indra hath found delight, and men who worship.

2 Cheered by this meath Indra, whose hand wields thunder, rent piecemeal Ahi who barred up the waters,
So that the quickening currents of the rivers flowed forth like birds unto their resting-places.

3 Indra, this Mighty One, the Dragon's slayer, sent forth the flood of waters to the ocean.
He gave the Sun his life, he found the cattle, and with the night the works of days completed.

4 To him who worshippeth hath Indra given many and matchless gifts. He slayeth Vṛitra.
Straight was he to be sought with supplications by men who struggled to obtain the sunlight.

5 To him who poured him gifts he gave up Sûrya,—Indra, the God, the Mighty, to the mortal;
For Etaṣa with worship brought him riches that keep distress afar, as 'twere his portion.

6 Once to the driver of his chariot, Kutsa, he gave up greedy Sushṇa, plague of harvest;
And Indra, for the sake of Divodâsa, demolished Ṣambara's nine-and-ninety castles.

---

1 *Have been drunk:* by Indra.

3 *And with the night:* perhaps, by giving the night for rest enabled men to perform the labours of the day. Or, as *aktúnâ* may mean 'by light,' 'effected the manifestation of the days by light,' as Wilson renders it after Sâyaṇa.

5 See I. 61. 15. The legend says that a certain King who wished for a son worshipped Sûrya who, to grant his prayer, was born himself as the King's son. Afterwards when some dispute arose between this King's son who was named Sûrya and the Ṛishi Etaṣa, Indra sided with the latter. In I. 61. 15, a chariot race appears to be referred to, and I have translated the passage accordingly, following Sâyaṇa in taking Sûrya to be the name of a man. If, however, as is very possible, Sûrya there is the Sun-God the meaning is that Indra, in order to favour his faithful worshipper Etaṣa, compelled Sûrya or the Sun to bring back his chariot and horses to the east; that is the return of day on some particular occasion is attributed to Indra's intervention on behalf of his favourite. This appears to be the meaning of this verse also. See also I. 121. 13.

As 'twere his portion: as (a father gives) his portion (to a son), according to Sâyaṇa.

6 *Kutsa* and *Divodâsa,* favourites of Indra, and *Sushṇa* and *Ṣambara,* demons of drought, have occurred frequently in Book I.

7 So have we brought our hymn to thee, O Indra, strengthening thee and fain ourselves for glory.
May we with best endeavours gain this friendship, and mayst thou bend the godless scorner's weapons.

8 Thus the Gritsamadas for thee, O Hero, have wrought their hymn and task as seeking favour.
May they who worship thee afresh, O Indra, gain food and strength, bliss, and a happy dwelling.

9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XX. Indra.

As one brings forth his car when fain for combat, so bring we power to thee—regard us, Indra——
Well skilled in song, thoughtful in spirit, seeking great bliss from one like thee amid the Heroes.

2 Indra, thou art our own with thy protection, a guardian near to men who love thee truly.
Active art thou, the liberal man's defender, his who draws near to thee with right devotion.

3 May Indra, called with solemn invocations, the young, the Friend, be men's auspicious keeper,
One who will further with his aid the singer, the toiler, praiser, dresser of oblations.

4 With laud and song let me extol that Indra in whom of old men prospered and were mighty.
May he, implored, fulfil the prayer for plenty of him who worships, of the living mortal.

5 He, Indra whom the Angirases' praise delighted, strengthened their prayer and made their goings prosper.
Stealing away the mornings with the sunlight, he, lauded, crushed even Aṣna's ancient powers.

---

1 *For combat:* or, perhaps, for the race.

3 *The toiler:* the man who labours in the discharge of religious duties.

4 *The living mortal:* the present worshipper, as distinguished from the men of old.

5 *Made their goings prosper:* by recovering for them the stolen cows, frequently mentioned in Book I. *Aṣna,* 'the voracious,' said to be the name of a demon, one of the many foes overthrown by Indra.

6 He verily, the God, the glorious Indra, hath raised him up for man, best Wonder-Worker.
He, self-reliant, mighty and triumphant, brought low the dear head of the wicked Dâsa.

7 Indra the Vṛitra-slayer, Fort-destroyer, scattered the Dâsa hosts who dwelt in darkness.
For man hath he created earth and waters, and ever helped the prayer of him who worships.

8 To him in might the Gods have ever yielded, to Indra in the tumult of the battle.
When in his arms they laid the bolt, he slaughtered the Dasyus and cast down their forts of iron.

9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XXI. Indra.

To him the Lord of all, the Lord of wealth, of light; him who is Lord for ever, Lord of men and tilth,
Him who is Lord of horses, Lord of kine, of floods, to Indra, to the Holy bring sweet Soma juice.

2 To him the potent One, who conquers and breaks down, the Victor never vanquished who disposes all,
The mighty-voiced, the rider, unassailable, to Indra ever-conquering speak your reverent prayer.

3 Still Victor, loved by mortals, ruler over men, o'erthrower, warrior, he hath waxen as he would;
Host-gatherer, triumphant, honoured mid the folk. Indra's heroic deeds will I tell forth to all.

---

6 *Dâsa:* said by Sâyaṇa to be an Asura, or demon of that name. The word is frequently applied to the foes of the Âryas, to the maligant demons of the air as well as to the barbarous and hostile inhabitants of the land, and it is not always clear whether human or superhuman enemies are intended.

The dear head: the Dâsa's own head; dear = φίλον in Homer.

7 *The Dâsa hosts who dwelt in darkness:* the words thus rendered are variously explained. It is uncertain whether the aborigines of the country are meant, or the demons of air who dwell in the dark clouds.

8 *The Dasyus:* the Asuras or demons, according to Sâyaṇa.

---

1 *The Lord:* literally, conqueror of all, of wealth, etc.

2 *Mighty-voiced:* Sâyaṇa gives two explanations, 'having a full throat,' or 'praised by many.' *Rider:* borne through the sky.

4 The strong who never yields, who slew the furious fiend, the deep, the vast, of wisdom unattainable;
Who speeds the good, the breaker-down, the firm, the vast,—Indra whose rites bring joy hath made the light of Dawn.

5 By sacrifice the yearning sages sending forth their songs found furtherance from him who speeds the flood.
In Indra seeking help with worship and with hymn, they drew him to themselves and won them kine and wealth.

6 Indra, bestow on us the best of treasures, the spirit of ability and fortune;
Increase of riches, safety of our bodies, charm of sweet speech, and days of pleasant weather.

HYMN XXII.

Indra.

At the Trikadrukas the Great and Strong hath drunk drink blent with meal. With Vishṇu hath he quaffed the poured out Soma juice, all that he would.
That hath so heightened him the Great, the Wide, to do his mighty work.
So may the God attain the God, true Indu Indra who is true.

2 So he resplendent in the battle overcame Krivi by might. He with his majesty hath filled the earth and heaven, and waxen strong.
One share of the libation hath he swallowed down: one share he left.
So may the God attend the God, true Indu Indra who is true.

3 Brought forth together with wisdom and mighty power thou grewest great; with hero deeds subduing the malevolent, most swift in act;
Giving prosperity, and lovely wealth to him who praiseth thee.
So may the God attend the God, true Indu Indra who is true.

4 This, Indra, was thy hero deed, Dancer, thy first and ancient work, worthy to be told forth in heaven,
What time thou sentest down life with a God's own power, freeing the floods.
All that is godless may he conquer with his might, and, Lord of Hundred Powers, find for us strength and food.

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4 *The furious fiend:* Vṛitra.

6 *Ability:* to perform sacred ceremonies, according to Sâyaṇa.

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1 *The Trikadrukas:* the first three days of the Abhiplava ceremony.

Indu: a drop, especially of Soma juice; another name of the deified Soma.

2 *Krivi:* a demon. See II. 17: 6.

4 *Dancer:* active in battle, dancer of the war-dance.

HYMN XXIII. Brahmaṇaspati.

We call thee, Lord and Leader of the heavenly hosts, the wise among the wise, the famousest of all,
The King supreme of prayers, O Brahmaṇaspati: hear us with help; sit down in place of sacrifice.

2 Bṛihaspati, God immortal! verily the Gods have gained from thee, the wise, a share in holy rites.
As with great light the Sun brings forth the rays of morn, so thou alone art Father of all sacred prayer.

3 When thou hast chased away revilers and the gloom, thou mountest the refulgent car of sacrifice;
The awful car, Bṛihaspati, that quells the foe, slays demons, cleaves the stall of kine, and finds the light.

4 Thou leadest with good guidance and preservest men; distress o'ertakes not him who offers gifts to thee.
Him who hates prayer thou punishest, Bṛihaspati, quelling his wrath: herein is thy great mightiness.

5 No sorrow, no distress from any side, no foes, no creatures double-tongued have overcome the man,—
Thou drivest all seductive fiends away from him whom, careful guard, thou keepest, Brahmaṇaspati.

6 Thou art our keeper, wise, preparer of our paths: we, for thy service, sing to thee with hymns of praise.
Bṛihaspati, whoever lays a snare for us, him may his evil fate, precipitate, destroy.

7 Him, too, who threatens us without offence of ours, the evil-minded, arrogant, rapacious man,—
Him turn thou from our path away, Bṛihaspati: give us fair access to this banquet of the Gods.

8 Thee as protector of our bodies we invoke, thee, saviour, as the comforter who loveth us.
Strike, O Bṛihaspati, the Gods' revilers down, and let not the unrighteous come to highest bliss.

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1 *Brahmaṇaspati:* alternating with Bṛihaspati, the Deity in whom the action of the worshipper upon the Gods is personified. See I. 14. 3. A comparatively recent God, as the representative of the hierarchy, he is gradually encroaching on the jurisdiction of Indra the Warrior God of the Kshatriyas, claiming his achievements as his own and assuming his attributes. See Weber, Über den Vâjapeya, Sitzungsberichte der K. P. Academie der Wissenschaften, 1892, XXXIX, p. 15.

3 *Revilers:* blaspheming demons of darkness. *Cleaves the stall of kine:* opens the prison where the cows or rays of light have been shut up.

7 *This banquet of the Gods:* sacrifice in general, and especially the sacrifice which is performing.

9 Through thee, kind prosperer, O Brahmaṇaspati, may we obtain the wealth of men which all desire:

And all our enemies, who near or far away prevail against us, crush, and leave them destitute.

10 With thee as our own rich and liberal ally may we, Bṛihaspati, gain highest power of life.

Let not the guileful wicked man be lord of us: still may we prosper, singing goodly hymns of praise.

11 Strong, never yielding, hastening to the battle-cry, consumer of the foe, victorious in the strife,

Thou art sin's true avenger, Brahmaṇaspati, who tamest e'en the fierce, the wildly passionate.

12 Whoso with mind ungodly seeks to do us harm, who, deeming him a man of might mid lords, would slay,—

Let not his deadly blow reach us, Bṛihaspati; may we humiliate the strong ill-doer's wrath.

13 The mover mid the spoil, the winner of all wealth, to be invoked in fight, and reverently adored,

Bṛihaspati hath overthrown like cars of war all wicked enemies who fain would injure us.

14 Burn up the demons with thy fiercest-flaming brand, those who have scorned thee in thy manifested might.

Show forth that power that shall deserve the hymn of praise: destroy the evil-speakers, O Bṛihaspati.

15 Bṛihaspati, that which the foe deserves not, which shines among the folk effectual, splendid,

That, Son of Law! which is with might refulgent—that treasure wonderful bestow thou on us.

16 Give us not up to those who, foes in ambuscade, are greedy for the wealth of him who sits at ease,

Who cherish in their heart abandonment of Gods. Bṛihaspati, no further rest shall they obtain.

17 For Tvashṭar, he who knows each sacred song, brought thee to life, preëminent o'er all the things that be.

Guilt-scourger, guilt-avenger is Bṛihaspati, who slays the spoiler and upholds the mighty Law.

---

15 *Son of Law:* who hast thy being in accordance with *ṛitá*, truth or eternal Law and Order.

16 This stanza is difficult, and the translation is conjectural. Wilson observes that Sâyaṇa's explanation is not very intelligible.

18 The mountain, for thy glory, cleft itself apart when, Angiras! thou openedst the stall of kine.
Thou, O Bṛihaspati, with Indra for ally didst hurl down water-floods which gloom had compassed round.

19 O Brahmaṇaspati, be thou controller of this our hymn and prosper thou our children.
All that the Gods regard with love is blessèd. Loud may we speak, with heroes, in assembly.

HYMN XXIV. Brahmaṇaspati.

Be pleased with this our offering, thou who art the Lord; we will adore thee with this new and mighty song.
As this thy friend, our liberal patron, praises thee, do thou, Bṛihaspati, fulfil our hearts' desire.

2 He who with might bowed down the things that should be bowed, and in his fury rent the holds of Ṣambara;
Who overthrew what shook not, Brahmaṇaspati,—he made his way within the mountain stored with wealth.

3 That was a great deed for the Godliest of the Gods: strong things were loosened and the firmly fixed gave way.
He drave the kine forth and cleft Vala through by prayer, dispelled the darkness and displayed the light of heaven.

4 The well with mouth of stone that poured a flood of meath, which Brahmaṇaspati hath opened with his might—
All they who see the light have drunk their fill thereat: together they have made the watery fount flow forth.

5 Ancient will be those creatures, whatsoe'er they be; with moons, with autumns, doors unclose themselves to you.
Effortless they pass on to perfect this and that, appointed works which Brahmaṇaspati ordained.

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18 *Angiras:* Bṛihaspati is here called by the name of the ancient patriarch as Agni is in I. 1. 6 According to the *Bhâgavata Purâṇa* Bṛihaspati is the son of Angiras.

Thou .....didst hurl down: the deed usually ascribed to Indra is here attributed to Bṛihaspati as the Lord of effectual prayer. See I. 14. 3, and 62 3.

1 *Thy friend, our liberal patron:* the institutor of the sacrifice, the faithful worshipper of the God and the rewarder of the priests.

2 *The holds of Ṣambara:* great black clouds before they pour their rain.

The mountain stored with wealth: the cloud full of precious rain.

5 This stanza is difficult. Ludwig takes *tá bhúvanâ*, 'those creatures,' whose nature is imperfectly known, to be the sun and moon, the parents of months and years, which without any effort on their part bring to pass whatever Brahmaṇaspati decrees.

6 They who with much endeavour searching round obtained the Paṇis' noblest treasure hidden in the cave,—
Those sages, having marked the falsehoods, turned them back whence they had come, and sought again to enter in.

7 The pious ones when they had seen the falsehoods turned them back, the sages stood again upon the lofty ways.
Cast down with both their arms upon the rock they left the kindled fire, and said, No enemy is he.

8 With his swift bow, strung truly, Brahmaṇaspati reaches the mark whate'er it be that he desires.
Excellent are the arrows wherewithal he shoots, keen-eyed to look on men and springing from his ear.

9 He brings together and he parts, the great High Priest; extolled is he, in battle Brahmaṇaspati.
When, gracious, for the hymn he brings forth food and wealth, the glowing Sun untroubled sends forth fervent heat.

10 First and preëminent, excelling all besides are the kind gifts of liberal Brihaspati.
These are the boons of him the Strong who should be loved, whereby both classes and the people have delight.

11 Thou who in every way supreme in earthly power, rejoicing, by thy mighty strength hast waxen great,—
He is the God spread forth in breadth against the Gods: he, Brahmaṇaspati, encompasseth this All.

12 From you, twain Maghavans, all truth proceedeth: even the waters break not your commandment.
Come to us, Brahmaṇaspati and Indra, to our oblation like yoked steeds to fodder.

---

6 The Paṇis are the robber-fiends who carry off and hide the cows or rays of light. *Those sages:* the Angirases, to whom the stolen cows are said to have belonged. *Having marked the falsehoods:* having seen through the guiles of the fiends who sought to mislead them.

7 *They left the kindled fire:* the cows, or waters and the light which follows their effusion, were set free by fire-oblations of which the Angirases are regarded as the earliest institutors. *No enemy:* that is, man's greatest friend. The stanza is obscure, and Sâyaṇa's explanation is unsatisfactory.

8 *Springing from his ear:* the bow-string being drawn to the right ear. The word may, perhaps, mean also, 'finding their home in, *i. e.* reaching the ears' of men, and might be translated 'levelled to the ear.'

9 *He brings together and he parts:* brings friends together in worship, and disperses enemies in battle.

10 *Both classes:* according to Sâyaṇa, the institutors of the sacrifice and the priests, or Gods and men.

11 *In breadth against the Gods:* in his mightiness the representative of all the Gods.

12 *Even the waters:* all nature, even the strong and rapid water-floods.

13 The sacrificial flames most swiftly hear the call: the priest of the assembly gaineth wealth for hymns.
Hating the stern, remitting at his will the debt, strong in the shock of fight is Brahmaṇaspati.

14 The wrath of Brahmaṇaspati according to his will had full effect when he would do a mighty deed.
The kine he drave forth and distributed to heaven, even as a copious flood with strength flows sundry ways.

15 O Brahmaṇaspati, may we be evermore masters of wealth well-guided, full of vital strength.
Heroes on heroes send abundantly to us, when thou omnipoten through prayer seekest my call.

16 O Brahmaṇaspati, be thou controller of this our hymn, and prosper thou our children.
All that the Gods regard with love is blessèd. Loud may we speak, with heroes, in assembly.

HYMN XXV. Brahmaṇaspati.

He lighting up the flame shall conquer enemies: strong shall he be who offers prayer and brings his gift.
He with his seed spreads forth beyond another's seed, whomever Brahmaṇaspati takes for his friend.

2 With heroes he shall overcome his hero foes, and spread his wealth by kine: wise by himself is he.
His children and his children's children grow in strength, whomever Brahmaṇaspati takes for his friend.

3 He, mighty like a raving river's billowy flood, as a bull conquers oxen, overcomes with strength.
Like Agni's blazing rush he may not be restrained, whomever Brahmaṇaspati takes for his friend.

4 For him the floods of heaven flow never failing down: first with the heroes he goes forth to war for kine.
He slays in unabated vigour with great might, whomever Brahmaṇaspati takes for his friend.

5 All roaring rivers pour their waters down for him, and many a flawless shelter hath been granted him.
Blest with the happiness of Gods he prospers well, whomever Brahmaṇaspati takes for his friend.

HYMN XXVI. Brahmaṇaspati.

The righteous singer shall o'ercome his enemies, and he who serves the Gods subdue the godless man.
The zealous man shall vanquish the invincible, the worshipper share the food of him who worships not.

2 Worship, thou hero; chase the arrogant afar: put on auspicious courage for the fight with foes.
Prepare oblation so that thou mayst have success: we crave the favouring help of Brahmaṇaspati.

3 He with his folk, his house, his family, his sons, gains booty for himself, and, with the heroes, wealth,
Who with oblation and a true believing heart serves Brahmaṇaspati the Father of the Gods.

4 Whoso hath honoured him with offerings rich in oil, him Brahmaṇaspati leads forward on his way,
Saves him from sorrow, frees him from his enemy, and is his wonderful deliverer from woe.

HYMN XXVII. Âdityas.

THESE hymns that drop down fatness, with the ladle I ever offer to the Kings Âdityas.
May Mitra, Aryaman, and Bhaga hear us, the mighty Varuṇa, Daksha, and Anṣa.

2 With one accord may Aryaman and Mitra and Varuṇa this day accept this praise-song—
Âdityas bright and pure as streams of water, free from all guile and falsehood, blameless, perfect.

3 These Gods, Âdityas, vast, profound, and faithful, with many eyes, fain to deceive the wicked,
Looking within behold the good and evil: near to the Kings is even the thing most distant.

4 Upholding that which moves and that which moves not, Âdityas, Gods, protectors of all being,
Provident, guarding well the world of spirits, true to eternal Law, the debt-exactors.

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2 *Worship, thou hero:* the Ṛishi addresses the exhortation to himself.

3 *The Father of the Gods;* Sâyaṇa explains *pitáram*, father, by *pâlayitâram*, protector.

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1 *With the ladle:* that is, with my tongue that utters praises as the sacrificial ladle pours out the oblations of clarified butter.

Âdityas: see I. 14. 3.

Bhaga: the name of this ancient God still survives in the Slavonic languages as a general name for God. He is frequently invoked together with Pûshan and the Âdityas. See I. 14. 3.

Daksha: active energy, spiritual power personified, and called an Âditya or son of Aditi. Sâyaṇa takes the word as an epithet of Anṣa, powerful.

Anṣa: another of the Âdityas, the Distributer. See II. 1. 4.

3 *Looking within:* into the hearts of men.

4 *The debt-exactors;* the punishers of sin.

5 May I, Âdityas, share in this your favour which, Aryaman, brings profit e'en in danger.
Under your guidance, Varuṇa and Mitra, round troubles may I pass, like rugged places.

6 Smooth is your path, O Aryaman and Mitra; excellent is it, Varuṇa, and thornless.
Thereon, Âdityas, send us down your blessing: grant us a shelter hard to be demolished.

7 Mother of Kings, may Aditi transport us, by fair paths Aryaman, beyond all hatred.
May we uninjured, girt by many heroes, win Varuṇa's and Mitra's high protection.

8 With their support they stay three earths, three heavens; three are their functions in the Gods' assembly.
Mighty through Law, Âdityas, is your greatness; fair is it, Aryaman, Varuṇa, and Mitra.

9 Golden and splendid, pure like streams of water, they hold aloft the three bright heavenly regions.
Ne'er do they slumber, never close their eyelids, faithful, far-ruling for the righteous mortal.

10 Thou over all, O Varuṇa, art Sovran, be they Gods, Asura! or be they mortals.
Grant unto us to see a hundred autumns: ours be the blest long lives of our forefathers.

11 Neither the right nor left do I distinguish, neither the east nor yet the west, Âdityas.
Simple and guided by your wisdom, Vasus! may I attain the light that brings no danger.

12 He who bears gifts unto the Kings, true Leaders, he whom their everlasting blessings prosper,
Moves with his chariot first in rank and wealthy, munificent and lauded in assemblies.

13 Pure, faithful, very strong, with heroes round him, he dwells beside the waters rich with pasture.
None slays, from near at hand or from a distance, him who is under the Âdityas' guidance.

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7 *Mother of Kings:* Aditi, the Infinite, mother of the Âdityas.

8 *Three are their functions:* perhaps the absorption, retention, and effusion of rain.

10 *Asura:* a divine and immortal being; apparently a higher title than *devâḥ*, Gods or Bright Ones.

11 I know nothing of myself and cannot attain to the light of day, or the light of true knowledge, without your assistance.

14 Aditi, Mitra, Varuṇa, forgive us however we have erred and sinned against you.
May I obtain the broad light free from peril: O Indra, let not during darkness seize us.

15 For him the Twain united pour their fulness, the rain from heaven: he thrives most highly favoured.
He goes to war mastering both the mansions: to him both portions of the world are gracious.

16 Your guiles, ye Holy Ones, to quell oppressors, your snares spread out against the foe, Âdityas,
May I car-borne pass like a skilful horseman: uninjured may we dwell in spacious shelter.

17 May I not live, O Varuṇa, to witness my wealthy, liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXVIII. Varuṇa.

THIS laud of the self-radiant wise Âditya shall be supreme o'er all that is in greatness.
I beg renown of Varuṇa the Mighty, the God exceeding kind to him who worships.

2 Having extolled thee, Varuṇa, with thoughtful care may we have high fortune in thy service,
Singing thy praises like the fires at coming, day after day, of mornings rich in cattle.

3 May we be in thy keeping, O thou Leader, wide-ruling Varuṇa, Lord of many heroes.
O Sons of Aditi, for ever faithful, pardon us, Gods, admit us to your friendship.

4 He made them flow, the Âditya, the Sustainer: the rivers run by Varuṇa's commandment.

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14 *During darkness;* death, night, darkness are to be dreaded: daylight is comparatively free from danger.

15 *The Twain united:* heaven and earth which together make up the world.

Both the mansions: that is, he retains possession of his own dwelling and gains possession of that of his enemy.

Both portions of the world: heaven and earth.

17 May I never see my wealthy patron, the institutor of the ceremony reduced to poverty.

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1 *This laud:* the poet magnifies the importance of the worship which he offers to the Âditya Varuṇa, the great King over all, the God of natural, peaceful, moral order as contrasted with Indra the God of battles.

These feel no weariness, nor cease from flowing: swift have they flown like birds in air around us.

5 Loose me from sin as from a bond that binds me: may we swell, Varuṇa, thy spring of Order.
Let not my thread, while I weave song, be severed, nor my work's sum, before the time, be shattered.

6 Far from me, Varuṇa, remove all danger: accept me graciously, thou Holy Sovran.
Cast off, like cords that hold a calf, my troubles: I am not even mine eyelid's lord without thee.

7 Strike us not, Varuṇa, with those dread weapons which, Asura, at thy bidding wound the sinner.
Let us not pass away from light to exile. Scatter, that we may live, the men who hate us.

8 O mighty Varuṇa, now and hereafter, even as of old, will we speak forth our worship.
For in thyself, invincible God, thy statutes ne'er to be moved are fixed as on a mountain.

9 Move far from me what sins I have committed: let me not suffer, King, for guilt of others.
Full many a morn remains to dawn upon us: in these, O Varuṇa, while we live direct us.

10 O King, whoever, be he friend or kinsman, hath threatened me affrighted in my slumber—
If any wolf or robber fain would harm us, therefrom, O Varuṇa, give thou us protection.

11 May I not live, O Varuṇa, to witness my wealthy, liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXIX.

Viṣvedevas.

Upholders of the Law, ye strong Âdityas, remove my sin like her who bears in secret.
You, Varuṇa, Mitra and all Gods who listen, I call to help me, I who know your goodness.

2 Ye, Gods, are providence and ye are power: remove ye utterly all those who hate us.

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5 *Swell......thy spring of Order:* observe and strengthen thy statutes and ordinances from which life and all blessings flow.

1 *Like her who bears in secret:* as an unwedded mother abandons her secretly born child in some distant place.

As givers of good things deal with us kindly: this day be gracious to us and hereafter.

3 What service may we do you with our future, what service, Vasus, with our ancient friendship?
O Aditis and Varuṇa and Mitra, Indra and Maruts, make us well and happy.

4 Ye, O ye Gods, are verily our kinsmen; as such be kind to me who now implore you.
Let not your car come slowly to our worship: of kinsmen such as you ne'er let us weary.

5 I singly have sinned many a sin against you, and ye chastised me as a sire the gambler.
Far be your nets, far, Gods, be mine offences: seize me not like a bird upon her offspring.

6 Turn yourselves hitherward this day, ye Holy, that fearing in my heart I may approach you.
Protect us, God; let not the wolf destroy us. Save us, ye Holy, from the pit and falling.

7 May I not live, O Varuṇa, to witness my wealthy, liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXX. Indra and Others.

THE streams unceasing flow to Indra, slayer of Ahi, Savitar, God, Law's fulfiller,
Day after day goes on the sheen of waters. What time hath past since they were first set flowing?

2 His Mother—for she knew—spake and proclaimed him who was about to cast his bolt at Vṛitra.
Cutting their paths according to his pleasure day after day flow to their goal the rivers.

3 Aloft he stood above the airy region, and against Vṛitra shot his deadly missile.
Enveloped in a cloud he rushed upon him. Indra subdued the foe with sharpened weapons.

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5 *As a sire the gambler:* as a father punishes his son for gambling.
Your nets: the nooses or snares which ye spread for the wicked.

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1 *Savitar:* the Sun, as identical with Indra. The Scholiast explains the word here as the instigator or impeller of all.
What time hath passed?: meaning that the waters are eternal.
2 The first hemistich is obscure. I follow Ludwig's conjectural interpretation (Der Rigveda, V. 63), who reads *vidushî* for *vidúshe,* and refers to the legend related in IV. 18. *His Mother:* Aditi, the mother of Indra.
3 *Aloft he stood:* Indra. See I. 32. *Enveloped in a cloud:* referring to Vṛitra.

4 As with a bolt, Bṛihaspati, fiercely flaming, pierce thou Vṛikadvaras', the Asura's, heroes.
Even as in time of old with might thou slewest, so slay even now our enemy, O Indra.

5 Cast down from heaven on high thy bolt of thunder wherewith in joy thou smitest dead the foeman.
For gain of children make us thine, O Indra, of many children's children and of cattle.

6 Whomso ye love, his power ye aid and strengthen; ye Twain are the rich worshipper's advancers.
Graciously favour us, Indra and Soma; give us firm standing in this time of danger.

7 Let it not vex me, tire me, make me slothful, and never let us say, Press not the Soma;
For him who cares for me, gives gifts, supports me, who comes with kine to me who pour libations.

8 Sarasvatî, protect us: with the Maruts allied thou boldly conquerest our foemen,
While Indra does to death the daring chieftain of Ṣaṇḍikas exulting in his prowess.

9 Him who waylays, yea, him who would destroy us,—aim at him, pierce him with thy sharpened weapon.
Bṛihaspati, with arms thou slayest foemen: O King, give up the spoiler to destruction.

10 Perform, O Hero, with our valiant heroes the deeds heroic which thou hast to finish.
Long have they been inflated with presumption: slay them, and bring us hither their possessions.

11 I craving joy address with hymn and homage your heavenly host, the company of Maruts,
That we may gain wealth with full store of heroes, each day more famous, and with troops of children.

HYMN XXXI. Viṣvedevas.

HELP, Varuṇa and Mitra, O ye Twain allied with Vasus, Rudras, and Âdityas, help our car,
That, as the wild birds of the forest from their home, our horses may fly forth, glad, eager for renown.

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4 *Vṛikadvarus:* supposed by Ludwig to be the King of the Ṣaṇḍikas, the hymn being a prayer for victory in an approaching battle with him. *The Asura* would then mean King.

7 *Comes with kine:* referring to Indra who rewards his worshippers with gifts of cattle.

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1 *Help our car:* in the chariot-race. According to Prof. Windisch, 'car' is a figurative expression for 'hymn of praise.' See that scholar's exhaustive discussion of this hymn in Festgruss an Rudolf von Roth, 1893, pp. 139—144.

2 Yea, now ye Gods of one accord speed on our car what time among the folk it seeks an act of might;
When, hasting through the region with the stamp of hoofs, our swift steeds trample on the ridges of the earth.

3 Or may our Indra here, the Friend of all mankind, coming from heaven, most wise, girt by the Marut host,
Accompany, with aid untroubled by a foe, our car to mighty gain, to win the meed of strength.

4 Or may this Tvashṭar, God who rules the world with power, one-minded with the Goddesses speed forth our car;
Iḷâ and Bhaga the celestial, Earth and Heaven, Pûshan, Purandhi, and the Asvins, ruling Lords.

5 Or, seen alternate, those two blessèd Goddesses, Morning and Night who stir all living things to act:
While with my newest song I praise you both, O Earth, that from what moves not ye may spread forth threefold food.

6 Your blessing as a boon for suppliants we desire: the Dragon of the Deep, and Aja-Ekapâd,
Trita, Ṛibhukshan, Savitar shall joy in us, and the Floods' swift Child in our worship and our prayer.

7 These earnest prayers I pray to you, ye Holy: to pay you honour, living men have formed them,
Men fain to win the prize and glory. May they win, as a car-horse might the goal, your notice.

HYMN XXXII. Various Deities.

Graciously further, O ye Heaven and Earth, this speech striving to win reward, of me your worshipper.
First rank I give to you, Immortal, high extolled! I, fain to win me wealth, to you the mighty Pair.

2 Let not man's guile annoy us, secret or by day: give not us up a prey to these calamities.
Sever not thou our friendship: think thereon for us. This, with a heart that longs for bliss, we seek from thee.

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4 *Purandhi:* meaning the bold, or the intelligent, may be either an epithet of Pûshan or the name of a separate deity.

5 *I praise you both, O Earth:* i. e. O Heaven and Earth; the pair being always regarded as closely connected, the mention of one is sufficient.
From what moves not: from plants as distinguished from animals.

6 *The Dragon of the Deep:* Ahibudhnya, who dwells in the depth of air. See I. 186. 5. *Aja-Ekapâd:* 'the unborn one-footed,' the Sun. See VI. 50. 14, note. *Trita:* a Vedic God, appearing in connexion with Indra. *The Floods' swift Child:* Agni. For the other names see Index.

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2 *These calamities:* some pressing troubles or imminent dangers not further specified. *From thee:* probably Indra.

3 Bring hither with benignant mind the willing Cow teeming with plenteous milk, full, inexhaustible.
O thou invoked by many, day by day I urge thee with my word, a charger rapid in his tread.

4 With eulogy I call on Râkâ swift to hear: may she, auspicious, hear us, and herself observe.
With never-breaking needle may she sew her work, and give a hero son most wealthy, meet for praise.

5 All thy kind thoughts, O Râkâ, lovely in their form, wherewith thou grantest wealth to him who offers gifts—
With these come thou to us this day benevolent, O Blessèd One, bestowing food of thousand sorts.

6 O broad-tressed Sinîvâlî, thou who art the Sister of the Gods,
Accept the offered sacrifice, and, Goddess, grant us progeny.

7 With lovely fingers, lovely arms, prolific Mother of many sons—
Present the sacred gifts to her, to Sinîvâlî Queen of men.

8 Her, Sinîvâlî, her, Gungû, her, Râkâ, her, Sarasvatî, Indrâṇî to mine aid I call, and Varuṇânî for my weal.

HYMN XXXIII. Rudra.

FATHER of Maruts, let thy bliss approach us: exclude us not from looking on the sunlight.
Gracious to our fleet courser be the Hero: may we transplant us, Rudra, in our children.

2 With the most saving medicines which thou givest, Rudra, may I attain a hundred winters.
Far from us banish enmity and hatred, and to all quarters maladies and trouble.

3 Chief of all born art thou in glory, Rudra, armed with the thunder, mightiest of the mighty.
Transport us over trouble to well-being: repel thou from us all assaults of mischief.

4 Let us not anger thee with worsihip, Rudra, ill praise, Strong God! or mingled invocation.

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4 *Râkâ:* the Goddess presiding over the actual day of full moon, and apparently associated with child-birth.

6 *Sinîvâlî:* a similar lunar Goddess, who aids the birth of children.

8 *Gungû:* identified by Sâyaṇa with Kuhû, another lunar Goddess, or the day of conjunction when the moon rises invisible. *Indrâṇî* and *Varuṇânî* are the consorts respectively of Indra and Varuṇa.

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1 *The Hero:* Rudra. According to Ludwig: Let our brave son be mighty with the charger.

4 *With worship:* with imperfect worship. *Mingled invocation:* in which other Gods also, who have no claim to the particular oblation, are addressed.

Do thou with strengthening balms incite our heroes: I hear thee famed as best of all physicians.

5 May I with praise-songs win that Rudra's favour who is adored with gifts and invocations.

Ne'er may the tawny God, fair-cheeked, and gracious, swift-hearing, yield us to this evil purpose.

6 The Strong, begirt by Maruts, hath refreshed me, with most invigorating food, imploring.

As he who finds a shade in fervent sunlight may I, uninjured, win the bliss of Rudra.

7 Where is that gracious hand of thine, O Rudra, the hand that giveth health and bringeth comfort,

Remover of the woe that Gods have sent us? O Strong One, look thou on me with compassion.

8 To him the strong, great, tawny, fair-complexioned, I utter forth a mighty hymn of praises.

We serve the brilliant God with adorations, we glorify the splendid name of Rudra

9 With firm limbs, multiform, the strong, the tawny adorns himself with bright gold decorations:

The strength of Godhead ne'er departs from Rudra, him who is Sovran of this world, the mighty.

10 Worthy, thou carriest thy bow and arrows, worthy, thy many-hued and honoured necklace.

Worthy, thou cuttest here each fiend to pieces: a mightier than thou there is not, Rudra.

11 Praise him the chariot-borne, the young, the famous, fierce, slaying like a dread beast of the forest.

O Rudra, praised, be gracious to the singer: let thy hosts spare us and smite down another.

12 I bend to thee as thou approachest, Rudra, even as a boy before the sire who greets him.

I praise thee Bounteous Giver, Lord of heroes: give medicines to us as thou art lauded.

13 Of your pure medicines, O potent Maruts, those that are wholesomest and health-bestowing,

Those which our father Manu hath selected, I crave from Rudra for our gain and welfare.

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5 *Yield us to this evil purpose:* give us up to the malice of our enemy.

6 *The Strong:* or the Bull, Rudra, accompanied by his sons the Maruts.

8 *Fair-complexioned:* the white complexion of Śiva, the later representative of Rudra, has, therefore, as Wilson observes, its origin in the Rigveda.

13 *Those which our father Manu hath selected:* Wilson observes that 'this alludes to the vegetable seeds which Manu, according to the *Mahâbhârata*,

14 May Rudra's missile turn aside and spare us, the great wrath of the impetuous One avoid us.
Turn, Bounteous God, thy strong bow from our princes, and be thou gracious to our seed and offspring.

15 O tawny Bull, thus showing forth thy nature, as neither to be wroth, O God, nor slay us,
Here, Rudra, listen to our invocation. Loud may we speak, with heroes, in assembly.

HYMN XXXIV. Maruts.

THE Maruts of resistless might who love the rain, resplendent, terrible like wild beasts in their strength,
Glowing like flames of fire, impetuous in career, blowing the wandering rain-cloud, have disclosed the kine.

2 They gleam with armlets as the heavens are decked with stars, like cloud-born lightnings shine the torrents of their rain,
Since the strong Rudra, O Maruts with brilliant chests, sprang into life for you in Pṛiṣni's radiant lap.

3 They drip like horses in the racings of swift steeds; with the stream's rapid ears they hasten on their way.
Maruts with helms of gold, ye who make all things shake, come with your spotted deer, one-minded, to our food.

4 They have bestowed on Mitra all that live, to feed, they who for evermore cause their swift drops to flow:
Whose steeds are spotted deer, whose riches never fail, like horses in full speed, bound to the pole in works.

5 With brightly-flaming kine whose udders swell with milk, with glittering lances on your unobstructed paths,

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was directed to take with him into the vessel in which he was preserved at the time of the deluge.'

14 *Our princes:* our wealthy patrons, the institutors of our sacrifices.

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1 *Have disclosed the kine:* 'give vent to its (collected) rain.'—Wilson.

2 *Pṛiṣni's radiant lap:* Pṛiṣni the mother of the Maruts, probably 'the speckled cloud,' is, according to Sâyaṇa, the Earth who in the form of a brindled cow was impregnated by Rudra.

3 *With the stream's rapid ears:* 'The waves raised by the storm may be regarded as the ears with which the stream listens to the roaring of the tempest.'—Ludwig. Wilson, after Sâyaṇa, paraphrases: 'and they rush along with swift (horses) on the skirts of the sounding (cloud).'

4 The meaning of the first line is not clear. Wilson renders it: 'The prompt-giving Maruts ever confer upon the (offerer of sacrificial) food, as upon a friend, all these (world-supporting) waters.'

Bound to the pole in works: carrying on their appointed duties as horses draw the chariot to whose pole they are harnessed.

5 *With brightly-flaming kine:* clouds that emit flashes of lightning before they pour down their stores of fertilizing rain.

O Maruts, of one mind, like swans who seek their nests, come to the rapturous enjoyment of the meath.

6 To these our prayers, O Maruts, come unanimous, come ye to our libations like the praise of men.
Make it swell like a mare, in udder like a cow, and for the singer grace the song with plenteous strength.

7 Give us a steed, O Maruts, mighty in the car; prevailing prayer that brings remembrance day by day;
Food to your praisers, to your bard in deeds of might give winning wisdom, power uninjured, unsurpassed.

8 When the bright-chested Maruts, lavish of their gifts, bind at the time of bliss their horses to the cars,
Then, as the milch-cow feeds her calf within the stalls, they pour forth food for all oblation-bringing men.

9 Save us, O Maruts, Vasus, from the injurer, the mortal foe who makes us looked upon as wolves.
With chariot all aflame compass him round about: O Rudras, cast away the foeman's deadly bolt.

10 Well-known, ye Maruts, is that wondrous course of yours, when they milked Pṛiṣni's udder, close akin to her.
Or when to shame the bard who lauded, Rudra's Sons, ye the infallible brought Trita to decay.

11 We call you, such, great Maruts, following wonted ways, to the oblation paid to Vishṇu Speeder-on.
With ladles lifted up, with prayer, we seek of them preëminent, golden-hued, the wealth which all extol.

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6 *Like the praise of men:* which attends pious worshippers.

Make it swell: make our sacred song effectual, metaphorically full of milk. Prof. M. Müller would read *asvā́m* instead of *ā́ṣvām:* 'Fulfil (our prayer) like the udder of a barren cow.'

7 *Brings remembrance:* makes the Gods remember us.

10 Pṛiṣni here is the firmament, and her udder is the cloud from which the Maruts drew the rain. There is a very abrupt change from the second person to the third, from 'ye' to 'they.'

I can make nothing of the second hemistich. Wilson paraphrses it: 'You (destroyed) the reviler of your worshipper, and (came), irresistible sons of Rudra, to Trita for the destruction of his enemies.' Trita is said by Sâyaṇa to be a Ṛishi. Ludwig in his note on the passage takes Trita to be a name of the Soma.

11 *Vishṇu Speeder-on:* who runs his rapid course round heaven. Sâyaṇa explains Vishṇu to mean 'the diffusivs and desirable Soma.' Perhaps, as Ludwig thinks, sacrifice in general is intended, of which Vishṇu is the representative.

12 They, the Daṣagvas, first of all brought sacrifice: they at the break of mornings shall inspirit us.
Dawn with her purple beams uncovereth the nights, with great light glowing like a billowy sea of milk.

13 The Rudras have rejoiced them in the gathered bands at seats of worship as in purple ornaments.
They with impetuous vigour sending down the rain have taken to themselves a bright and lovely hue.

14 Soliciting their high protection for our help, with this our adoration we sing praise to them,
Whom, for assistance, like the five terrestrial priests, Trita hath brought to aid us hither on his car.

15 So may your favouring help be turned to us-ward, your kindness like a lowing cow approach us,
Wherewith ye bear your servant over trouble, and free your worshipper from scoff and scorning.

HYMN XXXV. Son of Waters.

EAGER for spoil my flow of speech I utter: may the Floods' Child accept my songs with favour.
Will not the rapid Son of Waters make them lovely, for he it is who shall enjoy them?

2 To him let us address the song well-fashioned, forth from the heart. Shall he not understand it?
The friendly Son of Waters by the greatness of Godhead hath produced all things existing.

3 Some floods unite themselves and others join them: the sounding rivers fill one common storehouse.
On every side the bright Floods have encompassed the bright resplendent Offspring of the Waters.

4 The never-sullen waters, youthful Maidens, carefully decking, wait on him the youthful.
He with bright rays shines forth in splendid beauty, unfed with wood, in waters, oil-enveloped.

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12 *The Daṣagvas:* the Maruts are here said to have been the first performers of sacrifice, the true Daṣagvas. The priests so called belonged originally to the race or school of Angiras.

14 The second hemistich is very obscure. Sâyaṇa's explanation (see Wilson) is altogether unsatisfactory.

1 *The Floods' Child:* or Son of the Waters, Apâmnapât, a name of Agni as born in the form of lightning from the waters of the aerial ocean or firmament. *Make them lovely:* grace them with acceptance.

5 To him three Dames are offering food to feed him, Goddesses to the God whom none may injure.
Within the waters hath he pressed, as hollows, and drinks their milk who now are first made mothers.

6 Here was the horse's birth; his was the sunlight. Save thou our princes from the oppressor's onslaught.
Him, indestructible, dwelling at a distance in forts unwrought lies and ill spirits reach not.

7 He, in whose mansion is the teeming Milch-cow, swells the Gods' nectar and eats noble viands.
The Son of Waters, gathering strength in waters, shines for his worshipper to give him treasures.

8 He who in waters with his own pure Godhead shines widely, law-abiding, everlasting—
The other worlds are verily his branches, and plants are born of him with all their offspring.

9 The Waters' Son hath risen, and clothed in lightning ascended up unto the curled cloud's bosom;
And bearing with them his supremest glory the Youthful Ones, gold-coloured, move around him.

10 Golden in form is he, like gold to look on, his colour is like gold, the Son of Waters.
When he is seated fresh from golden birth-place those who present their gold give food to feed him.

11 This the fair name and this the lovely aspect of him the Waters' Son increase in secret.
Whom here the youthful Maids together kindle, his food is sacred oil of golden colour.

12 Him, nearest Friend of many, will we worship with sacrifice and reverence and oblation.

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5 *Three Dames:* Iḷâ, Sarasvati, and Bhârati, the personifications of sacred prayer and worship. *Within the waters:* Agni dwelt within the waters as their unborn babe.

6 *Here was the horse's birth:* the produc[illegible] the Sun; but the meaning is doubtful. T[illegible] refer to the creation of the natural ho[illegible] heavenly horse. *His was the sunlight:* [illegible] *wrought:* in the castles of the clouds as opposed to the stone strongholds of men.

9 *The Youthful Ones:* the rivers or waters of the aerial ocean.

10 *Golden in form:* when wearing the shape of lightning. *Those who present their gold:* the institutors of sacrifice who reward the priests.

11 *In secret:* Apâmnapât, the celestial Agni, increases and grows strong without men seeing the process. The terrestrial Agni is kindled and tended by the sister fingers and fed with oil or clarified butter.

12 *Nearest Friend of many:* lowest down, and so nearest to men, of all the Gods. *Make his back to shine:* with butter offered in sacrifice.

I make his back to shine, with chips provide him; I offer food and with my songs exalt him.

13 The Bull hath laid his own life-germ within them. He sucks them as an infant, and they kiss him.
He, Son of Waters, of unfading colour, hath entered here as in another's body.

14 While here he dwelleth in sublimest station, resplendent with the rays that never perish,
The Waters, bearing oil to feed their offspring, flow, Youthful Ones, in wanderings about him.

15 Agni, I gave good shelter to the people, and to the princes goodly preparation.
Blessèd is all that Gods regard with favour. Loud may we speak, with heroes, in assembly.

HYMN XXXVI.

Various Gods.

WATER and milk hath he endued, sent forth to thee: the men have drained him with the filters and the stones.
Drink, Indra, from the Hotar's bowl—first right is thine—Soma hallowed and poured with Vashaṭ and Svâhâ.

2 Busied with sacrifice, with spotted deer and spears, gleaming upon your way with ornaments, yea, our Friends,
Sitting on sacred grass, ye Sons of Bharata, drink Soma from the Potar's bowl, O Men of heaven.

3 Come unto us, ye swift to listen: as at home upon the sacred grass sit and enjoy yourselves.
And, Tvashtar, well-content be joyful in the juice with Gods and Goddesses in gladsome company.

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13 *Within them:* within the waters. *The Bull:* apparently Agni himself. *As in another's body:* that is, fire originally celestial as Apâmnapât, has come to men as terrestrial and sacrificial fire, contained in the wooden drill from which it is produced by friction.

15 As the result of my hymns to Agni our people have dwelt safely, and our wealthy men have been enabled to offer well-conducted sacrifices.

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1 The Soma juice has been pressed out with the stones, strained through the filters, and then mixed with water and milk before it is offered to Indra. *The Hotar's bowl:* the sacred vessel held by the Hotar or Hotṛi, one of the chief officiating priests.

Vashat and *Svâhâ*, meaning respectively 'may he (Agni) bear it (to the Gods)' and Ave! or Hail! are words of consecration and blessing used when oblations are offered.

2 *Sons of Bharata:* the Maruts, sons of Rudra the Warrior. *Potar:* etymologically, Cleanser, the title of another of the priests.

4 Bring the Gods hither, Sage, and offer sacrifice: at the three altars seat thee willingly, O Priest.
Accept for thy delight the proffered Soma meath: drink from the Kindler's bowl and fill thee with thy share.

5 This is the strengthener of thy body's manly might: strength, victory for all time are placed within thine arms.
Pressed for thee, Maghavan, it is offered unto thee: drink from the chalice of this Brahman, drink thy fill.

6 Accept the sacrifice; mark, both of you, my call: the Priest hath seated him after the ancient texts.
My prayer that bids them come goes forth to both the Kings: drink ye the Soma meath from the Director's bowl.

HYMN XXXVII. Various Gods.

ENJOY thy fill of meath out of the Hotar's cup: Adhvaryus, he desires a full draught poured for him.
Bring it him: seeking this he gives. Granter of Wealth, drink Soma with the Ṛitus from the Hotar's cup.

2 He whom of old I called on, him I call on now. He is to be invoked; his name is He who Gives.
Here brought by priests is Soma meath. Granter of Wealth, drink Soma with the Ṛitus from the Potar's cup.

3 Fat may the horses be wherewith thou speedest on: Lord of the Wood, unharming, strengthen thou thyself.
Drawing and seizing, Bold One, thou who grantest wealth, drink Soma with the Ṛitus from the Neshṭar's cup.

4 From Hotar's cup and Potar's he hath drunk and joyed: the proffered food hath pleased him from the Neshṭar's bowl.
The fourth cup undisturbed, immortal, let him drink who giveth wealth, the cup of the wealth-giving God.

5 Yoke, O ye Twain, to-day your hero-bearing car, swift-moving hitherward: your loosing-place is here.
Mix the oblations, then come hither with the meath, and drink the Soma, ye rich in abundant strength.

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4 *Sage:* Agni. *The Kindler:* the Agnîdh, the priest who lights the fire. *The three altars:* of the Gârhapatya, Âhavanîya, and Dakshiṇa fires.

6 *Both the Kings:* Mitra and Varuṇa. *The Director:* Praśâstar, another priest, first assistant of the Hotar.

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1 Agni is addressed as Draviṇodâs or Wealth-giver. *Adhvaryus:* ministering priests. *The Ṛitus:* the Seasons or the deities presiding over the Seasons. See I. 15.

3 *Lord of the Wood:* Agni, regarded as the King of plants. *The Neshṭar's cup:* the Neshṭar is the priest who leads forward the wife of the sacrificer.

5 *O ye Twain:* Aśvins.

6 Agni, accept the fuel and our offered gift: accept the prayer of man, accept our eulogy.
Do thou with all, with Ṛitu, O thou Excellent, fain, make the great Gods all fain taste the gift we bring.

HYMN XXXVIII.

Savitar.

UPRISEN is Savitar, this God, to quicken, Priest who neglects not this most constant duty.
To the Gods, verily, he gives rich treasure, and blesses him who calls them to the banquet.

2 Having gone up on high, the God broad-handed spreads his arms widely forth that all may mark him.
Even the waters bend them to his service: even this wind rests in the circling region.

3 Though borne by swift steeds he will yet unyoke them: e'en the fleet chariot hath he stayed from going.
He hath checked e'en their haste who glide like serpents. Night closely followed Savitar's dominion.

4 What was spread out she weaves afresh, re-weaving: the skilful leaves his labour half-completed.
He hath arisen from rest, and parted seasons: Savitar hath approached, God, holy-minded.

5 Through various dwellings, through entire existence, spreads, manifest, the household light of Agni.
The Mother gives her Son the goodliest portion, and Savitar hath sped to meet his summons.

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6 *With all, with Ṛitu:* the meaning is, apparently, with all the Ṛitus; but Ṛitu in the text is in the singular number.

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1 *To quicken:* the meaning of Savitar, as a name of the Sun, being the great generator or vivifier. *Priest: váhnih;* or, perhaps, the supporter, or, the luminous.

3 *Their haste who glide like serpents:* the speed of the fleet-footed horses who draw the chariot of the Sun.

4 The meaning of this stanza is obscure. I have given what appears to be the sense of the words as they stand, but the verse, as a whole, is scarcely intelligible. Wilson, following Sâyaṇa, paraphrases it thus: 'She (Night), enwraps the extended (world) like (a woman) weaving (a garment): the prudent man lays aside the work he is able (to execute) in the midst (of his labour): but all spring up (from repose) when the divine, unwearied Sun, who has divided the seasons, again appears.' Roth takes *arámatiḥ*, which I have rendered by holy-minded, as a substantive, the Genius of Devotion, and translates: 'Again had the Weaver (Aramati) drawn in what she had spun out (the web or tissue of devotion and sacrifice), the devout man had left off in the midst of his task (at the approach of night); then Aramati arises anew and arranges the seasons: the divine Savitar is present (i. e. morning returns).'

5 *The Mother:* Ushas or Dawn assigns to *her Son* Agni the Agnihotra rite which is performed at day-break, and Savitar, or the rising Sun, is present at the ceremony after the lighting of the sacrificial fire. Thus Agni is honoured by deities in heaven as well as by men on earth.

6 He comes again, unfolded, fain for conquest: at home was he, the love of all things moving.
Each man hath come leaving his evil doings, after the Godlike Savitar's commandment.

7 The wild beasts spread through desert places seeking their watery share which thou hast set in waters.
The woods are given to the birds. These statutes of the God Savitar none disobeyeth.

8 With utmost speed, in restless haste at sunset Varuṇa seeks his watery habitation.
Then seeks each bird his nest, each beast his lodging. In due place Savitar hath set each creature.

9 Him whose high law not Varuṇa nor Indra, not Mitra, Aryaman, nor Rudra breaketh,
Nor evil-hearted fiends, here for my welfare him I invoke, God Savitar, with worship.

10 May they who strengthen bliss, and thought and wisdom, and the Dames' Lord and Narâṣansa aid us.
That good may come to us and wealth be gathered, may we be Savitar the God's belovèd.

11 So come to us our hearts' desire, the bounty bestowed by thee, from heaven and earth and waters,
That it be well with friends and those who praise thee, and, Savitar, with the loud-lauding singer.

HYMN XXXIX. Asvins.

Sing like the two press-stones for this same purpose; come like two misers to the tree of treasure;
Like two laud-singing Brahmans in the assembly, like the folk's envoys called in many places.

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6 *He comes again:* Agni, re-kindled in the morning, resumes his full power. He, whom all living beings love, was present, but latent, during the night.

7 Savitar provides for the wild beasts of the desert and for the birds of the air.

8 Though not generally regarded in the Veda as the God of the ocean, Varuṇa is yet frequently connected with the waters, either of the firmament or of earth.

10 *They who strengthen bliss:* the Gods in general. *The Dames' Lord:* the guardian of the consorts of the Gods, Tvashṭar, who is generally represented as attending or attended by them.
Narâṣansa: 'the Praise of Men,' a name of Agni.

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1 In this hymn the Asvins are compared to a number of objects, animate and inanimate, in many of which the only point of resemblance is duality.
Sing like the two press-stones: may your auspicious brightness as you approach be as clear as the ringing sound of the press-stones, and may similar blessings reward the worshippers.

2 Moving at morning like two car-borne heroes, like to a pair of goats ye come electing ;
Like two fair dames embellishing their bodies, like a wise married pair among the people.

3 Like to a pair of horns come first to us-ward, like to a pair of hoofs with rapid motion ;
Come like two Chakwâs in the grey of morning, come like two chariot wheels at dawn, ye Mighty.

4 Bear us across the rivers like two vessels, save us as ye were yokes, naves, spokes, and fellies.
Be like two dogs that injure not our bodies ; preserve us, like two crutches, that we fall not.

5 Like two winds ageing not, two confluent rivers, come with quick vision like two eyes before us.
Come like two hands most helpful to the body, and guide us like two feet to what is precious.

6 Even as two lips that with the mouth speak honey, even as two breasts that nourish our existence,
Like the two nostrils that protect our being, be to us as our ears that hear distinctly.

7 Like two hands give ye us increasing vigour ; like heaven and earth constrain the airy regions.
Aṣvins, these hymns that struggle to approach you, sharpen ye like an axe upon a whetstone.

8 These prayers of ours exalting you, O Aṣvins, have the Gṛitsamadas, for a laud, made ready.
Welcome them, O ye Heroes, and come hither. Loud may we speak, with brave men, in assembly.

HYMN XL. Soma and Pûshan.

SOMA and Pûshan, Parents of all riches, Parents of earth and Parents of high heaven,

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Like two misers to the tree of treasure : as misers come to dig up the gold they have buried at the foot of a tree, so come ye to the libation made of the juice of the precious Soma plant. *The folk's envoys:* the messengers whom the institutors of sacrifices send to the priests when they wish to secure their services.

2 *Ye come electing :* to choose and accept the offerings made.

3 *Chakwâs :* the Chakravâka, or as it is now called in Hindî, the Chakwâ, is a bird frequently mentioned in later poetry as a type of love and constancy. The male bird and his mate are condemned to spend their nights on opposite banks of a river, and are allowed to meet again in the early morning. The English name of the bird is Brahmany duck. Chakwâ is properly the male bird, and Chakwî the female.

1 *Soma :* addressed in this hymn is the God who represents and animates the juice of the Soma plant. See I. 18. 4.

Pûshan : a solar deity who protects and multiplies cattle and other property. See I. 42.

You Twain, brought forth as the whole world's protectors, the Gods have made centre of life eternal.

2 At birth of these two Gods all Gods are joyful: they have caused darkness, which we hate, to vanish.
With these, with Soma and with Pûshan, Indra generates ripe warm milk in the raw milch-cows.

3 Soma and Pûshan, urge your chariot hither, the seven-wheeled car that measures out the region,
That stirs not all, that moves to every quarter, five-reined and harnessed by the thought, ye Mighty.

4 One in the heaven on high hath made his dwelling, on earth and in the firmament the other.
May they disclose to us great store of treasure, much-longed-for, rich in food, source of enjoyment.

5 One of you Twain is Parent of all creatures, the other journeys onward all-beholding.
Soma and Pûshan, aid my thought with favour: with you may we o'ercome in all encounters.

6 May Pûshan stir our thought, the all-impelling, may Soma Lord of riches grant us riches.
May Aditi the perfect Goddess aid us. Loud may we speak, with heroes, in assembly.

HYMN XLI.

Various Deities.

O VÂYU, come to us with all the thousand chariots that are thine,
Team-borne, to drink the Soma juice.

2 Drawn by thy team, O Vâyu, come; to thee is offered this, the pure.
Thou visitest the presser's house.

3 Indra and Vâyu, drawn by teams, ye Heroes, come to-day and drink
Of the bright juice when blent with milk.

---

2 *Ripe warm milk*: see I. 62. 9.

3 *That stirs not all*: that moves and influences the highest beings only.

4 *One in the heaven on high*: Pûshan, as a celestial God. *The other*: Soma, who dwells on earth in plants, and in the firmament as the Moon.

5 *One of you*: Soma. With allusion, perhaps, to the libations of Soma juice which produce the rain upon which the production and growth of all creatures depend. *All-beholding*: as a solar deity, or the Sun.

---

1 Vâyu, the God of wind, is addressed in the first two stanzas. In those that follow the poet invokes Indra and Vâyu, Mitra and Varuṇa, the Asvins, Indra, the Visvedevas, Sarasvatî, and Heaven and Earth.

4 This Soma hath been shed for you, Law-strengtheners, Mitra-Varuṇa!
Listen ye here to this my call.

5 Both Kings who never injure aught seat them in their supremest home,
The thousand-pillared, firmly-based.

6 Fed with oblation, Sovran Kings, Âdityas, Lords of liberal gifts,
They wait on him whose life is true.

7 With kine, Nâsatyas, and with steeds, come, Aṣvins, Rudras, to the house
That will protect its heroes well;

8 Such, wealthy Gods! as none afar nor standing nigh to us may harm,
Yea, no malicious mortal foe.

9 As such, O longed-for Aṣvins, lead us on to wealth of varied sort,
Wealth that shall bring us room and rest.

10 Verily Indra, conquering all, driveth e'en mighty fear away,
For firm is he and swift to act.

11 Indra be gracious unto us: sin shall not reach us afterward,
And good shall be before us still.

12 From all the regions of the world let Indra send security,
The foe-subduer, swift to act.

13 O all ye Gods, come hitherward: hear this mine invocation, seat
Yourselves upon this sacred grass.

14 Among the Ṣunahotras strong for you is this sweet gladdening draught:
Drink ye of this delightsome juice.

15 Ye Maruts led by Indra, Gods with Pûshan for your bounteousest,
Hear all of you this call of mine.

16 Best Mother, best of Rivers, best of Goddesses, Sarasvatî,
We are, as 'twere, of no repute: dear Mother, give thou us renown.

---

14 *Among the Ṣunahotras:* the family of which Gṛitsamada, the Ṛishi of the hymn, was a member. Cf. II. 18. 6, note.

15 *With Pûshan for your bounteousest:* that is, among whom Pûshan is the most liberal giver of good gifts; or the meaning may be, whose benefactor is Pûshan.

16 *Sarasvatî:* see I. 3. 10.

17 In thee, Sarasvatî, divine, all generations have their stay.
Be glad with Sunahotra's sons: O Goddess grant us progeny.

18 Enriched with sacrifice, accept Sarasvatî, these prayers of ours,
Thoughts which Gritsamadas beloved of Gods bring, Holy One, to thee.

19 Ye who bless sacrifice, go forth, for verily we choose you both,
And Agni who conveys our gifts.

20 This our effectual sacrifice, reaching the sky, shall Heaven and Earth
Present unto the Gods to-day.

21 In both your laps, ye guileless Ones, the Holy Gods shall sit them down
To-day to drink the Soma here.

HYMN XLII. Kapinjala.

TELLING his race aloud with cries repeated, he sends his voice out as his boat a steersman.
O Bird, be ominous of happy fortune: from no side may calamity befall thee.

2 Let not the falcon kill thee, nor the eagle: let not the arrow-bearing archer reach thee.
Still crying in the region of the Fathers, speak here auspicious, bearing joyful tidings.

3 Bringing good tidings, Bird of happy omen, call thou out loudly southward of our dwellings,
So that no thief, no sinner may oppress us. Loud may we speak, with heroes, in assembly.

HYMN XLIII. Kapinjala.

HERE on the right sing forth chanters of hymns of praise, even the wingèd birds that in due season speak.

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19 *Ye who bless sacrifice:* according to Sâyaṇa, the two *havirdhânas* or vehicles on which the Soma and other offerings are put, and which are supposed to represent Heaven and Earth, are addressed. It is more likely, as Ludwig suggests, that Agni and the human priest are intended. 'We choose you both, thee, the human priest, and Agni the God.'

This Hymn is said to be addressed to Indra in the form of a kapinjala, the bird which we call the Francoline partridge.

1 *He:* the kapinjala.

2 *In the region of the Fathers:* towards the quarter where the Fathers Pitaras, or spirits of deceased ancestors dwell, that is, the south, the cry of birds from that quarter being regarded as auspicious.

This Hymn is said to be addressed, like the preceding, to Indra in the form of a kapinjala or Francoline partridge.

He, like a Sâma-chanter utters both the notes, skilled in the mode of Trishṭup and of Gâyatri.

2 Thou like the chanter-priest chantest the Sâma, Bird; thou singest at libations like a Brahman's son.
Even as a vigorous horse when he comes near the mare, announce to us good fortune, Bird, on every side, proclaim in all directions happy luck, O Bird.

3 When singing here, O Bird, announce good luck to us, and when thou sittest still think on us with kind thoughts.
When flying off thou singest thou art like a lute.
With brave sons in assembly may we speak aloud.

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1 *Sâma-chanter:* the Udgâtar, one of the four chief priests whose duty is to chant the hymns of the Sâmaveda. *Both the notes:* a high and a middle. *Trishṭup:* the measure consisting of forty-four syllables in a verse or stanza; four Pâdas or demi-hemistichs of eleven syllables each. *Gâyatrî:* the measure consisting of twenty-four syllables in a stanza, three lines of eight syllables each, or one line of sixteen and one of eight.

2 *A Brahman's son:* the Brahmaputra, or Brahman-priest's son, is said to be the same as the Brâhmaṇâchchhansî, one of the sixteen priests, who recites the *mantra* that is not to be sung or chanted.

BOOK THE THIRD.

HYMN I. Agni.

THOU, Agni, who wilt have the strong, hast made me the Soma's priest, to worship in assembly.
Thou shinest to the Gods, I set the press-stones. I toil; be joyful in thyself, O Agni.

2 East have we turned the rite; may the hymn aid it. With wood and worship shall they honour Agni.
From heaven the synods of the wise have learnt it: e'en for the quick and strong they seek advancement.

3 The Prudent, he whose will is pure, brought welfare, allied by birth to Heaven and Earth in kinship.
The Gods discovered in the midst of waters beautiful Agni with the Sisters' labour.

4 Him, Blessèd One, the Seven strong Floods augmented, him white at birth and red when waxen mighty.
As mother mares run to their new-born youngling, so at his birth the Gods wondered at Agni.

The Hymns of Book III. are ascribed to the Ṛishi Viṣvâmitra or to members of his family. Viṣvâmitra holds an important place in Indian tradition, according to which he was born a Kshatriya, but by the virtue of his intense austerities raised himself to the Brâhman caste. The rivalry between Viṣvâmitra and the Ṛishi Vasishṭha is alluded to in many passages of the Ṛigveda, and, it is thought that as caste distinctions had not at that time become fixed, the later stories on the subject of this rivalry may have rested on a Vedic legend which says that King Sudâs, having employed Vasishṭha as his domestic priest, allowed on various occasions Viṣvâmitra also to officiate, which led to jealousies and quarrel between these two functionaries. The story of Viṣvâmitra is told at full length in the *Râmâyaṇa*, I. 51—55, (Schlegel's edition, and Griffith's translation).

The first and eleven following hymns are ascribed to Viṣvâmitra himself.

1 *East have we turned the rite:* towards the region of the Gods; 'we have performed a successful sacrifice.'—Wilson.

2 *The quick and strong:* Agni, according to Sâyaṇa. Ludwig suggests that 'the quick, or clever' may mean the priest, and 'the strong' the warrior, the Maghavan or institutor of the sacrifice.

3 *The Prudent:* all-knowing Agni, son of Heaven and Earth.
With the Sisters' labour: the meaning is not clear. Ludwig suggests *upási* instead of *apási*; 'in the sisters' bosom,' in the depth of the sister rivers.

5 Spreading with radiant limbs throughout the region, purging his power with wise purifications,
Robing himself in light, the life of waters, he spreads abroad his high and perfect glories.

6 He sought heaven's Mighty Ones, the unconsuming, the unimpaired, not clothed and yet not naked.
Then they, ancient and young, who dwell together, Seven sounding Rivers, as one germ received him.

7 His piles, assuming every form, are scattered where flow sweet waters, at the spring of fatness;
There stood the milch-kine with full-laden udders, and both paired Mighty Mothers of the Wondrous.

8 Carefully cherished, Son of Strength, thou shonest assuming lasting and refulgent beauties.
Full streams of fatness and sweet juice descended, there where the Mighty One grew strong by wisdom.

9 From birth he knew even his Father's bosom, he set his voices and his streams in motion;
Knew him who moved with blessèd Friends in secret, with the young Dames of heaven. He stayed not hidden.

10 He nursed the Infant of the Sire and Maker: alone the Babe sucked many a teeming bosom.
Guard, for the Bright and Strong, the fellow-spouses friendly to men and bound to him in kinship.

11 The Mighty One increased in space unbounded; full many a glorious flood gave strength to Agni.
Friend of the house, within the lap of Order lay Agni, in the Sister Rivers' service.

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6 *Heaven's mighty Ones:* the waters above the firmament, the seven rivers of the next hemistich. *Not clothed and yet not naked:* having only the lucid waters for robes.

7 *His piles:* the heaped clouds. *Spring of fatness:* the place whence the fertilizing rain flows. *The milch-kine* also are the laden clouds, and the *paired Mighty Mothers* are Heaven and Earth, the parents of *the Wondrous* Agni.

9 *His Father's bosom:* his father, according to Sâyaṇa, is the firmament; but as the firmament is not represented in the Veda as a God, Dyaus, or Tvashṭar, is probably intended, as Ludwig suggests.

The *blessèd Friends* must be the Ṛibhus, and *the young Dames* the Gnâs or consorts of the Gods. *He stayed not hidden:* refers not to Agni but to his father, Tvashṭar.

10 *He:* the father. *Many a swelling bosom:* of the celestial Waters.
The Bright and Strong: Agni. *The fellow-spouses:* Heaven and Earth, or Night and Morning.

11 *In the Sister Rivers' service:* or in their bosom, if *upasi* may be read for *apási*.

12 As keen supporter where great waters gather, light-shedder whom the brood rejoice to look on;
He who begat, and will beget, the dawn-lights, most manly, Child of Floods, is youthful Agni.

13 Him, varied in his form, the lovely Infant of floods and plants the blessèd wood hath gendered.
Gods even, moved in spirit, came around him, and served him at his birth, the Strong, the Wondrous.

14 Like brilliant lightnings, mighty luminaries accompany the light-diffusing Agni,
Waxen, as 'twere in secret, in his dwelling, while in the boundless stall they milk out Amrit.

15 I sacrificing serve thee with oblations and crave with longing thy good-will and friendship.
Grant, with the Gods, thy grace to him who lauds thee, protect us with thy rays that guard the homestead.

16 May we, O Agni, thou who leadest wisely, thy followers and masters of all treasures,
Strong in the glory of our noble offspring, subdue the godless when they seek the battle.

17 Ensign of Gods hast thou become, O Agni, joy-giver, knower of all secret wisdom.
Friend of the homestead, thou hast lightened mortals: car-borne thou goest to the Gods, fulfilling.

18 Within the house hath sate the King Immortal of mortals, filling full their sacred synods.
Bedewed with holy oil he shineth widely, Agni, the knower of all secret wisdom.

19 Come unto us with thine auspicious friendship, come speeding, Mighty, with thy mighty succours.
Grant us abundant wealth that saves from danger, that brings a good repute, a glorious portion.

20 To thee who art of old these songs, O Agni, have I declared, the ancient and the later.
These great libations to the Strong are offered: in every birth is Jâtavedas stablished.

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12 *The brood: par excellence*, the host of Maruts.

13 *The blessèd wood:* one of the fire-sticks by which Agni is kindled.

14 *The boundless stall:* limitless aerial space. *Amrit:* water, according to Sâyaṇa.

17 *Thou goest to the Gods, fulfilling:* completing our sacrifices and making them effectual.

20 *Songs:* literally, births; that is, productions. *In every birth is Jâtavedas stablished:* Agni who knows all life is appointed in every generation as the great high priest who mediates between Gods and men.

21 Stablished in every birth is Jâtavedas, kindled perpetual by the Visvâmitras.
May we rest ever in the loving-kindness, in the auspicious grace of him the Holy.

22 This sacrifice of ours do thou, O Mighty, O truly Wise, bear to the Gods rejoicing.
Grant us abundant food, thou priestly Herald, vouchsafe to give us ample wealth, O Agni.

23 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son, and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN II. Agni.

To him, Vaisvânara, who strengthens Holy Law, to Agni we present our praise like oil made pure.
With thoughtful insight human priests bring him anear, our Herald from of old, as an axe forms a car.

2 He made the heaven and earth resplendent by his birth: Child of two Mothers he was meet to be implored,
Agni, oblation-bearer, gracious, ever-young, infallible, rich in radiant light, the guest of men.

3 Within the range of their surpassing power, by might, the Gods created Agni with inventive thought.
I, eager to win strength, address him, like a steed, resplendent with his brilliance, with his ample light.

4 Eager to gain, we crave from him the friendly God strength confident, choice-worthy, meet to be extolled:
The Bhrigus' bounty, willing, strong with sages' lore, even Agni shining forth with light that comes from heaven.

5 For happiness, men, having trimmed the sacred grass, set Agni glorious for his strength before them here;
Yea, with raised ladles, him bright, dear to all the Gods, perfecting aims of works, Rudra of solemn rites.

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1 *Vaisvânara:* Agni who belongs to all men; the God of all Âryan families.

Our praise: literally 'the wish,' explained by Sâyaṇa as *stutim*, that is the praise which thou wishest for and which we now offer.

2 *Child of two Mothers:* of Heaven and Earth, or of the two fire-sticks.

4 *The Bhrigus' bounty:* Agni, the treasure which the Bhrigus received from Mâtarisvan and bestowed on other men.

5 *Rudra:* here a synonym of Agni. See I. 27. 10.

6 Around thy dwelling-place, O brightly-shining Priest, are men at sacrifice whose sacred grass is trimmed.
Wishing to do thee service, Agni, they are there, desirous of thy friendship: grant them store of wealth.

7 He hath filled heaven and earth and the great realm of light, when at his birth the skilful held him in their hold.
He like a horse is led forth to the sacrifice, Sage, graciously inclined, that he may win us strength.

8 Honour the oblation-bearer, him who knows fair rites, serve ye the Household Friend who knows all things that be.
He drives the chariot of the lofty ordinance: Agni most active, is the great High Priest of Gods.

9 They who are free from death, fain for him, purified three splendours of the mighty Agni, circling all.
To man, for his enjoyment, one of these they gave: the other two have passed into the sister sphere.

10 Man's sacrificial food hath sharpened like an axe, for brightness, him the Sage of men, the people's Lord.
Busied with sacred rites he mounts and he descends. He hath laid down his vital germ within these worlds.

11 He stirs with life in wombs dissimilar in kind, born as a Lion or a loudly-bellowing Bull:
Vaisvânara immortal with wide-reaching might, bestowing goods and wealth on him who offers gifts.

12 Vaisvânara, as of old, mounted the cope of heaven, heaven's ridge, well greeted, by those skilled in noble songs.
He, as of old, producing riches for the folk, still watchful, traverses the common way again.

13 For new prosperity we seek to Agni, him whose course is splendid, gold-haired, excellently bright,
Whom Mâtarisvan stablished, dweller in the heaven, meet for high praise and holy, sage and true to Law.

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7 *He:* Agni. *The skilful:* the priests.

8 *He drives the chariot:* he is the leader of sacrifice ordained by holy law.

9 *They who are free from death:* the immortal Gods. *Three splendours:* with reference to his appearance as the Sun, the lightning, and domestic fire, the last of which is given to man as his own special possession.

10 *Within these worlds:* the germ of fire is always latent in the fire-sticks or two pieces of wood which are employed to produce the flame.

11 *Born as a Lion:* destructive and voracious, and as *a loudly-bellowing Bull,* with reference to his strength and the roar of his flames.

12 *The common way:* the path of the Gods, which as the Sun he travels over.

14 As pure and swift of course, beholder of the light, who stands in heaven's bright sphere a sign, who wakes at dawn,
Agni, the head of heaven, whom none may turn aside—to him the Powerful with mighty prayer we seek.

15 The cheerful Priest, the pure, in whom no guile is found, Friend of the House, praise-worthy, dear to all mankind,
Fair to behold for beauty like a splendid car,—Agni the Friend of men we ever seek for wealth.

HYMN III.

Agni.

To him who shines afar, Vaiṣvânara, shall bards give precious things that he may go on certain paths:
For Agni the Immortal serves the Deities, and therefore never breaks their everlasting laws.

2 He, wondrous envoy, goes between the earth and heaven, firm-seated as the Herald, great High Priest of men.
He compasseth with rays the lofty dwelling-place, Agni, sent forward by the Gods, enriched with prayer.

3 Sages shall glorify Agni with earnest thoughts, ensign of sacrifice, who fills the synod full;
In whom the singers have stored up their holy acts: to him the worshipper looks for joy and happiness.

4 The Sire of sacrifice, great God of holy bards, Agni, the measure and the symbol of the priests,
Hath entered heaven and earth that show in varied form: the Sage whom many love rejoiceth in his might.

5 Bright Agni with the bright car, Lord of green domains, Vaiṣvânara dweller in the floods, who finds the light,
Pervading, swift and wild, encompassed round with powers, him very glorious have the Gods established here.

6 Agni, together with the Gods and Manu's folk by thought extending sacrifice in varied form,
Goes, car-borne, to and fro with those who crown each rite, the fleet, the Household Friend, who turns the curse aside.

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14 *Who wakes at dawn:* when re-kindled for the morning sacrifice.

1 *That he may go on certain paths:* may constantly visit men.

2 *The lofty dwelliug-place:* the hall or chamber in which sacrifice is celebrated.

5 *Lord of green domains:* who has dominion over bushes and trees.

6 *To and fro:* between heaven and earth. *Those who crown each rite:* the Gods who make sacrifice effectual.

7 Sing, Agni, for long life to us and noble sons: teem thou with plenty, shine upon us store of food.
Increase the great man's strength, thou ever-vigilant: thou, longing for the Gods, knowest their hymns full well.

8 The Mighty One, Lord of the people and their guest, the leader of their thoughts, devoted Friend of priests,
Our solemn rites' announcer, Jâtavedas, men with worship ever praise, with urgings for their weal.

9 Agni the God resplendent, giver of great joy, hath on his lovely car compassed the lands with might.
Let us with pure laudations in his house approach the high laws of the nourisher of multitudes.

10 I celebrate thy glories, O Vaiṣvânara, wherewith thou, O far-sighted God, hast found the light.
Thou filledst at thy birth both worlds, the earth and heaven: all this, O Agni, hast thou compassed of thyself.

11 By his great skill the Sage alone hath brought to pass a great deed, mightier than Vaiṣvânara's wondrous acts.
Agni sprang into being, magnifying both his Parents, Heaven and Earth, rich in prolific seed.

HYMN IV.

Âprîs.

Be friendly with each kindled log of fuel, with every flash bestow the boon of riches.
Bring thou the Gods, O God, unto our worship: serve, well-inclined, as Friend thy friends, O Agni.

2 Agni whom daily Varuṇa and Mitra the Gods bring thrice a day to this our worship,
Tanûnapât, enrich with meath our service that dwells with holy oil, that offers honour.

---

7 *The great man's strength:* the strength of the eminent man who is the institutor of the sacrifice.

9 *Approach the high laws:* perform the sacrifices.—M. Müller.

11 The first hemistich of this stanza is somewhat obscure. Sâyaṇa's paraphrase as given by Wilson is: 'From acts that are acceptable to Vaiṣvânara comes great (wealth); for he, the sage (Agni) alone, bestows (the reward) of zeal in (the performance of) his worship.'

The Âprîs who are said to be the deities of this hymn are the divine or deified beings and objects to which t[illegible] verses are addressed. The hymn, as Wilson remarks, 'is more [illegible] obscure than any of the preceding addressed to the Âprîs, except Sûkta III. of the Second Maṇḍala [II. 3.], to which it bears the nearest analogy: they are both perhaps of somewhat later date than the others.'

2 *Tanûnapât:* a name of Agni; 'Child of Thyself.' See I. 12. 2.

3 The thought that bringeth every boon proceedeth to worship first the Priest of the libation,
That we may greet the Strong One with our homage. Urged, may he bring the Gods, best Sacrificer.

4 On high your way to sacrifice was made ready; the radiant flames went upward to the regions.
Full in the midst of heaven the Priest is seated: strew we the sacred grass where Gods may rest them.

5 Claiming in mind the seven priests' burnt-oblations, inciting all, they came in settled order.
To this our sacrifice approach the many who show in hero beauty at assemblies.

6 Night and Dawn, lauded, hither come together, both smiling, different are their forms in colour,
That Varuṇa and Mitra may accept us, and Indra, girt by Maruts, with his glories.

7 I crave the grace of heaven's two chief Invokers: the seven swift steeds joy in their wonted manner.
These speak of truth, praising the truth eternal, thinking on Order as the guards of Order.

8 May Bhâratî with all her Sisters, Iḷâ accordant with the Gods, with mortals Agni,
Sarasvatî with all her kindred Rivers, come to this grass, Three Goddesses, and seat them.

9 Well pleased with us do thou O God, O Tvashṭar, give ready issue to our procreant vigour,
Whence springs the hero, powerful, skilled in action, lover of Gods, adjuster of the press-stones.

10 Send to the Gods the oblation, Lord of Forests; and let the Immolator, Agni, dress it.
He as the truer Priest shall offer worship, for the Gods' generations well he knoweth.

---

4 *Your way:* a path for Agni and the *Barhis* or sacred grass, the God and the deified object addressed in the stanza.

In the midst of heaven: in the centre of the radiant hall of sacrifice, as Sâyaṇa explains it.

5 This stanza refers to the deified doors of the hall of sacrifice, and to the deities who preside over them.

7 *Heaven's two chief Invokers:* Agni and perhaps Varuṇa. See I. 13. 8.

The seven swift steeds: seven ministering priests.

8 *Bhâratî, Iḷâ,* and *Sarasvatî* are Goddesses presiding over different departments of religious worship. See I. 13. 9. The name of Agni is inserted somewhat unconnectedly.

10 *Lord of Forests:* Vanaspati, a large tree; here the sacrificial post which is said to be a form of Agni.

Truer Priest: as compared with human priests.

11 Come thou to us, O Agni, duly kindled, together with the potent Gods and Indra.
On this our grass sit Aditi, happy Mother, and let our Hail! delight the Gods Immortal.

HYMN V.

Agni.

AGNI who shines against the Dawns is wakened, the holy Singer who precedes the sages.
With far-spread lustre, kindled by the pious, the Priest hath thrown both gates of darkness open.

2 Agni hath waxen mighty by laudations, to be adored with hymns of those who praise him.
Loving the varied shows of holy Order at the first flush of dawn he shines as envoy.

3 Amid men's homes hath Agni been established, fulfilling with the Law, Friend, germ of waters.
Loved and adored, the height he hath ascended, the Singer, object of our invocations.

4 Agni is Mitra when enkindled duly, Mitra as Priest, Varuṇa, Jâtavedas;
Mitra as active minister and House-Friend, Mitra of flowing rivers and of mountains.

5 The Earth's, the Bird's dear lofty place he guardeth, he guardeth in his might the course of Sûrya,
Guardeth the Seven-headed in the centre, guardeth sublime the Deities' enjoyment.

6 The skilful God who knows all forms of knowledge made for himself a fair form, meet for worship.
This Agni guards with care that never ceases the Soma's skin, the Bird's place rich in fatness.

---

11 *Happy Mother:* literally, having excellent sons, the Âdityas.

---

1 *Who shines against the Dawns:* rekindled for the morning sacrifices. *Who precedes the sages:* as their guide and teacher. *The Priest:* Agni.

3 *The height:* the place called the north altar, says Sâyaṇa. Perhaps the height of heaven may be intended.

4 Agni is here identified with Mitra, the Sun, and both these Gods are identified with Varuṇa.

5 *The dear lofty place* of the earth may be the altar, or the eastern point. *The Bird* is the Sun who flies through heaven. *The Seven headed,* said by Sâyaṇa to be the host of Maruts, is more probably the Sun drawn by his seven horses.

6 *The Soma's skin:* the meaning of the words *sasásya chárma* is not clear. An envelope or a covering, which in some mystical way is supposed to conceal the Soma-plant, appears to be intended. *The Bird's place:* the station of the Sun, who is adored with oblations of clarified butter.

7 Agni hath entered longingly the longing shrine rich with fatness, giving easy access.
Resplendent, pure, sublime, and purifying, again, again he renovates his Mothers.

8 Born suddenly, by plants he grew to greatness, when tender shoots with holy oil increased him,
Like waters lovely when they hasten downward: may Agni in his Parents' lap protect us.

9 Extolled, the Strong shone forth with kindled fuel to the earth's centre, to the height of heaven.
May Agni, Friend, adorable Mâtarişvan, as envoy bring the Gods unto our worship.

10 Best of all luminaries lofty Agni supported with his flame the height of heaven,
When, far from Bhrigus, Mâtarişvan kindled the oblation-bearer where he lay in secret.

11 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN VI. Agni.

Urged on by deep devotion, O ye singers, bring, pious ones, the God-approaching ladle.
Borne onward to the right it travels eastward, and, filled with oil, to Agni bears oblation.

2 Thou at thy birth didst fill both earth and heaven, yea, Most Adorable, thou didst exceed them.
Even through the heaven's and through the earth's expanses let thy swift seven-tongued flames roll on, O Agni.

---

7 *His Mothers:* or his parents, Heaven and Earth, who are strengthened and restored to their youth by sacrifice.

The *plants* are the twigs used as fuel, and the *tender shoots* are the bunch of grass used in sprinkling the clarified butter over the fire.

9 *The earth's centre:* earth's most important place, the altar.

In the second hemistich Agni is identified with Mâtarişvan the divine or semi-divine being who brought him from heaven.

10 *Far from Bhrigus:* the words in the text would seem to mean that Mâtarişvan took the fire from the Bhrigus; but, as Ludwig suggests, *pári* perhaps implies separation. Sâyaṇa explains *Bhrigus* in this place by rays of the Sun.

---

1 *The [illegible] ladle:* the sacrificial ladle with which the oblation of clarifie[illegible] offered to the Gods.

Borne onward to the right: or to the south of the fire-altar. According to Ludwig, bearing the sacrificial gift.

3 Both Heaven and Earth and Gods who should be worshipped establish thee as Priest for every dwelling,
Whenever human families, God-devoted, bringing oblations, laud thy splendid lustre.

4 Firm in the Gods' home is the Mighty seated, between vast Heaven and Earth, the well-belovèd—
Those Cows who yield, unharmed, their nectar, Spouses of the Far-Strider, ever-young, united.

5 Great are the deeds of thee, the Great, O Agni: thou by thy power hast spread out earth and heaven.
As soon as thou wast born thou wast an envoy, thou, Mighty One, wast Leader of the people.

6 Bind to the pole with cords of holy Order thy long-maned ruddy steeds who sprinkle fatness.
Bring hither, O thou God, all Gods together: provide them noble worship, Jâtavedas.

7 Even from the sky thy brilliant lights shone hither: still hast thou beamed through many a radiant morning,
That the Gods praised their joyous Herald's labour eagerly burning, Agni, in the forests.

8 The Gods who take delight in air's wide region, or those the dwellers in heaven's realm of brightness,
Or those, the Holy, prompt to hear, our helpers, who, car-borne, turn their horses hither, Agni—

9 With these, borne on one car, Agni, approach us, or borne on many, for thy steeds are able.
Bring, with their Dames, the Gods, the Three-and-Thirty, after thy Godlike nature, and be joyful.

10 He is the Priest at whose repeated worship even wide Heaven and Earth sing out for increase.
They fair and true and holy coming forward stand at his sacrifice who springs from Order.

11 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

---

4 *The Mighty:* Agni. *Those Cows:* Heaven and Earth who yield all blessings, here called also the spouses of Vishṇu the God of the mighty stride, that is, the Sun, or as Sâyaṇa says, of the far-extending Agni.

9 *The Three-and-Thirty:* see I, 34, 11.

HYMN VII.

Agni.

THE seven tones risen from the white-backed viand have made their way between the pair of Mothers.
Both circumjacent Parents come together: to yield us length of days they hasten forward.

2 The Male who dwells in heaven hath Mares and Milchkine: he came to Goddesses who bring sweet treasure.
To thee safe resting in the seat of Order the Cow alone upon her way proceedeth.

3 Wise Master, wealthy finder-out of riches, he mounted those who may with ease be guided.
He, dark-backed, manifold with varied aspect, hath made them burst forth from their food the brush-wood.

4 Strength-giving streams bear hither him eternal, fain to support the mighty work of Tvashṭar.
He, flashing in his home with all his members, hath entered both the worlds as they were single.

5 They know the red Bull's blessing, and are joyful under the flaming-coloured Lord's dominion:
They who give shine from heaven with fair effulgence, whose lofty song like Iḷâ must be honoured.

This hymn and the five following are ascribed to the Ṛishi Visvâmitra.

1 *The seven tones* are the hymns sung in seven tones, or metres. *The white-backed viand* is the Soma mingled with milk, and *the pair of Mothers* or Mother and Father are Heaven and Earth whose intermediate space the hymns have reached. The *circumjacent Parents* are Heaven and Earth. The construction in the first half of the stanza is difficult, the masculine form *yé* being apparently used for the feminine. Sâyaṇa inserts *raṣmayaḥ*, rays, which he makes the subject of the first sentence, and explains *dhâsi*, viand, by 'the all-sustaining Agni,' and *saptá vấṇîḥ*, seven voices or tones, by 'the flowing rivers.' The hymn is full of difficulties; 'an intentionally obscure hymn,' says Professor Grassmann, 'whose partially corrupt text cannot, on account, of this obscurity, be satisfactorily re-established.'

2 *The Male who dwells in heaven:* celestial Agni. The *Mares and Milchkine* are the Goddesses of the air. *To thee:* to Agni.

The Cow: Vâk the Goddess of Speech, i. e. speech itself, prayer.

3 *Wise Master:* Agni. *Those:* his mares, the rapidly advancing flames that bear him onward. *Dark-backed:* with smoke.

4 *Strength-giving streams:* the waters of the air which bring down the embryo Agni in rain. *The mighty work of Tvashṭar:* the whole creation, or, as there is no substantive expressed, the son of Tvashṭar, the Sun, may be intended. *As they were single:* hath pervaded and illumined heaven and earth simultaneously, as though they were one world.

5 *The red Bull:* Agni. *They:* perhaps the Gods. *Iḷâ:* Prayer or Praise,

6 Yea, by tradition from the ancient sages they brought great strength from the two mighty Parents,
To where the singer's Bull, the night's dispeller, after his proper law hath waxen stronger.

7 Seven holy singers guard with five Adhvaryus the Bird's belovèd firmly-settled station.
The willing Bulls, untouched by eld, rejoice them: as Gods themselves the ways of Gods they follow.

8 I crave the grace of heaven's two chief Invokers: the seven swift steeds joy in their wonted manner.
These speak of truth, praising the Truth Eternal, thinking on Order as the guards of Order.

9 The many seek the great Steed as a stallion: the reins obey the Lord of varied colour.
O heavenly Priest, most pleasant, full of wisdom, bring the great Gods to us, and Earth and Heaven.

10 Rich Lord, the Mornings have gleamed forth in splendour, fair-rayed, [illegible] worshipped with all viands,
Yea, with th[illegible] earth, O Agni. Forgive us, for our weal, e'en sin committed.

11 As holy food, Agni, to thine invoker, give wealth in cattle, lasting, rich in marvels.
To us be born a son, and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN VIII. Sacrificial Post.

God-serving men, O Sovran of the Forest, with heavenly meath at sacrifice anoint thee.
Grant wealth to us when thou art standing upright as when reposing on this Mother's bosom.

---

6 *They:* the men who first honoured Agni who is called *the singer's Bull*, the strong God who protects his worshipper.

7 *Adhvaryus:* ministering priests. *The Bird:* the rapidly-flying Agni. *The willing Bulls:* the zealous priests, who in this stanza are boldly called Gods. Cf. 'Is it not written in your law, I said, Ye are Gods?' (St. John, x. 11).

8 *Heaven's two chief Invokers:* or Hotars; according to Sâyaṇa, the celestial and the terrestrial Agni. This stanza is repeated from III. 4. 7.

9 *The many:* the adjective is feminine and has no substantive expressed. The Dawns may be intended, or perhaps libations.

11 This concluding stanza is the burden of several hymns of this Book, and there is considerable variation in Sâyaṇa's interpretation of it in the different places in which it occurs.

1 *O Sovran of the Forest:* the tall tree (*vánaspáti*) out of which is made the sacrificial post to which the victim is tied. The post when consecrated is a deified object and is regarded as a form of Agni.

With heavenly meath: or balm; sacred oil or clarified butter. For a full account of the ceremony of anointing the Sacrificial Post, see Haug's Aitarey. Brâhmaṇam, Vol. II. pp. 74-78.

2 Set up to eastward of the fire enkindled, accepting prayer that wastes not, rich in heroes,
Driving far from us poverty and famine, lift thyself up to bring us great good fortune.

3 Lord of the Forest, raise thyself up on the loftiest spot of earth.
Give splendour, fixt and measured well, to him who brings the sacrifice.

4 Well-robed, enveloped, he is come, the youthful: springing to life his glory waxeth greater.
Contemplative in mind and God-adoring, sages of high intelligence upraise him.

5 Sprung up he rises in the days' fair weather, increasing in the men-frequented synod.
With song the wise and skilful consecrate him: his voice the God-adoring singer utters.

6 Ye whom religious men have firmly planted; thou Forest-Sovran whom the axe hath fashioned,—
Let those the Stakes divine which here are standing be fain to grant us wealth with store of children.

7 O men who lift the ladles up, these hewn and planted in the ground,
Bringing a blessing to the field, shall bear our precious gift to Gods.

8 Âdityas, Rudras, Vasus, careful leaders, Earth, Heaven, and Pṛithivî and Air's mid-region,
Accordant Deities, shall bless our worship and make our sacrifice's ensign lofty.

9 Like swans that flee in lengthened line, the Pillars have come to us arrayed in brilliant colour.
They, lifted up on high, by sages, eastward, go forth as Gods to the Gods' dwelling-places.

10 Those Stakes upon the earth with rings that deck them seem to the eye like horns of hornèd creatures;

---

3 *The loftiest spot of earth:* the altar.

4 *Well-robed, enveloped:* with a cord or garland.

5 *In the days' fair weather:* when the periodical Rains are over.

7 *These hewn and planted:* apparently splinters cut from the tree.

8 *Pṛithivî:* Earth regarded as single, and not as one of the constantly connected pair Heaven and Earth.

9 *Pillars:* apparently chips or splinters (cf. stanza 7) which fall from the tree, as it is cut to form the Sacrificial Stake, like white or grey birds alighting on the ground.

Or, as upraised by priests in invocation, let them assist us in the rush to battle.

11 Lord of the Wood, rise with a hundred branches: with thousand branches may we rise to greatness,
Thou whom this hatchet, with an edge well whetted for great felicity, hath brought before us.

HYMN IX.

Agni.

We as thy friends have chosen thee, mortals a God, to be our help,
The Waters' Child, the blessèd, the resplendent One, victorious and beyond compare.

2 Since thou delighting in the woods hast gone unto thy mother streams,
Not to be scorned, Agni, is that return of thine when from afar thou now art here.

3 O'er pungent smoke hast thou prevailed, and thus art thou benevolent.
Some go before, and others round about thee sit, they in whose friendship thou hast place.

4 Him who had passed beyond his foes, beyond continual pursuits,
Him the unerring Ones, observant, found in floods, couched like a lion in his lair.

5 Him wandering at his own free will, Agni here hidden from our view,
Him Mâtariṣvan brought to us from far away produced by friction, from the Gods.

6 O Bearer of Oblations, thus mortals received thee from the Gods,
Whilst thou, the Friend of man, guardest each sacrifice with thine own power, Most Youthful One.

7 Amid thy wonders this is good, yea, to the simple is it clear,
When gathered round about thee, Agni, lie the herds where thou art kindled in the morn.

---

2 *That return of thine:* thy descent from the celestial waters in which thou art born as lightning.

3 *Some:* according to Sâyaṇa, the Adhvaryus; *others:* the Sâma-priests who sit and recite the prayers and hymns.

4 *The unerring Ones:* the Gods, who followed and found the fugitive Agni.

5 *Mâtariṣvan:* the divine or semi-divine being who brought Agni to men. See Index.

7 *In the morn:* before the cattle are sent out to graze. *The herds,* according to the Scholiast, include men as well as quadrupeds.

8 Offer to him who knows fair rites, who burns with purifying glow,
Swift envoy, active, ancient, and adorable: serve ye the God attentively.

9 Three times a hundred Gods and thrice a thousand, and three times ten and nine have worshipped Agni,
For him spread sacred grass, with oil bedewed him, and stablished him as Priest and Sacrificer.

HYMN X. Agni.

THEE, Agni, God, Imperial Lord of all mankind, do mortal men
With understanding kindle at the sacrifice.

2 They laud thee in their solemn rites, Agni, as Minister and Priest.
Shine forth in thine own home as guardian of the Law.

3 He, verily, who honours thee with fuel, Knower of all Life,
He, Agni! wins heroic might, he prospers well.

4 Ensign of sacrifices, he, Agni, with Gods is come to us,
Decked by the seven priests, to him who bringeth gifts.

5 To Agni, the Invoking Priest, offer your best, your lofty speech,
To him Ordainer-like who brings the light of songs.

6 Let these our hymns make Agni grow, whence, meet for laud, he springs to life,
To mighty strength and great possession, fair to see.

7 Best Sacrificer, bring the Gods, O Agni, to the pious man:
A joyful Priest, thy splendour drive our foes afar!

8 As such, O Purifier, shine on us heroic glorious might:
Be nearest Friend to those who laud thee, for their weal.

9 So, wakeful, versed in sacred hymns, the holy singers kindle thee,
Oblation-bearer, deathless, cherisher of strength.

HYMN XI. Agni.

AGNI is Priest, the great High Priest of sacrifice, most swift in act:
He knows the rite in constant course.

---

9 In the Vaiṣvadeva Nivid or Hymn of Invitation to the Visvedevas, the number of the Gods is said to be 3 times 11, then 33, then 303, then 3003. By adding together 33 + 303 + 3003 the number 3339 is obtained. See Haug's Aitareya Brâhmaṇam, II. p. 212, note.

5 *Who brings the light of songs:* who brightens and inspires our hymns.

2 Oblation-bearer, deathless, well inclined, an eager messenger,
Agni comes nigh us with the thought.

3 Ensign of sacrifice from of old, Agni well knoweth with his thought
To prosper this man's aim and hope.

4 Agni, illustrious from old time, the Son of Strength who knows all life,
The Gods have made to be their Priest.

5 Infallible is Agni, he who goes before the tribes of men,
A chariot swift and ever new.

6 Strength of the Gods which none may harm, subduing all his enemies,
Agni is mightiest in fame.

7 By offering sacred food to him the mortal worshipper obtains
A home from him whose light makes pure.

8 From Agni, by our hymns, may we gain all things that bring happiness,
Singers of him who knows all life.

9 O Agni, in our deeds of might may we obtain all precious things:
The Gods are centred all in thee.

HYMN XII. Indra-Agni.

MOVED, Indra-Agni, by our hymn, come to the juice, the precious dew:
Drink ye thereof, impelled by song.

2 O Indra-Agni, with the man who lauds you comes the wakening rite:
So drink ye both this juice outpoured.

3 Through force of sacrifice I choose Indra-Agni who love the wise:
With Soma let these sate them here.

4 Indra and Agni I invoke, joint-victors, bounteous, unsubdued,
Foe-slayers, best to win the spoil.

5 Indra and Agni, singers skilled in melody hymn you, bringing lauds:
I choose you for the sacred food.

6 Indra and Agni, ye cast down the ninety forts which Dâsas held,
Together, with one mighty deed.

---

2 *With the thought:* or, through our prayer.
3 *This man's:* who institutes the sacrifice.

6 *The ninety forts:* ninety is used indefinitely for a large number. The forts are the strongholds of the non-Âryan inhabitants of the country.

7 To Indra-Agni reverent thoughts go forward from the holy task
Along the path of sacred Law.

8 O Indra-Agni, powers are yours, and dwellings and delightful food:
Good is your readiness to act.

9 Indra and Agni, in your deeds of might ye deck heaven's lucid realms:
Famed is that hero strength of yours.

HYMN XIII. Agni.

To Agni, to this God of yours I sing aloud with utmost power.
May he come to us with the Gods, and sit, best Offerer, on the grass.

2 The Holy, whose are earth and heaven, and succour waits upon his strength;
Him men who bring oblations laud, and they who wish to gain, for grace.

3 He is the Sage who guides these men, Leader of sacred rites is he.
Him, your own Agni, serve ye well, who winneth and bestoweth wealth.

4 So may the gracious Agni grant most goodly shelter for our use;
Whence in the heavens or in the floods he shall pour wealth upon our lands.

5 The singers kindle him, the Priest, Agni the Lord of tribes of men,
Resplendent and without a peer through his own excellent designs.

6 Help us, thou Brahman, best of all invokers of the Gods in song.
Beam, Friend of Maruts, bliss on us, O Agni, a most liberal God.

7 Yea, grant us treasure thousandfold with children and with nourishment,
And, Agni, splendid hero strength, exalted, wasting not away.

---

7 *The holy task:* sacrifice.

The hymn and that which follows are ascribed to the Ṛishi Ṛishabha, a son of Visvâmitra.

6 *Thou Brahman:* Agni is here addressed as the Brahman or praying priest.

HYMN XIV. Agni.

THE pleasant Priest is come into the synod, true, skilled in sacrifice, most wise, Ordainer.
Agni, the Son of Strength, whose car is lightning, whose hair is flame, hath shown on earth his lustre.

2 To thee I offer reverent speech: accept it: to thee who markest it, victorious, faithful!
Bring, thou who knowest, those who know, and seat thee amid the sacred grass, for help, O Holy.

3 The Two who show their vigour, Night and Morning, by the wind's paths shall haste to thee, O Agni.
When men adorn the Ancient with oblations, these seek, as on two chariot-seats, the dwelling.

4 To thee, strong Agni! Varuṇa and Mitra and all the Maruts sang a song of triumph,
What time unto the people's lands thou camest, spreading them as the Sun of men, with lustre.

5 Approaching with raised hands and adoration, we have this day fulfilled for thee thy longing.
Worship the Gods with most devoted spirit, a Priest with no unfriendly thought, O Agni.

6 For, Son of Strength, from thee come many succours, and powers abundant that a God possesses.
Agni, to us with speech that hath no falsehood grant riches, real, to be told in thousands.

7 Whatever, God, in sacrifice we mortals have wrought is all for thee, strong, wise of purpose!
Be thou the Friend of each good chariot's master. All this enjoy thou here, immortal Agni.

HYMN XV. Agni.

RESPLENDENT with thy wide-extending lustre, dispel the terrors of the fiends who hate us.
May lofty Agni be my guide and shelter, the easily-invoked, the good Protector.

2 Be thou to us, while now the morn is breaking, be thou a guardian when the Sun hath mounted.

---

2 *Those who know:* the Gods.
3 *The Ancient:* Agni.
4 *Spreading them:* causing Âryan men to spread as the sun spreads his rays.
5 *Thy longing:* for oblations.
6 *All this:* all our sacrificial offerings.

Accept, as men accept a true-born infant, my laud, O Agni nobly born in body.

3 Bull, who beholdest men, through many mornings, among the dark ones shine forth red, O Agni.
Lead us, good Lord, and bear us over trouble: Help us who long, Most Youthful God, to riches.

4 Shine forth, a Bull invincible, O Agni, winning by conquest all the forts and treasures,
Thou Jâtavedas who art skilled in guiding, the chief high saving sacrifice's Leader.

5 Lighting Gods hither, Agni, wisest Singer, bring thou to us many and flawless shelters.
Bring vigour, like a car that gathers booty: bring us, O Agni, beauteous Earth and Heaven.

6 Swell, O thou Bull and give those powers an impulse, e'en Earth and Heaven who yield their milk in plenty,
Shining, O God, with Gods in clear effulgence. Let not a mortal's evil will obstruct us.

7 Agni, as holy food to thine invoker, give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN XVI.

Agni.

This Agni is the Lord of great felicity and hero strength;
Lord of wealth rich in children, wealth in herds of kine; Lord of the battles with the foe.

2 Wait, Maruts, Heroes, upon him the Prosperer in whom is [illegible] wealth;
W[illegible] conquer evil-hearted men, who overcome the enemy.

3 As such, O Agni, deal us wealth and hero might, O Bounteous One!
Most lofty, very glorious, rich in progeny, free from disease and full of power.

4 He who made all that lives, who passes all in might, who orders service to the Gods,
He works among the Gods, he works in hero strength, yea, also in the praise of men.

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3 *Among the dark ones:* in the darkness of the nights.
6 *Their milk:* rain and all fertilizing influence.

2 *Who:* referring to the Maruts; the verbs being in the third person.
3 *Most lofty, etc:* these epithets qualify wealth and hero might.

5 Give us not up to indigence, Agni, nor want of hero sons,
Nor, Son of Strength, to lack of cattle, nor to blame. Drive thou our enemies away.

6 Help us to strength, blest Agni! rich in progeny, abundant, in our sacrifice.
Flood us with riches yet more plenteous, bringing weal, with high renown, most Glorious One!

HYMN XVII. Agni.

Duly enkindled after ancient customs, bringing all treasures, he is balmed with unguents,—
Flame-haired, oil-clad, the purifying Agni, skilled in fair rites, to bring the Gods for worship.

2 As thou, O Agni, skilful Jâtavedas, hast sacrificed as Priest of Earth, of Heaven,
So with this offering bring the Gods, and prosper this sacrifice to-day as erst for Manu.

3 Three are thy times of life, O Jâtavedas, and the three mornings are thy births, O Agni.
With these, well-knowing, grant the Gods' kind favour, and help in stir and stress the man who worships.

4 Agni most bright and fair with song we honour, yea, the adorable, O Jâtavedas.
Thee, envoy, messenger, oblation-bearer, the Gods have made centre of life eternal.

5 That Priest before thee, yet more skilled in worship, stablished of old, health-giver by his nature,—
After his custom offer, thou who knowest, and lay our sacrifice where Gods may taste it.

HYMN XVIII. Agni.

Agni, be kind to us when we approach thee, good as a friend to friend, as sire and mother.
The races of mankind are great oppressors: burn up malignity that strives against us.

2 Agni, burn up the unfriendly who are near us, burn thou the foeman's curse who pays no worship.

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3 *Three are thy times of life:* the existence of Agni upon earth is said to be threefold as dependent on the supply of fuel, clarified butter, and Soma. *The three mornings:* Agni is re-born every morning, and the number three appears to be used merely for the sake of accordance with the three times of life previously mentioned.

5 *That Priest before thee:* Agni's more skilful predecessor is probably the celestial Agni, the high priest who sacrifices for the Gods. The terrestrial Agni is to take him for his model.

Burn, Vasu, thou who markest well, the foolish: let thine eternal nimble beams surround thee.

3 With fuel, Agni, and with oil, desirous, mine offering I present for strength and conquest,
With prayer, so far as I have power, adoring—this hymn divine to gain a hundred treasures.

4 Give with thy glow, thou Son of Strength, when lauded, great vital power to those who toil to serve thee.
Give richly, Agni, to the Viṣvâmitras in rest and stir. Oft have we decked thy body.

5 Give us, O liberal Lord, great store of riches, for, Agni, such art thou when duly kindled.
Thou in the happy singer's home bestowest, amply with arms extended, things of beauty.

HYMN XIX. Agni.

Agni, quick, sage, infallible, all-knowing, I choose to be our Priest at this oblation.
In our Gods' service he, best skilled, shall worship: may he obtain us boons for strength and riches.

2 Agni, to thee I lift the oil-fed ladle, bright, with an offering, bearing our oblation.
From the right hand, choosing the Gods' attendance, he with rich presents hath arranged the worship.

3 Of keenest spirit is the man thou aidest: give us good offspring, thou who givest freely.
In power of wealth most rich in men, O Agni, of thee, the Good, may we sing forth fair praises.

4 Men as they worship thee the God, O Agni, have set on thee full many a brilliant aspect.
So bring, Most Youthful One, the Gods' assembly, the Heavenly Host which thou to-day shalt honour.

5 When Gods anoint thee Priest at their oblation, and seat thee for thy task as Sacrificer,
O Agni, be thou here our kind defender, and to ourselves vouchsafe the gift of glory.

HYMN XX. Agni.

With lauds at break of morn the priest invoketh Agni, Dawn, Dadhikrâs, and both the Aṣvins.

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4 *Full many a brilliant aspect*: bright appearance, or splendid presence.

1 *Dadhikrâs*: or Dadhikrâ, is a mythical being described as a kind of divine horse, and probably a personification of the morning Sun. He is invoked in the morning together with Agni, Ushas, and the Aṣvins.

With one consent the Gods whose light is splendid, longing to taste our sacrifice, shall hear us.

2 Three are thy powers, O Agni, three thy stations, three are thy tongues, yea, many, Child of Order!
Three bodies hast thou which the Gods delight in: with these protect our hymns with care unceasing.

3 O Agni, many are the names thou bearest, Immortal, God, Divine, and Jâtavedas:
And many charms of charmers, All-Inspirer! have they laid in thee, Lord of true attendants!

4 Agni, like Bhaga, leads the godly people, he who is true to Law and guards the seasons.
Ancient, all-knowing, he the Vṛitra-slayer shall bear the singer safe through every trouble.

5 I call on Savitar the God, on Morning, Bṛihaspati, and Dadhikrâs and Agni,
On Varuṇa and Mitra, on the Asvins, Bhaga, the Vasus, Rudras, and Âdityas.

HYMN XXI.

Agni.

Set this our sacrifice among the Immortals: be pleased with these our presents, Jâtavedas.
O Priest, O Agni, sit thee down before us, and first enjoy the drops of oil and fatness.

2 For thee, O Purifier, flow the drops of fatness, rich in oil.
After thy wont vouchsafe to us the choicest boon that Gods may feast.

3 Agni, Most Excellent! for thee the Sage are drops that drip with oil.
Thou art enkindled as the best of Seers. Help thou the sacrifice.

4 To thee, O Agni, mighty and resistless, to thee stream forth the drops of oil and fatness.
With great light art thou come, O praised by poets! Accept our offering, O thou Sage.

---

2 *Three are thy powers:* or three kinds of strengthening food, clarified butter, fuel, and Soma. *Three thy stations:* three altars, or the three worlds. *Three are thy tongues:* the three fires, Gârhapatya, Âhavanîya, and Dakshiṇa. *Three bodies:* or forms as Pâvaka, Pavamâna, and Ṣuchi.

3 *The names thou bearest:* or the natures thou possessest. *Many charms:* or supernatural powers.

5 Fatness exceeding rich, extracted from the midst,—this as our gift we offer thee.
Excellent God, the drops run down upon thy skin. Deal them to each among the Gods.

HYMN XXII.

Agni.

This is that Agni whence the longing Indra took the pressed Soma deep within his body.
Winner of spoils in thousands, like a courser, with praise art thou exalted, Jâtavedas.

2 That light of thine in heaven and earth, O Agni, in plants, O Holy One, and in the waters,
Wherewith thou hast spread wide the air's mid-region—bright is that splendour, wavy, man-beholding.

3 O Agni, to the sea of heaven thou goest: thou hast called hither Gods beheld in spirit.
The waters, too, come hither, those up yonder in the Sun's realm of light, and those beneath it.

4 Let fires that dwell in mist, combined with those that have their home in floods,
Guileless accept our sacrifice, great viands free from all disease.

5 Agni, as holy food to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN XXIII.

Agni.

Rubbed into life, well stablished in the dwelling, Leader of sacrifice, the Sage, the Youthful,
Here in the wasting fuel Jâtavedas, eternal, hath assumed immortal being.

2 Both Bhâratas, Devaṣravas, Devavâta, have strongly rubbed to life effectual Agni.
O Agni, look thou forth with ample riches: be, every day, bearer of food to feed us.

3 Him nobly born of old the fingers ten produced, him whom his Mothers counted dear.

---

5 *Fatness exceeding rich, extracted from the midst*: this hymn, Sâyaṇa says, is suitable for animal sacrifices. The fatness here spoken of is, as Professor Wilson remarks, the same that is described in Leviticus, IV. 9, as 'the fat that covereth the inwards, and all the fat that is upon the inwards.'

1 *Whence*: literally, wherein; that is poured out on whom or which.

2 *Both Bhâratas*: sons of Bharata, the two Rishis of the hymn.
3 *His Mothers*: the two fire-sticks from which Agni springs to life.

Praise Devavâta's Agni, thou Devaṣravas, him who shall be the people's Lord.

4 He set thee in the earth's most lovely station, in Iḷâ's place, in days of fair bright weather.

On man, on Âpayâ, Agni! on the rivers Dṛishadvatî, Sarasvatî, shine richly.

5 Agni, as holy food to thine invoker give wealth in cattle, lasting, rich in marvels.

To us be born a son and spreading offspring Agni, be this thy gracious will to us-ward

HYMN XXIV. Agni.

Agni, subdue opposing bands, and drive our enemies away.

Invincible, slay godless foes: give splendour to the worshipper.

2 Lit with libation, Agni, thou, deathless, who callest Gods to feast,

Accept our sacrifice with joy.

3 With splendour, Agni, Son of Strength, thou who art worshipped, wakeful One,

Seat thee on this my sacred grass.

4 With all thy fires, with all the Gods, Agni, exalt the songs we sing.

And living men in holy rites.

5 Grant, Agni, to the worshipper wealth rich in heroes, plenteous store:

Make thou us rich with many sons.

HYMN XXV. Agni.

Thou art the sapient Son of Dyaus, O Agni, yea, and the Child of Earth, who knowest all things.

Bring the Gods specially, thou Sage, for worship.

2 Agni the wise bestows the might of heroes, grants strengthening food, preparing it for nectar.

Thou who art rich in food bring the Gods hither.

---

4 *He:* the worshipper. *Earth's most lovely station:* according to Sâyaṇa, on the northern altar. *Iḷâ's place:* the place of prayer and praise.

Dṛishadvatî and *Sarasvatî* (see Book I. 3. 10.) are well known streams; *Âpayâ*, which is not mentioned elsewhere, appears to have been a little stream in the same neighbourhood, near the earlier settlements of the Âryan immigrants.

This hymn and the eight following are ascribed to the Ṛishi Viṣvâmitra.

3 Agni, infallible, lights Earth and Heaven, immortal Goddesses gracious to all men,—
Lord through his strength, splendid through adorations.

4 Come to the sacrifice, Agni and Indra: come to the offerer's house who hath the Soma.
Come, friendly-minded, Gods, to drink the Soma.

5 In the floods' home art thou enkindled, Agni, O Jâtavedas, Son of Strength, eternal,
Exalting with thine help the gathering-places.

HYMN XXVI. Agni.

Revering in our heart Agni Vaiṣvânara, the finder of the light, whose promises are true,
The liberal, gladsome, car-borne God, we Kuṣikas invoke him with oblation, seeking wealth with songs.

2 That Agni, bright, Vaiṣvânara, we invoke for help, and Mâtariṣvan worthy of the song of praise;
Bṛihaspati for man's observance of the Gods, the Singer prompt to hear, the swiftly-moving guest.

3 Age after age Vaiṣvânara, neighing like a horse, is kindled with the women by the Kuṣikas.
May Agni, he who wakes among Immortal Gods, grant us heroic strength and wealth in noble steeds.

4 Let them go forth, the strong, as flames of fire with might. Gathered for victory they have yoked their spotted deer.
Pourers of floods, the Maruts, Masters of all wealth, they who can ne'er be conquered, make the mountains shake.

5 The Maruts, Friends of men, are glorious as the fire: their mighty and resplendent succour we implore.
Those storming Sons of Rudra clothed in robes of rain, boon givers of good gifts, roar as the lions roar.

6 We, band on band and troop following troop, entreat with fair lauds Agni's splendour and the Maruts' might.

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5 *In the floods' home:* in the firmament, the home of the aerial waters. [illegible]: the worlds or regions inhabited by living beings, [illegible]

---

1 *Vaiṣvânara:* common to, dear to, or dwelling with, all Âryan men. *Kuṣikas:* men of the family of the Ṛishi Kuṣika.

2 *Mâtariṣvan:* said here by Sâyaṇa to mean Agni as God of the lightning; but the usual sense of the word is appropriate enough.

3 *With the women:* the fingers, elsewhere called the damsels, and the sisters, which agitate the fire-stick.

4 *Let them go forth:* the Maruts, or Storm-Gods.

With spotted deer for steeds, with wealth that never fails, they, wise Ones, come to sacrifice at our gatherings.

7 Agni am I who know, by birth, all creatures. Mine eye is butter, in my mouth is nectar

I am light threefold, measurer of the region; exhaustless heat am I, named burnt-oblation.

8 Bearing in mind a thought with light accordant, he purified the Sun with three refinings;

By his own nature gained the highest treasure, and looked abroad over the earth and heaven.

9 The Spring that fails not with a hundred streamlets, Father inspired of prayers that men should utter,

The Sparkler, joyous in his Parents' bosom,—him, the Truth-speaker, sate ye, Earth and Heaven.

HYMN XXVII.

Agni.

In ladle dropping oil your food goes in oblation up to heaven,
Goes to the Gods in search of bliss.

2 Agni I laud, the Sage inspired, crowner of sacrifice through song,
Who listens and gives bounteous gifts.

3 O Agni, if we might obtain control of thee the potent God,
Then should we overcome our foes.

4 Kindled at sacrifices he is Agni, hallower, meet for praise,
With flame for hair: to him we seek.

5 Immortal Agni, shining far, enrobed with oil, well worshipped, bears
The gifts of sacrifice away.

6 The priests with ladles lifted up, worshipping here with holy thought.
Have brought this Agni for our aid.

---

7 Here Agni speaks and declares his universality as the Soul of all. He knows all living creatures. His eye, or in his eye, is the light which is fed with offerings of sacred oil. The amrit, nectar, or ambrosia, which is the reward of piety, is obtained by burnt-offerings or through the mouth of Agni. He traverses or measures out the firmament, and as light he shines as the sun in heaven, the lightning in mid-air, and fire on earth. See note on the passage in Wilson's Translation.

8 *With three refinings:* according to Sâyaṇa, with his three purifying forms as Agni, Vâyu, and Sûrya, or fire, wind, and sun. But *pavitraiḥ* may mean 'with mental divisions,' and the sense would be that Agni divided light into three, sun, lightning and fire.

9 *His Parents' bosom:* in close connexion with Heaven and Earth.

7 Immortal, Sacrificer, God, with wondrous power he leads the way,
Urging the great assembly on.

8 Strong, he is set on deeds of strength. In sacrifices led in front,
As Singer he completes the rite.

9 Excellent, he was made by thought. The Germ of beings have I gained,
Yea, and the Sire of active strength.

10 Thee havé I stablished, Excellent, O strengthened by the sage's prayer!
Thee, Agni, longing, nobly bright.

11 Agni, the swift and active One, singers, at time of sacrifice,
Eagerly kindle with their food.

12 Agni the Son of Strength who shines up to the heaven in solemn rites,
The wise of heart, I glorify.

13 Meet to be lauded and adored, showing in beauty through the dark,
Agni, the Strong, is kindled well.

14 Agni is kindled as a bull, like a horse bearer of the Gods:
Men with oblations worship him.

15 Thee will we kindle as a bull, we who are Bulls ourselves, O Bull,
Thee, Agni, shining mightily.

HYMN XXVIII. Agni.

AGNI who knowest all, accept our offering and the cake of meal,
At dawn's libation, rich in prayer!

2 Agni, the sacrificial cake hath been prepared and dressed for thee:
Accept it, O Most Youthful God.

3 Agni, enjoy the cake of meal and our oblation three days old:
Thou, Son of Strength, art stablished at our sacrifice.

---

9 *He was made by thought:* by holy thought, or devotion.

15 *We who are Bulls ourselves:* priests are frequently called bulls, on account of their great power. Cf. III. 7. 7.

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3 *Our oblation three days old:* the Soma juice prepared the day before yesterday and left to ferment.

4 Here at the midday sacrifice enjoy thou the sacrificial cake, wise, Jâtavedas!
Agni, the sages in assemblies never minish the portion due to thee the Mighty.

5 O Agni, at the third libation take with joy the offered cake of sacrifice, thou, Son of Strength.
Through skill in song bear to the Gods our sacrifice, watchful and fraught with riches, to Immortal Gods.

6 O waxing Agni, knower, thou, of all, accept our gifts, the cake,
And that prepared ere yesterday.

HYMN XXIX.

Agni

HERE is the gear for friction, here tinder made ready for the spark.
Bring thou the Matron: we will rub Agni in ancient fashion forth.

2 In the two fire-sticks Jâtavedas lieth, even as the well-set germ in pregnant women,
Agni who day by day must be exalted by men who watch and worship with oblations.

3 Lay this with care on that which lies extended: straight hath she borne the Steer when made prolific.
With his red pillar—radiant is his splendour—in our skilled task is born the Son of Iḷâ.

4 In Iḷâ's place we set thee down, upon the central point of earth,
That, Agni Jâtavedas, thou mayst bear our offerings to the Gods.

5 Rub into life, ye men, the Sage, the guileless, Immortal, very wise and fair to look on.
O men, bring forth the most propitious Agni, first ensign of the sacrifice to eastward.

---

1 *Here is the gear for friction:* the word *adhimânthanam* means the upper fire-stick and the string used in agitating it. The tinder is a tuft of dry Kuṣa grass placed so as to catch the flame produced by attrition. *The Matron:* the lower piece of wood in which the spark is generated. Sâyaṇa explains the word *viṣpátnîm*, feminine of *viṣpáti*, lord of the people, as protectress of men by means of the sacrifices which are performed with the help of the fire which she produces.

3 *Lay this with care:* place the upper fire-stick, which is to be turned rapidly round, upon the lower piece of wood which is prepared to receive it. *The Son of Iḷâ:* Agni.

4 *In Iḷâ's place:* on the northern altar, the place of worship and libation, or prayer and praise.

6 When with their arms they rub him straight he shineth forth like a strong courser, red in colour, in the wood.
Bright, checkless, as it were upon the Aṣvins' path, he passeth by the stones and burneth up the grass.

7 Agni shines forth when born, observant, mighty, the bountiful, the Singer praised by sages;
Whom, as adorable and knowing all things, Gods set at solemn rites as offering-bearer.

8 Set thee, O Priest, in thine own place, observant: lay down the sacrifice in the home of worship.
Thou, dear to Gods, shalt serve them with oblation: Agni, give long life to the sacrificer.

9 Raise ye a mighty smoke, my fellow-workers! Ye shall attain to wealth without obstruction.
This Agni is the battle-winning Hero by whom the Gods have overcome the Dasyus.

10 This is thine ordered place of birth whence sprung to life thou shonest forth.
Knowing this, Agni, sit thee down, and prosper thou the songs we sing.

11 As Germ Celestial he is called Tanûnapât, and Narâṣansa born diffused in varied shape.
Formed in his Mother he is Mâtariṣvan; he hath, in his course, become the rapid flight of wind.

12 With strong attrition rubbed to life, laid down with careful hand, a Sage,
Agni, make sacrifices good, and for the pious bring the Gods.

13 Mortals have brought to life the God Immortal, the Conqueror with mighty jaws, unfailing.
The sisters ten, unwedded and united, together grasp the Babe, the new-born Infant.

14 Served by the seven priests, he shone forth from ancient time, when in his Mother's bosom, in her lap, he glowed.
Giving delight each day he closeth not his eye, since from the Asura's body he was brought to life.

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6 *As it were upon the Aṣvins' path:* with the speed of the Aṣvins' chariot.

8 *In thine own place:* the centre of the north altar.

11 *As Germ Celestial:* or child of the Asura Dyaus, that is, in the form of lightning. *In his Mother:* according to Sâyaṇa, in the maternal atmosphere.

13 *The sisters ten:* the fingers used in producing fire.

14 *The Asura's body:* the Asura i[illegible] Dyaus. Professor Wilson, following Sâyaṇa, translates, 'from [illegible] (spark-) emitting wood.'

15 Even as the Maruts' onslaughts who attack the foe, those born the first of all knew the full power of prayer.
The Kuśikas have made the glorious hymn ascend, and, each one singly in his home, have kindled fire.

16 As we, O Priest observant, have elected thee this day, what time the solemn sacrifice began,
So surely hast thou worshipped, surely hast thou toiled: come thou unto the Soma, wise and knowing all.

HYMN XXX. Indra.

THE friends who offer Soma long to find thee: they pour forth Soma and present their viands.
They bear unmoved the cursing of the people, for all our wisdom comes from thee, O Indra.

2 Not far for thee are mid-air's loftiest regions: start hither, Lord of Bays, with thy Bay Horses.
Made for the Firm and Strong are these libations. The pressing-stones are set and fire is kindled.

3 Fair cheeks hath Indra, Maghavan, the Victor, Lord of a great host, Stormer, strong in action.
What once thou didst in might when mortals vexed thee,—where now, O Bull, are those thy hero exploits?

4 For, overthrowing what hath ne'er been shaken, thou goest forth alone destroying Vritras.
For him who followeth thy Law the mountains and heaven and earth stand as if firmly stablished.

5 Yea, Much-invoked! in safety through thy glories alone thou spakest truth as Vritra's slayer.
E'en these two boundless worlds to thee, O Indra, what time thou graspest them, are but a handful.

6 Forth with thy Bay Steeds down the steep, O Indra, forth, crushing foemen, go thy bolt of thunder!
Slay those who meet thee, those who flee, who follow: make all thy promise true; be all completed.

7 The man to whom thou givest as Provider enjoys domestic plenty undivided.
Blest, Indra, is thy favour dropping fatness: thy worship, Much-invoked! brings gifts in thousands.

8 Thou, Indra, Much-invoked! didst crush to pieces Kuṇâru handless fiend who dwelt with Dânu.

---

15 *Those born the first of all*: the most ancient Ṛishis such as Kuśika and his sons.

8 *Kuṇâru*: the name of a demon. *Dânu*: mother of Vṛitra. See I. 32. 9.

Thou with might, Indra, smotest dead the scorner, the footless Vṛitra as he waxed in vigour.

9 Thou hast established in her seat, O Indra, the level earth, vast, vigorous, unbounded.
The Bull hath propped the heaven and air's mid-region: By thee sent onward let the floods flow hither.

10 He who withheld the kine, in silence yielded in fear before thy blow O Indra.
He made paths easy to drive forth the cattle. Loud-breathing praises helped the Much-invoked One.

11 Indra alone filled full the earth and heaven, the Pair who meet together, rich in treasures.
Yea, bring thou near us from the air's mid-region strength, on thy car, and wholesome food, O Hero.

12 Sûrya transgresses not the ordered limits set daily by the Lord of Tawny Coursers.
When to the goal he comes, his journey ended, his Steeds he looses: this is Indra's doing.

13 Men gladly in the course of night would look on the broad bright front of the refulgent Morning;
And all acknowledge, when she comes in glory, the manifold and goodly works of Indra.

14 A mighty splendour rests upon her bosom: bearing ripe milk the Cow, unripe, advances.
All sweetness is collected in the Heifer, sweetness which Indra made for our enjoyment.

15 Barring the way, they come. Be firm, O Indra; aid friends to sacrifice and him who singeth.
These must be slain by thee, malignant mortals, armed with ill arts, our quiver-bearing foemen.

16 A cry is heard from enemies most near us: against them send thy fiercest-flaming weapon.
Rend them from under, crush them and subdue them. Slay, Maghavan, and make the fiends our booty.

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9 *The Bull:* the mighty Indra.

10 *In silence:* I adopt Prof. M. Müller's interpretation (Vedic Hymns, I. pp. 227, 228) of the difficult word *alâtrinâḥ*, 'which had evidently become unintelligible even at the time of Yâska.'

12 *Set daily:* with reference, perhaps, as Professor Ludwig remarks, to the apparent change in the sun's place of rising.

14 *The Cow,* and *the Heifer:* beneficent Ushas or Morning.

15 *They come:* those who revile and hinder the worship of Indra.

17 Root up the race of Râkshasas, O Indra; rend it in front and crush it in the middle.
How long hast thou behaved as one who wavers? Cast thy hot dart at him who hates devotion:

18 When borne by strong Steeds for our weal, O Leader, thou seatest thee at many noble viands,
May we be winners of abundant riches. May Indra be our wealth with store of children.

19 Bestow on us resplendent wealth, O Indra; let us enjoy thine overflow of bounty.
Wide as a sea our longing hath expanded, fulfil it, O thou Treasure-Lord of treasures.

20 With kine and horses satisfy this longing; with very splendid bounty still extend it.
Seeking the light, with hymns to thee, O Indra, the Kuṣikas have brought their gift, the singers.

21 Lord of the kine, burst the kine's stable open: cows shall be ours, and strength that wins the booty.
Hero, whose might is true, thy home is heaven: to us, O Maghavan, grant gifts of cattle.

22 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XXXI. Indra.

Wise, teaching, following the thought of Order, the sonless gained a grandson from his daughter.
Fain, as a sire, to see his child prolific, he sped to meet her with an eager spirit.

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1 I am unable to give a satisfactory or even an intelligible version or explanation of the first two stanzas which appear to attribute, in a very obscure manner, to Agni and the Gods in heaven the customs or laws of succession to property among men. In the first stanza *váhniḥ*, which usually means an oblation-bearer, a sacrificer, a priest, or one who is borne along as a God in a celestial car, is said by Sâyaṇa to mean sonless, the father of a daughter only, because he transfers his property through his married daughter into another family. The sonless father, according to Sâyaṇa, 'stipulates that his daughter's son, his grandson, shall be his son, a mode of affiliation recongnized by law; and, relying on an heir thus obtained, and one who can perform his funeral rites, he is satisfied.' This may be intelligible, but what it has to do with Agni or with the rest of the hymn is not clear. Grassmann takes *váhniḥ* to mean the upper fire-stick, and the daughter to mean the lower piece of wood.

2 The Son left not his portion to the brother, he made a home to hold him who should gain it.
What time his Parents gave the Priest his being, of the good pair one acted, one promoted.

3 Agni was born trembling with tongue that flickered, so that the Red's great children should be honoured.
Great is their germ, that born of them is mighty, great the Bays' Lord's approach through sacrifices.

4 Conquering bands upon the Warrior waited: they recognized great light from out the darkness.
The conscious Dawns went forth to meet his coming, and the sole Master of the kine was Indra.

5 The sages freed them from their firm-built prison: the seven priests drave them forward with their spirit.
All holy Order's pathway they discovered: he, full of knowledge, shared these deeds through worship.

6 When Saramâ had found the mountain's fissure, that vast and ancient place she plundered throughly.
In the floods' van she led them forth, light-footed: she who well knew came first unto their lowing.

7 Longing for friendship came the noblest singer: the hill poured forth its treasure for the pious.

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2 *The Son left not his portion to the brother:* Wilson, following Sâyaṇa translates: '(a son) born of the body does not transfer (paternal) wealth to a sister.' Ludwig takes the meaning to be: the bodily son (of Dyaus, or of the heavenly waters) did not transmit his inheritance (that is, sacrifice) to a brother. *A home:* the plants which receive and hold Agni, who obtains the inheritance of sacrifice. *His Parents:* perhaps the fire sticks, one of which by agitation produces the flame in the other. *The good pair:* the terrestrial offerer who performs the sacrifice, and the celestial offerer who makes it effectual. See Bergaigne, *La Religion Védique*, I. 234.

Ludwig allows that the meaning of the first two stanzas is problematical, and Wilson says of his own translation: 'these two verses, if rightly interpreted, are wholly unconnected with the subject of the *Sûkta*, and come in without any apparent object: they are very obscure, and are only made somewhat intelligible by interpretations which seem to be arbitrary, and are very unusual, although not peculiar to Sâyaṇa, his explanations being based on those of Yâska.'

3 *The Red's great children:* the hot rays of the glowing fire. *That born of them:* Indra's coming, which is caused by the kindling of sacrifical fire.

4 *Conquering bands:* the ever-victorious Maruts. *The Warrior:* Indra, their leader. *Master of the kine:* recoverer of the vanished rays of light.

5 *The sages* and *the seven priests:* are the Angirases.

6 *Saramâ:* the hound of Indra. See I. 62. 3. *In the floods' van:* hastening out of the mountain cavern in advance of the liberated waters. *Them:* the cows, the waters and the rays of light

7 *The noblest singer:* as a noun of multitude, all the Angirases.

The Hero with young followers fought and conquered, and straightway Angiras was singing praises.

8 Peer of each noble thing, yea, all-excelling, all creatures doth he know, he slayeth Sushṇa.
Our Leader, fain for war, singing from heaven, as Friend he saved his lovers from dishonour.

9 They sate them down with spirit fain for booty, making with hymns a way to life eternal.
And this is still their place of frequent session, whereby they sought to gain the months through Order.

10 Drawing the milk of ancient seed prolific, they joyed as they beheld their own possession.
Their shout of triumph heated earth and heaven. When the kine showed, they bade the heroes rouse them.

11 Indra drave forth the kine, that Vṛitra-slayer, while hymns of praise rose up and gifts were offered.
For him the Cow, noble and far-extending, poured pleasant juices, bringing oil and sweetness.

12 They made a mansion for their Father, deftly provided him a great and glorious dwelling;
With firm support parted and stayed the Parents, and, sitting, fixed him there erected, mighty.

13 What time the ample chalice had impelled him, swift waxing, vast, to pierce the earth and heaven,—
Him in whom blameless songs are all united: all powers invincible belong to Indra.

14 I crave thy powers, I crave thy mighty friendship: full many a team goes to the Vṛitra-slayer.
Great is the laud, we seek the Prince's favour. Be thou, O Maghavan, our guard and keeper.

The Hero: Indra with his allies the Maruts.

9 *They:* the Angirases, who had been eager to recover the cows. *To gain the months:* to acquire the power of keeping the monthly festivals.

10 Or, 'They joyed to see them, as their own possession, yielding the milk of ancient seed prolific.' The Angirases rejoiced as they again beheld the rays of light, shedding what originates and supports all life. Sâyaṇa's rendering of this difficult stanza is thus given by Wilson: 'Contemplating their own (cattle) giving milk to their former progeny (the *Angirasas*) were delighted; their shouts spread through heaven and earth; they replaced the recovered kine in their places, and stationed guards over the cows.'

12 *For their Father:* according to Sâyaṇa, for their protector Indra. But Agni may be meant, the mansion being the place of sacrifice. *The Parents:* Heaven and Earth, parents of all things.

13 *The ample chalice:* the bowl of Soma juice. But, according to Ludwig, *dhishdṇd* here and elsewhere, means earnest wish, longing.

14 *Full many a team:* hymns sent forth like teams of horses.

15 He, having found great, splendid, rich dominion, sent life and motion to his friends and lovers.

Indra who shone together with the Heroes begat the song, the fire, and Sun and Morning.

16 Vast, the House-Friend, he set the waters flowing, all-lucid, widely spread, that move together.

By the wise cleansings of the meath made holy, through days and nights they speed the swift streams onward.

17 To thee proceed the dark, the treasure-holders, both of them sanctified by Sûrya's bounty,

The while thy lovely storming Friends, O Indra, fail to attain the measure of thy greatness.

18 Be Lord of joyous songs, O Vṛitra-slayer, Bull dear to all, who gives the power of living.

Come unto us with thine auspicious friendship, hastening, Mighty One, with mighty succours.

19 Like Angiras I honour him with worship, and renovate old song for him the Ancient.

Chase thou the many godless evil creatures, and give us, Maghavan, heaven's light to help us.

20 Far forth are spread the purifying waters: convey thou us across them unto safety.

Save us, our Charioteer, from harm, O Indra, soon, very soon, make us win spoil of cattle.

21 His kine their Lord hath shown, e'en Vṛitra's slayer: through the black hosts he passed with red attendants.

Teaching us pleasant things by holy Order, to us hath he thrown open all his portals.

22 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered,

The Strong who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

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16 *By the wise cleansings:* or according to Sâyaṇa, the wise purifiers, that is, Agni, Vâyu, and Sûrya, who act as purifiers of the libation of Soma juice.

17 *The dark, the treasure-holders:* or, the dark one and the treasure-holder; Night and Day. *Storming Friends:* the Maruts.

20 *The purifying waters:* the epithet *pâvakâḥ*, purifying, is entirely out of place here. Ludwig suggests *pâpakâḥ*, wicked, which would be more suitable.

21 *Kine:* rays of light. *Red attendants:* the Maruts.

'Many of the verses in this hymn,' Prof. Wilson observes, 'are of more than usual obscurity.' Prof. Grassmann places the hymn in his Appendix.

HYMN XXXII. Indra.

DRINK thou this Soma, Indra, Lord of Soma; drink thou the draught of noonday which thou lovest.
Puffing thy cheeks, impetuous, liberal Giver, here loose thy two Bay Horses and rejoice thee.

2 Quaff it pure, meal-blent, mixt with milk, O Indra; we have poured forth the Soma for thy rapture.
Knit with the prayer-fulfilling band of Maruts, yea, with the Rudras, drink till thou art sated;

3 Those who gave increase to thy strength and vigour, the Maruts singing forth thy might, O Indra.
Drink thou, O fair of cheek, whose hand wields thunder, with Rudras banded, at our noon libation.

4 They, even the Maruts who were there, excited with song the meath-created strength of Indra.
By them impelled to act he reached the vitals of Vṛitra, though he deemed that none might wound him.

5 Pleased, like a man, with our libation, Indra, drink, for enduring hero might, the Soma.
Lord of Bays, moved by sacrifice come hither: thou with the Swift Ones stirrest floods and waters.

6 When thou didst loose the streams to run like racers in the swift contest, having smitten Vṛitra
With flying weapon where he lay, O Indra, and, godless, kept the Goddesses encompassed.

7 With reverence let us worship mighty Indra, great and sublime, eternal, ever-youthful,
Whose greatness the dear world-halves have not measured, no, nor conceived the might of him the Holy.

8 Many are Indra's nobly wrought achievements, and none of all the Gods transgress his statutes.
He beareth up this earth and heaven, and, doer of marvels, he begat the Sun and Morning.

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1 *Puffing thy cheeks:* meaning, apparently, smacking thy lips in anticipation of the Soma-draught. Sâyaṇa explains it as, 'filling their (Indra's horses') jaws with fodder.' *Impetuous:* this appears to be the meaning of the epithet *ṛijîshin* as derived from the root *ṛij*, rather than, as Sâyaṇa explains it, 'drinker of the spiritless residue of the Soma.' The latter meaning, however, is admissible, and is supported by good authority.

3 *The Maruts singing forth thy might:* the song of the Maruts is the music of 'The wingèd storms, chaunting their thunder-psalm,'—Shelley.

5 *Like a man:* or, as thou wast pleased with the libation of Manu.
The Swift Ones: the Maruts.

6 *The Goddesses:* the heavenly waters.

7 *The dear world-halves:* heaven and earth.

9 Herein, O Guileless One, is thy true greatness, that soon as born thou drankest up the Soma.
Days may not check the power of thee the Mighty, nor the nights, Indra, nor the months, nor autumns.

10 As soon as thou wast born in highest heaven thou drankest Soma to delight thee, Indra;
And when thou hadst pervaded earth and heaven thou wast the first supporter of the singer.

11 Thou, puissant God, more mighty, slewest Ahi showing his strength when couched around the waters.
The heaven itself attained not to thy greatness when with one hip of thine the earth was shadowed.

12 Sacrifice, Indra, made thee wax so mighty, the dear oblation with the flowing Soma.
O Worshipful, with worship help our worship, for worship helped thy bolt when slaying Ahi.

13 With sacrifice and wish have I brought Indra; still for new blessings may I turn him hither,
Him magnified by ancient songs and praises, by lauds of later time and days yet recent.

14 I have brought forth a song when longing seized me: ere the decisive day will I laud Indra;
Then may he safely bear us over trouble, as in a ship, when both sides invocate him.

15 Full is his chalice: Glory! Like a pourer I have filled up the vessel for his drinking.
Presented on the right, dear Soma juices have brought us Indra, to rejoice him, hither.

16 Not the deep-flowing flood, O Much-invoked One! not hills that compass thee about restrain thee,
Since here incited, for thy friends, O Indra, thou brakest e'en the firm-built stall of cattle.

17 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

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11 *When with one hip of thine the earth was shadowed:* Prof. Wilson, following Sâyaṇa, translates: 'as thou remainedst concealing the earth by one of (thy) flames,' and observes that the meaning is not very clear. But *sphigt* means a hip and not a flame, and the poet appears to mean that a portion of Indra's body shadowed or covered the earth while the rest was in the heavens. So, in Book X. 119 11, Indra is represented as saying when exhilarated by Soma: *divi me anyáḥ pakshò 'dhó anyám achîkṛisham*, one side of me is in the sky, and I have drawn the other down.

14 *Ere the decisive day:* on the eve of an important battle.

HYMN XXXIII. Indra.

FORTH from the bosom of the mountains, eager as two swift mares with loosened rein contending,
Like two bright mother cows who lick their youngling, Vipâṣ and Ṣutudrî speed down their waters.

2 Impelled by Indra whom ye pray to urge you, ye move as 'twere on chariots to the ocean.
Flowing together, swelling with your billows, O lucid Streams, each of you seeks the other.

3 I have attained the most maternal River, we have approached Vipâṣ, the broad, the blessèd.
Licking as 'twere their calf the pair of Mothers flow onward to their common home together.

4 We two who rise and swell with billowy waters move forward to the home which Gods have made us.
Our flood may not be stayed when urged to motion. What would the singer, calling to the Rivers?

5 Linger a little at my friendly bidding; rest, Holy Ones, a moment in your journey.
With hymn sublime soliciting your favour Kuṣika's son hath called unto the River.

6 Indra who wields the thunder dug our channels: he smote down Vṛitra, him who stayed our currents.
Savitar, God, the lovely-handed, led us, and at his sending forth we flow expanded.

The hymn is a dialogue between Viṣvâmitra and the rivers Vipâṣ and Ṣutudrî who are regarded severally as the Ṛishis or seers of the verses ascribed to them. The legend cited by Sâyaṇa says that Viṣvâmitra, the Purohita or family priest of King Sudâs, having obtained wealth by means of his office, took the whole of it and came to the confluence of the Vipâṣ and the Ṣutudrî. Others followed. In order to make the rivers fordable he lauded them with the first three verses of the hymn. The hymn has some poetical beauty, and is interesting as a relic of the traditions of the Âryans regarding their progress eastward in the Land of the Five Rivers.

1 *Vipâs:* considered to be identical with the Hyphasis of Arrian, is the modern Beâs which rises in the Himâlaya and falls into the Sutlej, the *Ṣutudrî* of the text, a little to the south-east of Amritsar.

4 The rivers speak in reply to Viṣvâmitra's address.

5 Viṣvâmitra speaks again. *At my friendly bidding:* according to the Scholiasts, Yâska and Sâyaṇa, the meaning of *me vácase somyâya* is, 'to my speech importing the Soma;' that is, the object of my address is that I may cross over and gather the Soma-plant. The word *somyá,* consisting of, connected with, or inspired by, Soma, appears to have here its more general meaning of lovely, pleasant, or friendly. *Kuṣika's son:* Viṣvâmitra.

6 The rivers speak. *Savitar:* said by Sâyaṇa to be used here as an epithet of Indra, 'the impeller of the whole world.'

7 That hero deed of Indra must be lauded for ever that he rent Ahi in pieces.
He smote away the obstructers with his thunder, and eager for their course forth flowed the waters.

8 Never forget this word of thine, O singer, which future generations shall reëcho.
In hymns, O bard, show us thy loving-kindness. Humble us not mid men. To thee be honour!

9 List quickly, Sisters, to the bard who cometh to you from far away with car and wagon.
Bow lowly down; be easy to be traversed: stay, Rivers, with your floods below our axles.

10 Yea, we will listen to thy words, O singer. With wain and car from far away thou comest.
Low, like a nursing mother, will I bend me, and yield me as a maiden to her lover.

11 Soon as the Bharatas have fared across thee, the warrior band, urged on and sped by Indra,
Then let your streams flow on in rapid motion. I crave your favour who deserve our worship.

12 The warrior host, the Bharatas, fared over: the singer won the favour of the Rivers.
Swell with your billows, hasting, pouring riches. Fill full your channels, and roll swiftly onward.

13 So let your wave bear up the pins, and ye, O Waters, spare the thongs;
And never may the pair of Bulls, harmless and sinless, waste away.

HYMN XXXIV.

Indra.

Fort-render, Lord of Wealth, dispelling foemen, Indra with lightnings hath o'ercome the Dâsa.

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7 Visvâmitra speaks.
8 The rivers speak.
9 Visvâmitra speaks.
10 The rivers speak.
11 Visvâmitra speaks. *The Bharatas:* the family of Visvâmitra.

13 This verse, in a different metre, is manifestly a later addition. *The pins:* of the yokes. *The pair of Bulls:* the two strong rushing rivers. Cf. Horace's *tauriformis Aufidus*. Prof. Wilson, following Sâyaṇa, gives a somewhat different version of the stanza: 'Let your waves (rivers) so flow that the pin of the yoke may be above (their) waters: leave the traces full, and may (the two streams) exempt from misfortune or defect, and uncensured, exhibit no (present) increase.'

1 *Fort-render:* breaker-down of the cloud-castles of the demons who withhold the rain as well as of the strongholds of the hostile non-Âryan tribes,

Impelled by prayer and waxen great in body, he hath filled earth and heaven, the Bounteous Giver.

2 I stimulate thy zeal, the Strong, the Hero, decking my song of praise for thee Immortal.
O Indra, thou art equally the Leader of heavenly hosts and human generations.

3 Leading his band Indra encompassed Vṛitra; weak grew the wily leader of enchanters.
He who burns fierce in forests slaughtered Vyansa, and made the Milch-kine of the nights apparent.

4 Indra, light-winner, days' Creator, conquered, victorious, hostile bands with those who loved him.
For man the days' bright ensign he illumined, and found the light for his great joy and gladness.

5 Forward to fiercely falling blows pressed Indra, herolike doing many hero exploits.
These holy songs he taught the bard who praised him, and widely spread these Dawns' resplendent colour.

6 They laud the mighty acts of him the Mighty, the many glorious deeds performed by Indra.
He in his strength, with all-surpassing prowess, through wondrous arts crushed the malignant Dasyus.

7 Lord of the brave, Indra who rules the people gave freedom to the Gods by might and battle.
Wise singers glorify with chanted praises these his achievements in Vivasvân's dwelling.

8 Excellent, Conqueror, the victory-giver, the winner of the light and Godlike Waters,
He who hath won this broad earth and this heaven,—in Indra they rejoice who love devotions.

9 He gained possession of the Sun and Horses, Indra obtained the Cow who feedeth many.
Treasure of gold he won; he smote the Dasyus, and gave protection to the Âryan colour.

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3 *He who burns fierce in forests:* perhaps the thunderbolt. *Vyansa:* the name of one of the demons of drought. See I. 101. 2, and 103. 2.

Made the Milch-kine of the nights apparent: according to Sâyaṇa, 'made manifest the (stolen) cows (that had been hidden) in the night;' that is, recovered the rays of light.

7 *In Vivasvân's dwelling:* in the sacrificial chamber, in the home of the worshipper who represents Vivasvân, the Radiant God, regarded as the Celestial Sacrificer.

9 *The Âryan colour:* or, race of Âryas; according to Sâyaṇa, the noblest tribe or order, meaning the first three classes or castes.

10 He took the plants and days for his possession; he gained the forest trees and air's mid-region.
Vala he cleft, and chased away opponents: thus was he tamer of the overweening.

11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers treasures.

HYMN XXXV. Indra.

MOUNT the Bay Horses to thy chariot harnessed, and come to us like Vâyu with his coursers.
Thou, hastening to us, shalt drink the Soma. Hail, Indra! We have poured it for thy rapture.

2 For him, the God who is invoked by many, the two swift Bay Steeds to the pole I harness,
That they in fleet course may bring Indra hither, e'en to this sacrifice arranged completely.

3 Bring the strong Steeds who drink the warm libation, and, Bull of Godlike nature, be thou gracious.
Let thy Steeds eat; set free thy Tawny Horses, and roasted grain like this consume thou daily.

4 Those who are yoked by prayer with prayer I harness, fleet friendly Bays who take their joy together.
Mounting thy firm and easy car, O Indra, wise and all-knowing come thou to the Soma.

5 No other worshippers must stay beside them thy Bays, thy vigorous and smooth-backed Coursers.
Pass by them all and hasten onward hither: with Soma pressed we will prepare to feast thee.

6 Thine is this Soma; hasten to approach it. Drink thou thereof, benevolent, and cease not.
Sit on the sacred grass at this our worship, and take these drops into thy belly, Indra.

7 The grass is strewn for thee, pressed is the Soma; the grain is ready for thy Bays to feed on.
To thee who lovest them, the very mighty, strong, girt by Maruts, are these gifts presented.

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2 *I harness:* my prayer causes Indra to harness.
3 *Who drink the warm libation:* or, according to Sâyaṇa, 'who protect us from our enemies.' *Roasted grain:* fried barley, according to Sâyaṇa. The grain would appear to be intended for Indra's horses. See stanza 7.

8 This the sweet draught, with cows, the men, the mountains, the waters, Indra, have for thee made ready.
Come, drink thereof, Sublime One, friendly-minded, foreseeing, knowing well the ways thou goest.

9 The Maruts, they with whom thou sharedst Soma, Indra, who made thee strong and were thine army,—
With these accordant, eagerly desirous drink thou this Soma with the tongue of Agni.

10 Drink, Indra, of the juice by thine own nature, or by the tongue of Agni, O thou Holy.
Accept the sacrificial gift, O Ṣakra, from the Adhvaryu's hand or from the Hotar's.

11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XXXVI. Indra.

WITH constant succours, fain thyself to share it, make this oblation which we bring effective.
Grown great through strengthening gifts at each libation, he hath become renowned by mighty exploits.

2 For Indra were the Somas erst discovered, whereby he grew strong-jointed, vast, and skilful.
Indra, take quickly these presented juices: drink of the strong, that which the strong have shaken.

3 Drink and wax great. Thine are the juices, Indra, both Somas of old time and these we bring thee.
Even as thou drankest, Indra, earlier Somas, so drink to-day, a new guest, meet for praises.

4 Great and impetuous, mighty-voicèd in battle, surpassing power is his, and strength resistless.
Him the broad earth hath never comprehended when Somas cheered the Lord of Tawny Coursers.

---

8 *With cows:* that is, with the milk which is mixed with Soma. *The men:* who make all preparations for the sacrifice. *The mountains:* on which the Soma grows; or perhaps the pressing-stones brought from the hill-side. *The waters:* used to purify the Soma.

10 *By thine own nature:* by thine own strength, or effort; spontaneously. *Ṣakra:* Mighty One; a common name of Indra.

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2 *Drink of the strong:* that is, of the strong Soma juice, which has been *shaken*, i. e. violently pressed out, by *the strong* pressing-stones.

4 *Mighty-voiced:* the exact meaning of *virapṣín* is uncertain. Prof. Wilson renders it, after Sâyaṇa, by 'defier of foes.'

5 Mighty and strong he waxed for hero exploit: the Bull was furnished with a Sage's wisdom.
Indra is our kind Lord; his steers have vigour; his cows are many with abundant offspring.

6 As floods according to their stream flow onward, so to the sea, as borne on cars, the waters.
Vaster is Indra even than his dwelling, what time the stalk milked out, the Soma, fills him.

7 Eager to mingle with the sea, the rivers carry the well-pressed Soma juice to Indra.
They drain the stalk out with their arms, quick-handed, and cleanse it with a stream of mead and filters.

8 Like lakes appear his flanks filled full with Soma: yea, he contains libations in abundance.
When Indra had consumed the first sweet viands, he, after slaying Vṛitra, claimed the Soma.

9 Then bring thou hither, and let none prevent it: we know thee well, the Lord of wealth and treasure.
That splendid gift which is thine own, O Indra, vouchsafe to us, Lord of the Tawny Coursers.

10 O Indra, Maghavan, impetuous mover, grant us abundant wealth that brings all blessings.
Give us a hundred autumns for our life-time: give us, O fair-cheeked Indra, store of heroes.

11 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XXXVII. Indra.

O Indra, for the strength that slays Vṛitra and conquers in the fight,
We turn thee hitherward to us.

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5 *His cows:* I follow Sâyaṇa, Roth, Ludwig, and Grassmann in giving this meaning to *dákshiṇâḥ*, as the meaning 'guerdons,' 'donations,' does not suit the passage.

6 As rivers increase the size of the ocean, so libations of Soma juice augment the greatness of Indra until he is too vast for his home the heaven to contain him.

7 *The sea:* perhaps the sacrificial reservoir. *The rivers:* waters used in the Soma ceremonies.

They drain: that is, the officiating priests.

9 *Bring thou hither:* bring the wealth for which we pray.

10 *A hundred autumns:* see I. 89. 9.

2 O Indra, Lord of Hundred Powers, may those who praise thee hitherward
Direct thy spirit and thine eye.

3 O Indra, Lord of Hundred Powers, with all our songs we invocate
Thy names for triumph over foes.

4 We strive for glory through the powers immense of him whom many praise,
Of Indra who supports mankind.

5 For Vṛitra's slaughter I address Indra whom many invocate,
To win us booty in the wars.

6 In battles be victorious. We seek thee, Lord of Hundred Powers,
Indra, that Vṛitra may be slain.

7 In splendid combats of the hosts, in glories where the fight is won,
Indra, be victor over foes.

8 Drink thou the Soma for our help, bright, vigilant, exceeding strong,
O Indra, Lord of Hundred Powers.

9 O Ṣatakratu, powers which thou mid the Five Races hast displayed—
These, Indra, do I claim of thee.

10 Indra, great glory hast thou gained. Win splendid fame which none may mar:
We make thy might perpetual.

11 Come to us either from anear, or, Ṣakra, come from far away.
Indra, wherever be thy home, come to us thence, O Thunder-armed.

HYMN XXXVIII. Indra.

HASTING like some strong courser good at drawing, a thought have I imagined like a workman.
Pondering what is dearest and most noble, I long to see the sages full of wisdom.

---

2 *Those who praise thee:* the institutors of the sacrifice.
8 *Vigilant:* according to Sâyaṇa, Soma prevents sleep.
9 *Ṣatakratu:* Lord of a hundred, or countless, powers.
The Five Races: Indra is the special protector of the five Âryan tribes.

This hymn is ascribed to the Ṛishi Prajâpati, of the family of Viṣvâmitra, or Prajâpati, son of Vâk, or both together, or Viṣvâmitra himself. The deity is said to be Indra, although he is mentioned only in the concluding verse. The hymn is intentionally obscure, and in parts unintelligible.
1 *Like a workman:* as a carpenter prepares his wood.
I long to see the sages: that I may learn from them what I wish to know.

2 Ask of the sages' mighty generations: firm-minded and devout they framed the heaven.
These are thy heart-sought strengthening directions, and they have come to be the sky's upholders.

3 Assuming in this world mysterious natures, they decked the heaven and earth for high dominion,
Measured with measures, fixed their broad expanses, set the great worlds apart held firm for safety.

4 Even as he mounted up they all adorned him: self-luminous he travels clothed in splendour.
That is the Bull's, the Asura's mighty figure: he, omniform, hath reached the eternal waters.

5 First the more ancient Bull engendered offspring: these are his many draughts that lent him vigour.
From days of old ye Kings, two Sons of Heaven, by hymns of sacrifice have won dominion.

6 Three seats ye Sovrans, in the holy synod, many, yea, all, ye honour with your presence.
There saw I, going thither in the spirit, Gandharvas in their course with wind-blown tresses.

7 That same companionship of her, the Milch-cow, here with the strong Bull's divers forms they stablished.
Enduing still some new celestial figure, the skilful workers shaped a form around him.

8 Let no one here debar me from enjoying the golden light which Savitar diffuses.
He covers both all-fostering worlds with praises even as a woman cherishes her children.

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3 *For high dominion:* that Indra might rule over them.

4 *Even as he mounted up:* that is, Indra as the Sun.

The eternal waters: or, according to Prof. Roth, 'the forces of eternity.'

5 *The more ancient Bull:* Indra as the Sun.

Two Sons of Heaven: or of Dyaus; Varuṇa and perhaps Mitra.

6 The *three seats* are heaven, the firmament or mid-air, and the earth. The poet appears to mean, by the words that follow, that no place of sacrifice is duly consecrated unless these Gods are present.

The *Gandharvas*, according to the Scholiast, are the guardians of the Soma. Here, probably, they are merely sunbeams.

7 The *Milch-cow* is Dawn, and *the strong Bull* is apparently Indra as the Sun. 'This stanza,' Professor Wilson remarks, 'is singularly obscure, and is very imperfectly explained by the commentators.'

8 This stanza also is hardly intelligible.

9 Fulfil, ye Twain, his work, the Great, the Ancient: as heavenly blessing keep your guard around us.
All the wise Gods behold his varied actions who stands erect, whose voice is like a herdsman's.

10 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XXXIX. Indra.

To Indra from the heart the hymn proceedeth, to him the Lord, recited, built with praises;
The wakening song sung forth in holy synod: that which is born for thee, O Indra, notice.

2 Born from the heaven e'en in the days aforetime, wakening, sung aloud in holy synod,
Auspicious, clad in white and shining raiment, this is the ancient hymn of our forefathers.

3 The Mother of the Twins hath borne Twin Children: my tongue's tip raised itself and rested silent.
Killing the darkness at the light's foundation, the Couple newly born attain their beauty.

4 Not one is found among them, none of mortals, to blame our sires who fought to win the cattle.
Their strengthener was Indra the Majestic: he spread their stalls of kine, the Wonder-Worker.

5 Where as a Friend with friendly men, Navagvas, with heroes, on his knees he sought the cattle.
There, verily with ten Daṣagvas Indra found the Sun lying hidden in the darkness.

---

9 *Ye Twain:* apparently Mitra and Varuṇa. *The Great, the Ancient:* Dyaus. *Whose voice is like a herdsman's:* Professor Wilson renders this, 'blandly-speaking.' The meaning appears to be, using his voice for the protection of man, like a herdsman who calls out to his cattle.

This hymn and the following thirteen are ascribed to the Ṛishi Viṣvâmitra.

2 *Clad in white and shining raiment:* clothed with energy and splendour.

3 *The Mother of the Twins:* according to Sâyaṇa, Ushas or Dawn. *Twin Children:* the Aṣvins. *My tongue's tip raised itself:* I prepared to praise the Aṣvins, but was unequal to the task.

4 See M. Müller, Chips, IV. 29 (Edition of 1895).

5 *Navagvas:* [illegible] .mily often associated with the Angirases and described as [illegible] battles. See I. 33. 6, and 62. 4.

Daṣagvas: members of, or priestly allies connected with, the family of Angiras. See I. 62. 4.

6 Indra found meath collected in the milch-cow, by foot and hoof, in the cow's place of pasture.
That which lay secret, hidden in the waters, he held in his right hand, the rich rewarder.

7 He took the light, discerning it from darkness: may we be far removed from all misfortune.
These songs, O Soma-drinker, cheered by Soma, Indra, accept from thy most zealous poet.

8 Let there be light through both the worlds for worship: may we be far from overwhelming evil.
Great woe comes even from the hostile mortal, piled up; but good at rescue are the Vasus.

9 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XL.

Indra.

THEE, Indra, we invoke, the Bull, what time the Soma is expressed.
So drink thou of the savoury juice.

2 Indra, whom many laud, accept the strength-conferring Soma juice:
Quaff, pour down drink that satisfies.

3 Indra, with all the Gods promote our wealth-bestowing sacrifice,
Thou highly-lauded Lord of men.

4 Lord of the brave, to thee proceed these drops of Soma juice expressed,
The bright drops to thy dwelling-place.

5 Within thy belly, Indra, take juice, Soma the most excellent:
Thine are the drops celestial.

6 Drink our libation, Lord of hymns: with streams of meath thou art bedewed:
Our glory, Indra, is thy gift.

7 To Indra go the treasures of the worshipper, which never fail:
He drinks the Soma and is strong.

---

6 *Indra found meath:* sweet rain. *By foot and hoof:* tracking the cows by their foot-marks. *That which lay secret:* the rain which was imprisoned in the clouds.

8 From far away, from near at hand, O Vṛitra-slayer, come to us:
Accept the songs we sing to thee.

9 When from the space between the near and far thou art invoked by us,
Thence, Indra, come thou hitherward.

HYMN XLI. Indra.

INVOKED to drink the Soma juice, come with thy Bay Steeds, Thunder-armed!
Come, Indra, hitherward to me.

2 Our priest is seated, true to time; the grass is regularly strewn;
The pressing-stones were set at morn.

3 These prayers, O thou who hearest prayer, are offered: seat thee on the grass.
Hero, enjoy the offered cake.

4 O Vṛitra-slayer, be thou pleased with these libations, with these hymns,
Song-loving Indra, with our lauds.

5 Our hymns caress the Lord of Strength, vast, drinker of the Soma's juice,
Indra, as mother-cows their calf.

6 Delight thee with the juice we pour for thine own great munificence:
Yield not thy singer to reproach.

7 We, Indra, dearly loving thee, bearing oblation, sing thee hymns:
Thou, Vasu, dearly lovest us.

8 O thou to whom thy Bays are dear, loose not thy Horses far from us:
Here glad thee, Indra, Lord divine.

9 May long-maned Coursers, dropping oil, bring thee on swift car hitherward,
Indra, to seat thee on the grass.

HYMN XLII. Indra.

COME to the juice that we have pressed, to Soma, Indra, blent with milk:
Come, favouring us, thy Bay-drawn car!

---

9 *The space between the near and far*: the firmament or mid-air, between the earth and the distant sky.

2 Come, Indra, to this gladdening drink, placed on the grass, pressed out with stones:
Wilt thou not drink thy fill thereof?

3 To Indra have my songs of praise gone forth, thus rapidly sent hence,
To turn him to the Soma-draught.

4 Hither with songs of praise we call Indra to drink the Soma juice:
Will he not come to us by lauds?

5 Indra, these Somas are expressed. Take them within thy belly, Lord
Of Hundred Powers, thou Prince of Wealth.

6 We know thee winner of the spoil, and resolute in battles, Sage!
Therefore thy blessing we implore.

7 Borne hither by thy Stallions, drink, Indra, this juice which we have pressed,
Mingled with barley and with milk.

8 Indra, for thee, in thine own place, I urge the Soma for thy draught:
Deep in thy heart let it remain.

9 We call on thee, the Ancient One, Indra, to drink the Soma juice,
We Kuṣikas who seek thine aid.

HYMN XLIII. Indra.

Mounted upon thy chariot-seat approach us: thine is the Soma-draught from days aforetime.
Loose for the sacred grass thy dear companions. These men who bring oblation call thee hither.

2 Come our true Friend, passing by many people; come with thy two Bay Steeds to our devotions;
For these our hymns are calling thee, O Indra, hymns formed for praise, soliciting thy friendship.

3 Pleased, with thy Bay Steeds, Indra, God, come quickly to this our sacrifice that heightens worship;
For with my thoughts, presenting oil to feed thee, I call thee to the feast of sweet libations.

---

9 *We Kuṣikas:* members of the family of Kusika who was the father or the grandfather of Viṣvâmitra, the Ṛishi of the hymn.

1 *Thy dear companions:* thy horses.

4 Yea, let thy two Bay Stallions bear thee hither, well limbed and good to draw, thy dear companions.
Pleased with the corn-blent offering which we bring thee, may Indra, Friend, hear his friend's adoration.

5 Wilt thou not make me guardian of the people, make me, impetuous Maghavan, their ruler?
Make me a Rishi having drunk of Soma? Wilt thou not give me wealth that lasts for ever?

6 Yoked to thy chariot, let thy tall Bays, Indra, companions of thy banquet, bear thee hither,
Who from of old press to heaven's farthest limits, the Bull's impetuous and well-groomed Horses.

7 Drink of the strong pressed out by strong ones, Indra, that which the Falcon brought thee when thou longedst;
In whose wild joy thou stirrest up the people, in whose wild joy thou didst unbar the cow-stalls.

8 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XLIV. Indra.

May this delightsome Soma be expressed for thee by tawny stones.
Joying thereat, O Indra, with thy Bay Steeds come: ascend thy golden-coloured car.

2 In love thou madest Ushas glow, in love thou madest Sûrya shine.
Thou, Indra, knowing, thinking, Lord of Tawny Steeds, above all glories waxest great.

3 The heaven with streams of golden hue, earth with her tints of green and gold—
The golden Pair yield Indra plenteous nourishment; between them moves the golden One.

---

7 *The strong;* the Soma juice. *The strong ones:* the press-stones.
That which the Falcon brought thee: the Soma is said to have been brought from heaven by a falcon. See I. 80. 2, and 93. 6.

Throughout the hymn the poet rings the changes on words said to be derivatives of the root *hṛi* to take, as *haryatá*, delightsome, *haryán*, loving, *hári*, bay or tawny, *hárit*, green, yellow, or gold-coloured.

3 *The golden One:* the Sun.

4 When born to life the golden Bull illumines all the realm of light.
He takes his golden weapon, Lord of Tawny Steeds, the golden thunder in his arms.

5 The bright, the well-loved thunderbolt, girt with the bright, Indra disclosed,
Disclosed the Soma juice pressed out by tawny stones, with tawny steeds drave forth the kine.

HYMN XLV.

Indra.

COME hither, Indra, with Bay Steeds, joyous, with tails like peacocks' plumes.
Let no men check thy course as fowlers stay the bird: pass o'er them as o'er desert lands.

2 He who slew Vṛitra, burst the cloud, brake the strongholds and drave the floods,
Indra who mounts his chariot at his Bay Steeds' cry, shatters e'en things that stand most firm.

3 Like pools of water deep and full, like kine thou cherishest thy might;
Like the milch-cows that go well-guarded to the mead, like water-brooks that reach the lake.

4 Bring thou us wealth with power to strike, our share 'gainst him who calls it his.
Shake, Indra, as with hooks, the tree for ripened fruit, for wealth to satisfy our wish.

5 Indra, self-ruling Lord art thou, good Leader, of most glorious fame.
So, waxen in thy strength, O thou whom many praise, be thou most swift to hear our call.

---

4 *The golden Bull:* Indra as the Sun.
5 *Girt with the bright:* surrounded by flashes of light. *With tawny steeds:* or by means of the tawny pressing-stones, *i, e.* inspirited by draughts of the expressed Soma juice.

---

1 *Tails like peacock's plumes:* trailing clouds with fringes of purple and gold.
3 *Like pools of water:* the meaning appears to be, as Prof. Ludwig suggests: thy mental power is as inexhaustible as the water in deep springs, as safe from harm as carefully guarded cows that go without straying to their pasture, and ever full like streams that pour water into a lake. Professor Wilson, following Sâyaṇa, paraphrases thus: 'Thou cherishest the celebrator of the pious rite as (thou fillest) the deep seas (with water); or as a careful herdsman (cherishes) the cows: (thou imbibest the Soma) as cows (obtain) fodder, and the juices flow into thee) as rivulets flow into a lake.' *Kratu*, which I have rendered by 'might,' means power, either mental or bodily, and sometimes also, especially in later works, a sacrificial ceremony. Sâyaṇa has filled up supposed ellipses in the most arbitrary way.

HYMN XLVI.

Indra.

Of thee, the Bull, the Warrior, Sovran Ruler, joyous and fierce, ancient and ever youthful,
The undecaying One who wields the thunder, renowned and great, great are the exploits, Indra.

2 Great art thou, Mighty Lord, through manly vigour, O fierce One, gathering spoil, subduing others,
Thyself alone the universe's Sovran: so send forth men to combat and to rest them.

3 He hath surpassed all measure in his brightness, yea, and the Gods, for none may be his equal.
Impetuous Indra in his might exceedeth wide vast mid-air and heaven and earth together.

4 To Indra, even as rivers to the ocean, flow forth from days of old the Soma juices;
To him wide deep and mighty from his birth-time, the well of holy thoughts, all-comprehending.

5 The Soma, Indra, which the earth and heaven bear for thee as a mother bears her infant,
This they send forth to thee, this, vigorous Hero! Adhvaryus purify for thee to drink of.

HYMN XLVII.

Indra.

Drink, Indra, Marut-girt, as Bull, the Soma, for joy, for rapture even as thou listest.
Pour down the flood of meath within thy belly: thou from of old art King of Soma juices.

2 Indra, accordant, with the banded Maruts, drink Soma, Hero, as wise Vritra-slayer.
Slay thou our foemen, drive away assailants and make us safe on every side from danger.

3 And, drinker at due seasons, drink in season, Indra, with friendly Gods, our pressed-out Soma.
The Maruts following, whom thou madest sharers, gave thee the victory, and thou slewest Vritra.

4 Drink Soma, Indra, banded with the Maruts who, Maghavan, strengthened thee at Ahi's slaughter,
'Gainst Sambara, Lord of Bays! in winning cattle, and now rejoice in thee, the holy Singers.

---

3 *Impetuous:* or, according to Sâyaṇa, whom Professors Wilson and Ludwig follow, 'drinker of the spiritless Soma juice,' 'er des auch die somatrester.'

4 *In winning cattle:* [illegible] stolen kine, the vanished rays of light, or, generally, in battle [illegible] of drought.

5 The Bull whose strength hath waxed, whom Maruts follow, free-giving Indra, the celestial Ruler,
Mighty, all-conquering, the victory-giver, him let us call to grant us new protection.

HYMN XLVIII. Indra.

SOON as the young Bull sprang into existence he longed to taste the pressed-out Soma's liquor.
Drink thou thy fill, according to thy longing, first, of the goodly mixture blent with Soma.

2 That day when thou wast born thou, fain to taste it, drankest the plant's milk which the mountains nourish.
That milk thy Mother first, the Dame who bare thee, poured for thee in thy mighty Father's dwelling.

3 Desiring food he came unto his Mother, and on her breast beheld the pungent Soma.
Wise, he moved on, keeping aloof the others, and wrought great exploits in his varied aspects.

4 Fierce, quickly conquering, of surpassing vigour, he framed his body even as he listed.
E'en from his birth-time Indra conquered Tvashṭar, bore off the Soma and in beakers drank it.

5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered ;
The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XLIX. Indra.

GREAT Indra will I laud, in whom all people who drink the Soma have attained their longing ;
Whom, passing wise, Gods, Heaven and Earth, engendered, formed by a Master's hand, to crush the Vṛitras.

---

5 This stanza recurs in VI. 19. 11.

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1 *The young Bull :* Indra.

2 *Which the mountains nourish :* the Soma plant is said to have grown on the hills. *Thy Mother :* Aditi. *Thy mighty Father :* according to the later mythology Kaṣyapa was the husband of Aditi and father of Indra and the other deities, and Sâyaṇa says that in this passage Kaṣyapa is intended. But it seems almost certain that Tvashṭar, whom Indra conquered at his birth, is here referred to as his mighty Father. See Bergaigne, *La Religion Védique,* III. 58 ff.

---

1 *Formed by a Master's hand :* or fashioned by Vibhvan one of the Ṛibhus. According to Sâyaṇa, appointed by Brahmâ for the government of the world. *The Vṛitras :* Vṛitra and similar fiends, or, generally, the enemies of the Gods and Âryans.

2 Whom, most heroic, borne by Tawny Coursers, verily none subdueth in the battle;

Who, reaching far, most vigorous, hath shortened the Dasyu's life with Warriors bold of spirit.

3 Victor in fight, swift mover like a war-horse, pervading both worlds, rainer down of blessings,

To be invoked in war like Bhaga, Father, as 'twere, of hymns, fair, prompt to hear, strength-giver.

4 Supporting heaven, the high back of the region, his car is Vâyu with his team of Vasus.

Illumining the nights, the Sun's creator, like Dhishaṇâ he deals forth strength and riches.

5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;

The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers treasure.

HYMN L. Indra.

LET Indra drink, All-hail! for his is Soma,—the mighty Bull come, girt by Maruts, hither.

Far-reaching, let him fill him with these viands, and let our offering sate his body's longing.

2 I yoke thy pair of trusty Steeds for swiftness, whose faithful service from of old thou lovest.

Here, fair of cheek! let thy Bay Coursers place thee: drink of this lovely well-effused libation.

3 With milk they made Indra their good Preserver, lauding for help and rule the bounteous rainer.

Impetuous God, when thou hast drunk the Soma, enraptured send us cattle in abundance.

---

2 *With Warriors bold of spirit*: his allies the Maruts.

4 *His car is Vâyu*: the construction of the first hemistich is difficult and the sense is doubtful. The meaning may be, as Vâyu the God of wind moves like a chariot on high drawn by the coursers of the air, so Indra moves accompanied by the Vasus or Maruts.

Like Dhishaṇâ: the Wish-Goddess, a deity presiding over prosperity. See I. 96. 1, note; IV. 34. 1; V. 41. 8.

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1 *All-hail!*: I take *svâhâ* here as an exclamation addressed to Indra. Sâyaṇa explains the word by *svâhâkṛitamimam somam*, (let Indra drink) this Soma offered with Svâhâ.

3 *With milk*: with libations of Soma juice mingled with milk.

4 With kine and horses satisfy this longing; with very splendid bounty still extend it.
Seeking the light, with hymns to thee, O Indra, the Kuṣikas have brought their gift, the singers.

5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN LI.

Indra.

HIGH hymns have sounded forth the praise of Maghavan, supporter of mankind, of Indra meet for lauds;
Him who hath waxen great, invoked with beauteous songs, Immortal One, whose praise each day is sung aloud.

2 To Indra from all sides go forth my songs of praise, the Lord of Hundred Powers, strong, Hero, like the sea,
Swift, winner of the booty, breaker-down of forts, faithful and ever-glorious, finder of the light.

3 Where battle's spoil is piled the singer winneth praise, for Indra taketh care of matchless worshippers.
He in Vivasvân's dwelling findeth his delight: praise thou the ever-conquering slayer of the foe.

4 Thee, valorous, most heroic of the heroes, shall the priests glorify with songs and praises.
Full of all wondrous power he goes to conquest: worship is his, sole Lord from days aforetime.

5 Abundant are the gifts he gives to mortals: for him the earth bears a rich store of treasures.
The heavens, the growing plants, the living waters, the forest trees preserve their wealth for Indra.

6 To thee, O Indra, Lord of Bays, for ever are offered prayers and songs: accept them gladly.
As Kinsman think thou of some fresh assistance; good Friend, give strength and life to those who praise thee.

7 Here, Indra, drink thou Soma with the Maruts, as thou didst drink the juice beside Ṣâryâta.
Under thy guidance, in thy keeping, Hero, the singers serve, skilled in fair sacrifices.

---

4 This stanza is found also in Hymn XXX. 20 of this Book.

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3 *In Vivasvân's dwelling:* in the sacrificial chamber of the worshipper. See III. 34. 7.

7 *Ṣâryâta:* said by Sâyaṇa to have been a Râjâ son of Ṣaryâta who was perhaps the same as Ṣaryâti, a son of Manu Vaivasvata. See I. 51. 12; 112. 17

8 So eagerly desirous drink the Soma, our juice, O Indra, with thy friends the Maruts,
Since at thy birth all Deities adorned thee for the great fight, O thou invoked of many.

9 He was your comrade in your zeal, O Maruts: they, rich in noble gifts, rejoiced in Indra.
With them together let the Vṛitra-slayer drink in his home the worshipper's libation.

10 So, Lord of affluent gifts, this juice hath been expressed for thee with strength:
Drink of it, thou who lovest song.

11 Incline thy body to this juice which suits thy Godlike nature well:
May it cheer thee who lovest it.

12 Brave Indra, let it work through both thy flanks, and through thy head by prayer,
And through thine arms, to prosper us.

HYMN LII. Indra.

INDRA, accept at break of day our Soma mixt with roasted corn,
With groats, with cake, with eulogies.

2 Accept, O Indra, and enjoy the well-dressed sacrificial cake:
Oblations are poured forth to thee.

3 Consume our sacrificial cake, accept the songs of praise we sing,
As he who woos accepts his bride.

4 Famed from of old, accept the cake at our libation poured at dawn,
For great, O Indra, is thy power.

5 Let roasted corn of our midday libation, and sacrificial cake here please thee, Indra,
What time the lauding singer, keen of purpose and eager as a bull, with hymns implores thee.

6 At the third sacrifice, O thou whom many praise, give glory to the roasted corn and holy cake.
With offered viands and with songs may we assist thee, Sage, whom Vâja and the Ṛibhus wait upon.

---

8 *For the great fight:* the battle with Vṛitra and the demons of drought.

1 *With groats, with cake: karambhiṇam apûpávantam; karambhá* is coarsely ground corn, or meal mixed with curds, a kind of gruel: *apûpá* is a cake made of flour.

Stanzas 1—4, in Gâyatrî metre, accompany the morning offering; stanza 5, in Trishṭup, the offering of noon; and 6, in Jagatî, the evening libation.

6 *Give glory:* honour by accepting. *Vâja and the Ṛibhus:* the three Ṛibhus.

7 The groats have we prepared for thee with Pûshan, corn for thee, Lord of Bay Steeds, with thy horses.
Eat thou the meal-cake, banded with the Maruts, wise Hero, Vṛitra-slayer, drink the Soma.

8 Bring forth the roasted corn to meet him quickly, cake for the bravest Hero 'mid the heroes.
Indra, may hymns accordant with thee daily strengthen thee, Bold One, for the draught of Soma.

HYMN LIII. Indra, Parvata, Etc.

On a high car, O Parvata and Indra, bring pleasant viands, with brave heroes, hither.
Enjoy the gifts, Gods, at our sacrifices: wax strong by hymns, rejoice in our oblation.

2 Stay still, O Maghavan, advance no farther: a draught of well-pressed Soma will I give thee.
With sweetest song I grasp, O Mighty Indra, thy garment's hem as a child grasps his father's.

3 Adhvaryu, sing we both; sing thou in answer: make we a laud acceptable to Indra.
Upon this sacrificer's grass be seated: to Indra shall our eulogy be uttered.

4 A wife, O Maghavan, is home and dwelling: so let thy Bay Steeds yoked convey thee hither.
Whenever we press out for thee the Soma, let Agni as our Herald speed to call thee.

5 Depart, O Maghavan; again come hither: both there and here thy goal is, Indra, Brother,
Where thy tall chariot hath a place to rest in, and where thou loosest thy loud-neighing Courser.

---

7 *With Pûshan:* because *karambhá*, groats or gruel, is the usual offering to that God. *Corn:* for Indra's horses.

In addition to Indra and his frequent associate Parvata, the Genius of the mountains and clouds, the Goddess Vâk or Speech (stanzas 15, 16), and the several parts of the chariot or wain (17—20) are regarded as the deities or objects reverently mentioned or addressed in this hymn.

1 *With brave heroes:* accompanied, or followed by heroic sons.

3 *Adhvaryu, sing we both:* the Hotar calls on the Adhvaryu to join him in the performance of the ceremony.

4 *A wife......is home and dwelling:* or, perhaps, 'Wife, Maghavan, is home, so is this chamber;' that is, Indra is to regard the sacrificial chamber as his home for the present, until he returns to his consort and his other home in heaven.

6 Thou hast drunk Soma, Indra, turn thee homeward; thy joy is in thy home, thy gracious Consort;
Where thy tall chariot hath a place to rest in, and thy strong Courser is set free with guerdon.

7 Bounteous are these, Angirases, Virûpas: the Asura's Heroes and the Sons of Heaven.
They, giving store of wealth to Viṣvâmitra, prolong his life through countless Soma-pressings.

8 Maghavan weareth every shape at pleasure, effecting magic changes in his body,
Holy One, drinker out of season, coming thrice, in a moment, through fit prayers, from heaven.

9 The mighty sage, God-born and God-incited, who looks on men, restrained the billowy river.
When Viṣvâmitra was Sudâs's escort, then Indra through the Kuṣikas grew friendly.

10 Like swans, prepare a song of praise with pressing-stones, glad in your hymns with juice poured forth in sacrifice.
Ye singers, with the Gods, sages who look on men, ye Kuṣikas, drink up the Soma's savoury meath.

11 Come forward, Kuṣikas, and be attentive; let loose Sudâs's horse to win him riches.
East, west, and north, let the King slay the foeman, then at earth's choicest place perform his worship.

12 Praises to Indra have I sung, sustainer of this earth and heaven.
This prayer of Viṣvâmitra keeps secure the race of Bharatas.

---

6 *Thy gracious Consort:* Indrâṇi. *With guerdon:* with corn and water.

7 Professor Wilson, following Sâyaṇa, paraphrases: 'These sacrificers are (*Bhojas*), of whom the diversified *Angirases* (are the priests): and the heroic sons of the expeller (of the foes of the Gods) from heaven, bestowing riches upon Viṣvâmitra at the sacrifice of a thousa[illegible] prolong his life.' The Bhojas (bounteous ones) are said to be the K[illegible] of Sudâs, and the diversified Angirases Medhâtithi and the rest of the race of Angiras. 'The Asura,' explained by Sâyaṇa as the expeller of the foes of the Gods from heaven, is said to be Rudra, and his sons are the Maruts. The Virûpas are connected with Angiras in X. 62. 5., and a Virûpa is mentioned in I. 45. 3. and VIII. 64. 6.

8 *Drinker out of season:* drinking the celestial Soma whenever he wishes, irrespectively of the appointed times for libations on earth. *Thrice:* to the three daily libations.

9 *The mighty sage:* Viṣvâmitra. See III. 33, note.

11 In this and the two following stanzas the priests implore the aid of Indra for King Sudâs who is going forth to battle.

Earth's choicest place: the altar.

12 *The race of Bharatas:* the descendants of Viṣvâmitra, Bharata being the son of the celebrated Ṣakuntalâ who was Viṣvâmitra's daughter by the Apsaras Menâ.

See Vedic India (Story of the Nations series), pp. 319 ff.

13 The Visvâmitras have sung forth this prayer to Indra Thunder-armed:
So let him make us prosperous.

14 Among the Kîkaṭas what do thy cattle? They pour no milky draught, they heat no caldron.
Bring thou to us the wealth of Pramaganda; give up to us, O Maghavan, the low-born.

15 Sasarparî, the gift of Jamadagnis, hath lowed with mighty voice dispelling famine.
The Daughter of the Sun hath spread our glory among the Gods, imperishable, deathless.

16 Sasarparî brought glory speedily to these, over the generations of the Fivefold Race;
Daughter of Paksha, she bestows new vital power, she whom the ancient Jamadagnis gave to me.

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14 *The Kîkaṭas:* the non-Âryan inhabitants of a [illegible] Kosala or Oudh) usually identified with South Bihâr. The [illegible] cows bestowed by Indra are unprofitable when in the possession of men who do not worship the Âryan Gods. *Pramagandu:* the prince of the Kîkaṭas; according to Sâyaṇa the word means 'the son of the usurer.'

15 *Sasarparî, the gift of Jamadagnis:* according to Sâyaṇa, Sasarparî (swiftly moving, or gliding everywhere), is a name or an epithet of Vâk, Voice or Speech, the daughter of Sûrya or the Sun. The following is Dr. Muir's translation of Sâyaṇa's quotation from Shadgurusishya's Commentary on the Anukramaṇikâ, as given with an addition in Weber's *Indische Studien:* 'Regarding the two verses beginning "Sasarparîḥ" those acquainted with antiquity tell a story. At a sacrifice of king Saudâsa the power and speech of Visvâmitra were completely vanquished by Ṣakti, son of Vasishṭha; and the son of Gâdhi (Visvâmitra) being so overcome, became dejected. The Jamadagnis drew from the abode of the sun a voice called "Sasarparî," the daughter of Brahmâ, or of the sun, and gave her to him. Then that Voice somewhat dispelled the disquiet of the Jamadagnis [or, according to the reading of the line given by Sâyaṇa, "that Voice, being intelligence, dispelled the unintelligence of the Kusikas"]. Visvamitra then incited the Kusikas with the words *upapreta* 'approach' (see verse 11). And being gladdened by receiving the Voice, he paid homage to the Jamadagnis praising them with the two verses beginning 'Sasarparîḥ'.—*O. S. Texts*, I. 343. Prof Ludwig is inclined to agree with Prof. Roth who thinks that sasarparî may mean a war-trumpet, which inspirits the combatants and dispels their fear of the enemy. Prof. Grassmann argues that *mimâya*, hath lowed, is applicable only to a cow or bull, and thinks that sasarparî means the mystic cow Sabardughâ, the cow who lets her milk flow abundantly. I am inclined to prefer the explanation of the Indian commentator, although it cannot be regarded as entirely satisfactory. The *Jamadagnis*, according to Sâyaṇa, are Ṛishis who maintain a blazing fire.

16 *The Fivefold Race:* the five tribes of Âryan men; according to Sâyaṇa, the four castes, and barbarians or non-Âryans.

Daughter of Paksha: that is, of the Sun who causes the light and dark periods of the moon.

17 Strong be the pair of oxen, firm the axles, let not the pole slip nor the yoke be broken.
May Indra keep the yoke-pins from decaying: attend us, thou whose fellies are uninjured.

18 O Indra, give our bodies strength, strength to the bulls who draw the wains,
Strength to our seed and progeny that they may live, for thou art he who giveth strength.

19 Enclose thee in the heart of Khayar timber, in the car wrought of Ṣinṣapâ put firmness.
Show thyself strong, O Axle, fixed and strengthened: throw us not from the car whereon we travel.

20 Let not this sovran of the wood leave us forlorn or injure us.
Safe may we be until we reach our homes and rest us and unyoke.

21 With various aids this day come to us, Indra, with best aids speed us, Maghavan, thou Hero.
Let him who hateth us fall headlong downward: him whom we hate let vital breath abandon.

22 He heats his very axe, and then cuts a mere Semal blossom off.
O Indra, like a caldron cracked and seething, so he pours out foam.

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17 In this and the three following stanzas Visvâmitra being about to depart from King Sudâs's sacrificial hall blesses, or invokes good luck for, the several parts of the chariot or wain on which he is going to travel.

Attend us: the chariot is here addressed.

19 *Khayar timber:* the hard wood of the Khadira, or Acacia Catechu, of which the pin of the axle was made. *Ṣinṣapâ:* Dalbergia Sisu, also a common timber-tree.

20 *This sovran of the wood:* the timber of which the body of the car is made.

21 Prof. Roth is of opinion that this hymn consists of fragments composed by Viṣvâmitra or his descendants at different dates, and that the verses (9—13), in which that Ṛishi represents himself and the Kuṣikas as being the priests of Sudâs are earlier than the concluding verses (21—24), which consist of imprecations directed against Vasishṭha. These last verses, he remarks, contain an expression of wounded pride, and threaten vengeance against an enemy who had come into possession of some power or dignity which Viṣvâmitra himself had previously enjoyed. With regard to the relations between Visvâmitra and Vasishṭha as priests of Sudâs, see Muir's *Original Sanskrit Texts,* I. pp. 371 ff.

22 Professor Wilson remarks: 'The construction is elliptical: the ellipse is supplied by the scholiast, as the tree is cut down by the axe so may the enemy be cut down: as one cuts off without difficulty the flower of the *Simbala.* so may he be destroyed: as the cauldron when struck, and thence leaking, scatters foam or breath from its mouth, so may that hater, struck by the power of my prayer, vomit foam from his mouth.' The phrases are probably, as Ludwig explains. merely proverbial expressions for threats full of sound and fury followed by insingnificant results.

The *Semal* (Ṣimbala) is the Silk-cotton tree.

23 Men notice not the arrow, O ye people; they bring the red beast deeming it a bullock.
A sluggish steed men run not with the courser, nor ever lead an ass before a charger.

24 These men, the sons of Bharata, O Indra, regard not severance or close connexion.
They urge their own steed as it were another's, and take him, swift as the bow's string, to battle.

HYMN LIV.

Viṣvedevas.

To him adorable, mighty, meet for synods, this strengthening hymn, unceasing, have they offered.
May Agni hear us with his homely splendours, hear us, Eternal One, with heavenly lustre.

2 To mighty Heaven and Earth I sing forth loudly: my wish goes out desirous and well knowing
Both, at whose laud in synods, showing favour, the Gods rejoice them with the living mortal.

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23 *Men notice not the arrow:* or, according to Sâyaṇa, 'men heed not the destroyer,' i. e. the power of Viṣvâmitra who will destroy his enemies is not known to, or regarded by, his opponents.

They bring the red beast: the meaning of *lodhám* is uncertain. Sâyaṇa explains it as *lubdham,* desirous (that his penance might not be frustrated). Prof. Roth suggests that *lodhám* means red, and denotes an animal of some kind contrasted with *paṣú* (a tame or sacrificial animal, a bullock), so that the clause would have somewhat the same meaning as 'they look on the wolf as if it were a hare.' Durga, the commentator on the Nirukta, says: 'The text in which this word (*lodhá*) occurs is a verse expressing hatred of Vasishṭha. But I am a Kâpishṭhala of the family of Vasishṭha; and therefore do not interpret it.' See Muir's *O. S. Texts,* I. pp. 344, 372.

Deeming it a bullock: according to Sâyaṇa, thinking the sage, Viṣvâmitra, who kept silence of his own accord to be merely stupid like some inferior animal. In the secoad line the rivalry of Vasishṭha with himself appears to be ridiculed.

24 *The son of Bharata:* descendants and adherents of Viṣvâmitra. Prof. Wilson, following Sâyaṇa, paraphrases the stanza: 'These sons of Bharata, Indra, understand severance (from the Vasishṭhas), not association (with them); they urge their steeds (against them) as against a constant foe; they bear a stout bow (for their destruction) in battle.' The word *áraṇam,* strange, foreign, another's, gives no intelligible sense. Prof. Ludwig suggests in its place *karaṇam,* an ever-ready helper. Dr. Muir suggests that the word may mean 'as if to a distance.'

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1 *To him:* Agni. *Meet for synods:* to be worshipped in sacrificial assemblies. *May Agni hear us:* both as terrestrial fire used for sacrifice and domestic purposes and as celestial fire in the form of the Sun. *They:* the priestly singers.

2 *Knowing both:* recognizing the greatness of Heaven and Earth, *The living mortal:* men as worshippers.

3 O Heaven and Earth, may your great law be faithful: be ye our leaders for our high advantage.
To Heaven and Earth I offer this my homage, with food, O Agni, as I pray for riches.

4 Yea, holy Heaven and Earth, the ancient sages whose word was ever true had power to find you;
And brave men in the fight where heroes conquer, O Earth, have known you well and paid you honour.

5 What pathway leadeth to the Gods? Who knoweth this of a truth, and who will now declare it?
Seen are their lowest dwelling-places only, but they are in remote and secret regions.

6 The Sage who looketh on mankind hath viewed them bedewed, rejoicing in the seat of Order.
They make a home as for a bird, though parted, with one same will finding themselves together.

7 Partners though parted, with far-distant limits, on one firm place both stand for ever watchful,
And, being young for evermore, as sisters, speak to each other names that are united.

8 All living things they part and keep asunder; though bearing up the mighty Gods they reel not.
One All is Lord of what is fixed and moving, that walks, that flies, this multiform creation.

9 Afar the Ancient from of old I ponder, our kinship with our mighty Sire and Father,—

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5 *Seen are their lowest dwelling-places:* the constellations; but the Gods are also in mysterious and higher realms beyond, and who knows the path that leads thither?

6 *The Sage who looketh on mankind:* the all-seeing and omniscient Sun. *Them:* Heaven and Earth. *Bedewed:* with the water above the firmament and rain respectively. *In the seat of Order:* in the place which the eternal Order of the Universe has assigned to them. *They make a home:* though meeting together, they leave a space, like a bird's nest, between them.

7 *Speak to each other names that are united:* address each other or perhaps, are addressed, by dual appellations, such as *urvî*, the Two Spacious Ones, *dyâvâprithivî*, Heaven-Earth, etc.

8 *One All:* 'We find mention in one hymn of a primordial substance or unit out of which the universe was developed. This is 'the one thing' *(ékam)* which we have met with in connection with Aja, the Unborn (Book I. 164, 6, 46.), and which is also used synonymously with the universe in accordance with the principle which is the key to much of the later mysticism that cause and effect are identical. The poet endeavours, in a strain which preludes the philosophy of the Upanishads, to picture to himself the first state of the world, and the first signs of life and growth in it.'—Wallis, *Cosmology of the Ṛigveda*, p. 58.

Singing the praise whereof the Gods by custom stand on the spacious far-extended pathway.

10 This laud, O Heaven and Earth, to you I utter: let the kind-hearted hear, whose tongue is Agni,
Young, Sovran Rulers, Varuṇa and Mitra, the wise and very glorious Âdityas.

11 The fair-tongued Savitar, the golden-handed, comes thrice from heaven as Lord in our assembly.
Bear to the Gods this song of praise, and send us, then, Savitar, complete and perfect safety.

12 Deft worker, skilful-handed, helpful, holy, may Tvashṭar, God, give us these things to aid us.
Take your delight, ye Ṛibhus joined with Pûshan: ye have prepared the rite with stones adjusted.

13 Borne on their flashing car, the spear-armed Maruts, the nimble Youths of Heaven, the Sons of Order,
The Holy, and Sarasvatî, shall hear us: ye Mighty, give us wealth with noble offspring.

14 To Vishṇu rich in marvels, songs and praises shall go as singers on the road of Bhaga,—
The Chieftain of the Mighty Stride, whose Mothers, the many young Dames, never disregard him.

15 Indra, who rules through all his powers heroic, hath with his majesty filled earth and heaven.
Lord of brave hosts, Fort-crusher, Vṛitra-slayer, gather thou up and bring us store of cattle.

16 My Sires are the Nâsatyas, kind to kinsmen: the Aṣvins' kinship is a glorious title.
For ye are they who give us store of riches: ye guard your gift uncheated by the bounteous.

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9 *Singing the praise whereof:* that is, with reference to which kinship with our father Dyaus or Heaven the Gods themselves bear witness to its existence.

11 *Comes thrice:* at the three daily sacrifices.

12 *These things:* for which we pray.

14 *On the road of Bhaga:* or on the path of good fortune or felicity.

The Chieftain of the Mighty Stride: Vishṇu as the Sun. The *Mothers*, according to Sâyaṇa, are the regions of space which generate all beings. Sâyaṇa supplies *ájñâm*, command, after *yásya*, whose, and Prof. Wilson renders the passage accordingly. 'whose commands the many-blending regions of space, the generators (of all beings) do not disobey.'

16 *My Sires are the Nâsatyas:* the Aṣvins regard me with fatherly affection, *Ye:* the Aṣvins. *Uncheated by the bounteous:* never deceived by liberal men ike us.

17 This is, ye Wise, your great and glorious title, that all ye Deities abide in Indra.
Friend, Much-invoked! art thou with thy dear Ṛibhus: fashion ye this our hymn for our advantage.

18 Aryaman, Aditi deserve our worship: the laws of Varuṇa remain unbroken.
The lot of childlessness remove ye from us, and let our course be rich in kine and offspring.

19 May the Gods' envoy, sent to many a quarter, proclaim us sinless for our perfect safety.
May Earth and Heaven, the Sun, the Waters, hear us, and the wide firmament and constellations.

20 Hear us the mountains which distil the rain-drops, and, resting firm, rejoice in freshening moisture.
May Aditi with the Âdityas hear us, and Maruts grant us their auspicious shelter.

21 Soft be our path for ever, well-provisioned: with pleasant meath, O Gods, the herbs besprinkle.
Safe be my bliss, O Agni, in thy friendship: may I attain the seat of foodful riches.

22 Enjoy the offering: beam thou strength upon us; combine thou for our good all kinds of glory.
Conquer in battle, Agni, all those foemen, and light us every day with loving-kindness.

HYMN LV.

Viṣvedevas.

At the first shining of the earliest Mornings, in the Cow's home was born the Great Eternal.
Now shall the statutes of the Gods be valid. Great is the Gods' supreme and sole dominion.

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17 *Abide in Indra:* not, as Sâyaṇa explains, in the sphere or world of Indra. The meaning is, as Professor Ludwig points out, that the glory of the Gods consists in their recognition as forming a part of the true, supreme and all-embracing divine principle, in which, as the Absolute God, all their individual attributes are absorbed and vanish.

Fashion ye: perhaps merely, give a favourable issue to.

19 *The Gods' envoy:* Agni.

21 *With pleasant meath:* with refreshing rain.

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1 *In the Cow's home:* in the firmament or heaven, the place of the mystical Cosmic Cow. *The Great Eternal:* the two adjectives are in the neuter gender without a substantive. Sâyaṇa supplies *jyotiḥ*, light, in the form of the Sun. *Great is,* etc. 'Great and incomparable is the divine nature of the gods.'—Muir.

2 Let not the Gods here injure us, O Agni, nor Fathers of old time who know the region,
Nor the sign set between two ancient dwellings. Great is the Gods' supreme and sole dominion.

3 My wishes fly abroad to many places: I glance back to the ancient sacrifices.
Let us declare the truth when fire is kindled. Great is the Gods' supreme and sole dominion.

4 King Universal, borne to sundry quarters, extended through the wood he lies on couches.
One Mother rests: another feeds the Infant. Great is the Gods' supreme and sole dominion.

5 Lodged in old plants, he grows again in younger, swiftly within the newly-born and tender.
Though they are unimpregned, he makes them fruitful. Great is the Gods' supreme and sole dominion.

6 Now lying far away, Child of two Mothers, he wanders unrestrained, the single youngling.
These are the laws of Varuṇa and Mitra. Great is the Gods' supreme and sole dominion.

7 Child of two Mothers, Priest, sole Lord in synods, he still precedes while resting as foundation.
They who speak sweetly bring him sweet addresses. Great is the Gods' supreme and sole dominion.

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2 The meaning of the stanza is, as Professor Ludwig says: May we be able to calculate correctly the time of the Sun's approach, that is, the moment of his rising, when we should begin our sacred ceremonies. Let not the Gods lead us astray, or allow us to err, in this matter; let not the Fathers, or spirits of the departed, who are acquainted with the region in which the Sun first appears, and who have transmitted their knowledge to their descendants, nor the Sun himself (or, perhaps, Agni) deceive us. *Two ancient dwellings:* heaven and earth, the homes respectively of Gods and men.

3 *I glance back:* so Prof. M. Müller translates the passage.

4 *King Universal:* Agni, the God of all Âryan men. *To sundry quarters:* to various altars, for sacrificial purposes.

One Mother: the earth. *Another:* the heaven. Or, as Prof. Ludwig suggests, the lower of the two fire-sticks remains still while the upper stick, which is agitated, gives him life and strength.

5 Agni is latent in all plants, and from those that are old and decaying he passes into the young and tender ones.

6 *Far away:* or, in the west, as Sûrya or the Sun when he has set.

He wanders: when he has risen again.

7 *Priest:* Agni, the herald who calls the Gods, the *hotar* or invoker.

As foundation: as the root and basis of every religious act.

8 As to a friendly warrior when he battles, each thing that comes anear is seen to meet him.
The hymn commingles with the cow's oblation. Great is the Gods' supreme and sole dominion.

9 Deep within these the hoary envoy pierceth; mighty, he goeth to the realm of splendour,
And looketh on us, clad in wondrous beauty. Great is the Gods' supreme and sole dominion.

10 Vishṇu, the guardian, keeps the loftiest station, upholding dear, immortal dwelling-places.
Agni knows well all these created beings. Great is the Gods' supreme and sole dominion.

11 Ye, variant Pair, have made yourselves twin beauties: one of the Twain is dark, bright shines the other;
And yet these two, the dark, the red, are Sisters. Great is the Gods' supreme and sole dominion.

12 Where the two Cows, the Mother and the Daughter, meet and give suck yielding their lordly nectar,
I praise them at the seat of law eternal. Great is the Gods' supreme and sole dominion.

13 Loud hath she lowed, licking the other's youngling. On what world hath the Milch-cow laid her udder?
This Iḷâ streameth with the milk of Order. Great is the Gods' supreme and sole dominion.

14 Earth weareth beauties manifold: uplifted, licking her Calf of eighteen months, she standeth.

---

8 Agni is here represented as a champion who draws men to meet him as a friend. *The hymn commingles:* penetrates, as it were, and accompanies the libation of milk and Soma juice.

9 *Within these:* plants in general. *The hoary envoy:* Agni, the ancient messenger between Gods and men. *To the realm of splendour:* to heaven as the Sun.

10 *Loftiest station:* in the zenith. Cf. I. 154. 5, 6.

11 *Ye, variant Pair:* Day and Night.

12 *The two Cows:* Earth and Heaven, according to Sâyaṇa; more probably Night and Morning are intended. *The seat of law eternal:* the altar, the place of sacrifice appointed by everlasting law or *ṛitá.*

13 *Loud hath she lowed:* Heaven, as the rain pours down. *The other's youngling,* or calf, is Agni. *On what world:* no one knows where the rain comes from. *This Iḷâ:* a name of the earth; or *Iḷâ* may mean, with the freshening draught (of rain).

14 *Earth:* *pádyâ,* according to Sâyaṇa, has this meaning. *Uplifted......... she standeth:* apparently, Heaven, but according to Sâyaṇa, the Earth elevated in the form of the northern altar.

Her calf of eighteen months: or according to Sâyaṇa's alternative explanation, 'her calf who protects the three worlds.' The calf is the Sun.

Well-skilled I seek the seat of law eternal. Great is the Gods' supreme and sole dominion.

15 Within a wondrous place the Twain are treasured: the one is manifest, the other hidden.
One common pathway leads in two directions. Great is the Gods' supreme and sole dominion.

16 Let the milch-kine that have no calves storm downward, yielding rich nectar, streaming, unexhausted,
These who are ever new and fresh and youthful. Great is the Gods' supreme and sole dominion.

17 What time the Bull bellows in other regions, another herd receives the genial moisture;
For he is Bhaga, King, the earth's Protector. Great is the Gods' supreme and sole dominion.

18 Let us declare the Hero's wealth in horses, O all ye folk: of this the Gods have knowledge.
Sixfold they bear him, or by fives are harnessed. Great is the Gods' supreme and sole dominion.

19 Tvashṭar the God, the omniform Creator, begets and feeds mankind in various manner.
His, verily, are all these living creatures. Great is the Gods' supreme and sole dominion.

20 The two great meeting Bowls hath he united: each of the Pair is laden with his treasure.
The Hero is renowned for gathering riches. Great is the Gods' supreme and sole dominion.

21 Yea, and on this our earth the All-Sustainer dwells like a King with noble friends about him.
In his protection heroes rest in safety. Great is the Gods' supreme and sole dominion.

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15 *Within a wondrous place:* when Morning comes, Night is concealed in some mysterious place to which Morning or Day also retires in turn when Night succeeds. From this mysterious prison Morning and Night come to us by the same path, one departing as the other approaches.

16 *The milch-kine that have no calves:* the heavy clouds which pour out their fertilizing rain as cows yield their refreshing milk, but which are unlike cows inasmuch as they have no calves.

17 *The Bull:* Indra as Parjanya the God of the rain cloud.
Another herd: the fertilizing shower falls in other regions.

18 The number of Indra's horses is variously stated. Here he is said to be drawn by six horses, the six seasons of the year, or by five at a time, or the seasons regarded as five by the combination of *hemanta* and *śiśira*: the cold and the dewy seasons.

20 *The two great meeting Bowls:* the heaven and earth, hemispherical in appearance, which meet at the horizon. So the author of *The Witness of the Sun* speaks of 'the great bowl of the earth, which hollowed to the horizon.'

22 Rich in their gifts for thee are herbs and waters, and earth brings all her wealth for thee, O Indra.
May we as friends of thine share goodly treasures. Great is the Gods' supreme and sole dominion.

HYMN LVI.
Visvedevas.

Not men of magic skill, not men of wisdom impair the Gods' first stedfast ordinances.
Ne'er may the earth and heaven which know not malice, nor the fixed hills, be bowed by sage devices.

2 One, moving not away, supports six burthens: the Cows proceed to him the true, the Highest.
Near stand three Mighty Ones who travel swiftly: two are concealed from sight, one is apparent.

3 The Bull who wears all shapes, the triple-breasted, three-uddered, with a brood in many places,
Ruleth majestic with his triple aspect, the Bull, the Everlasting Ones' impregner.

4 When nigh them, as their tracer he observed them: he called aloud the dear name of Âdityas.
The Goddesses, the Waters, stayed to meet him: they who were wandering separate enclosed him.

5 Streams! the wise Gods have thrice three habitations. Child of three Mothers, he is Lord in synods.

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22 *The All-Sustainer*: Indra.

1 The statutes of the Gods are unalterable; they stand fixed for ever like the benignant heaven and earth and like the mountains that never can be moved.

2 The meaning of the stanza is uncertain. According to Sâyaṇa, the *one, moving not away*, is the stationary year which sustains the load of the six seasons, and *the Cows* are the solar rays which pervade the year, or the Sun as its representative. Professor Ludwig thinks that Tvashṭar may be intended, and that the cows may be the consorts of the Gods who are generally represented as bearing him company. *Three Mighty Ones*: according to Sâyaṇa, heaven, the firmament, and the earth, of which the earth is fully visible and the first two are only seen imperfectly. *Who travel swiftly*: this is Sâyaṇa's explanation of *atyâḥ*, coursers; but the meaning is not clear.

3 *The Bull*: the God who presides over the year. The three breasts and the three udders are probably heaven, the firmament, and the earth. *His triple aspect*: the six seasons, reduced by combination to three, the hot season, the rains, and the cold season. *The Everlasting Ones*, according to Sâyaṇa, are the plants: but the *three Mighty Ones*, or the Waters, may be intended.

4 *H*[illegible] as Professor Ludwig says, Agni as Savitar, the God presiding [illegible] *Âdityas* here appear to be the months.

5 *Th*[illegible]: each of the three worlds having three subdivisions. *Child of three Mothers*: Agni as Savitar appears to be meant, the three mothers being, perhaps, the three seasons. According to Sâyaṇa, *trimâtâ* here means "the measurer of the three (worlds),' the Sun. *Ladies of the Waters*: Iḷâ, Sarasvatî, and Bhâratî. *Thrice*: at the three daily sacrifices.

Three are the holy Ladies of the Waters, thrice here from heaven supreme in our assembly.

6 Do thou, O Savitar, from heaven thrice hither, three times a day, send down thy blessings daily.

Send us, O Bhaga, triple wealth and treasure; cause the two worlds to prosper us, Preserver!

7 Savitar thrice from heaven pours down abundance, and the fair-handed Kings Varuṇa, Mitra;

And spacious Heaven and Earth, yea, and the Waters, solicit wealth that Savitar may send us.

8 Three are the bright realms, best, beyond attainment, and three, the Asura's Heroes, rule as Sovrans,

Holy and vigorous, never to be injured. Thrice may the Gods from heaven attend our synod.

HYMN LVII. Visvedevas.

My thought with fine discernment hath discovered the Cow who wanders free without a herdsman,

Her who hath straightway poured me food in plenty: Indra and Agni therefore are her praisers.

2 Indra and Pûshan, deft of hand and mighty, well-pleased have drained the heaven's exhaustless udder.

As in this praise the Gods have all delighted, may I win blessing here from you, O Vasus.

3 Fain to lend vigour to the Bull, the sisters with reverence recognize the germ within him.

The Cows come lowing hither to the Youngling, to him endued with great and wondrous beauties.

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6 *Cause the two worlds:* I follow Prof. Ludwig in taking *dhishaṇe* as an accusative.

8 *The bright realms:* heaven, divided into three. *The Asura's Heroes:* according to Sâyaṇa, Agni, Vâyu, and Sûrya.

This hymn and the five following are attributed to the Ṛishi Visvâmitra.

1 *With fine discernment:* the participle *vivikvấn* in the masculine form appears to be used instead of the feminine form with *manîshấ*, thought. Sâyaṇa reads *manîshấm* in the accusative case. and following him, Professor Wilson translates: 'May the discriminating Indra apprehend my glorification (of the Gods), which is free as a milch-cow grazing alone, without a cowherd.' *The Cow: Vấk*, Voice or Speech, the voice of prayer and praise which the poet proceeds to [illegible] employ, and which Indra and Agni are said to approve an[illegible] acceptance.

2 *As in* [illegible]: is no substantive in the text. Sâyaṇa supplies *vedyấm*, altar.

3 *The Bull:* Agni. *The sisters:* the fingers which produce the fire by friction. *The germ within him:* Agni's fructifying power. *The Youngling:* Agni. According to Sâyaṇa *the Cows* are the plants which spring up in the vegetable world, adorned with all its various products, as cows go eagerly to their calves.

4 Fixing with thought, at sacrifice, the press-stones, I bid the well-formed Heaven and Earth come hither;
For these thy flames, which give men boons in plenty, rise up on high, the beautiful, the holy.

5 Agni, thy meath-sweet tongue that tastes fair viands, which among Gods is called the far-extended,—
Therewith make all the Holy Ones be seated here for our help, and feed them with sweet juices.

6 Let thy stream give us drink, O God, O Agni, wonderful and exhaustless like the rain-clouds.
Thus care for us, O Vasu Jâtavedas, show us thy loving-kindness, reaching all men.

HYMN LVIII.

Asvins.

The Ancient's Milch-cow yields the things we long for: the Son of Dakshiṇâ travels between them.
She with the splendid chariot brings refulgence. The praise of Ushas hath awoke the Asvins.

2 They bear you hither by well-ordered statute: our sacred offerings rise as if to parents.
Destroy in us the counsel of the niggard: come hitherward, for we have shown you favour.

3 With lightly-rolling car and well-yoked horses hear this, the press-stone's song, ye Wonder-Workers.
Have not the sages of old time, ye Asvins, *called you most* prompt to come and stay misfortune?

4 Remember us, and come to us, for ever men, as their wont is, invocate the Asvins.
Friends as it were have offered you these juices, sweet, blent with milk at the first break of morning.

5 Even through many regions, O ye Asvins—high praise is yours among mankind, ye Mighty—
Come, helpers, on the paths which Gods have travelled: here your libations of sweet meath are ready.

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4 *Thy flames:* O Agni.
6 *Jâtavedas:* knowing all things that live or exist.

1 *The Ancient's Milch-cow:* bounteous Ushas or Dawn, daughter of ancient Dyaus or Heaven. *Dakshiṇâ:* the sacrificial guerdon, personified. Her son is Agni, the Sun who travels between heaven and earth.

2 *They:* our offerings of prayer and praise. *Destroy in us:* remove from us all illiberal thoughts, and let us be bounteous in our worship of the Gods.

5 *Even through many regions:* come to us even from far away, although many other worshippers also will try to detain you.

6 Ancient your home, auspicious is your friendship: Heroes, your wealth is with the house of Jahnu.
Forming again with you auspicious friendship, let us rejoice with draughts of meath together.

7 O Aṣvins, Very Mighty Ones, with Vâyu and with his steeds, one-minded, ever-youthful,
Nâsatyas, joying in the third day's Soma, drink it, not hostile, Very Bounteous Givers.

8 Aṣvins, to you are brought abundant viands in rivalry with sacred songs, unceasing.
Sprung from high Law your car, urged on by press-stones, goes round the earth and heaven in one brief moment.

9 Aṣvins, your Soma sheds delicious sweetness: drink ye thereof and come unto our dwelling.
Your car, assuming many a shape, most often goes to the Soma-presser's place of meeting.

HYMN LIX. Mitra.

MITRA, when speaking, stirreth men to labour: Mitra sustaineth both the earth and heaven.
Mitra beholdeth men with eyes that close not. To Mitra bring, with holy oil, oblation.

2 Foremost be he who brings thee food, O Mitra, who strives to keep thy sacred Law, Âditya.
He whom thou helpest ne'er is slain or conquered, on him, from near or far, falls no affliction.

3 Joying in sacred food and free from sickness, with knees bent lowly on the earth's broad surface,
Following closely the Âditya's statute, may we remain in Mitra's gracious favour.

4 Auspicious and adorable, this Mitra was born with fair dominion, King, Disposer.
May we enjoy the grace of him the Holy, yea, rest in his propitious loving-kindness.

5 The great Âditya, to be served with worship, who stirreth men, is gracious to the singer.

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6 *The house of Jahnu:* the family of the Kuṣikas, of whom Jahnu was the ancestor. 'Jahnu's children' are mentioned as having been favoured worshippers of the Aṣvins in Book I. 116. 19.

7 *The third day's Soma:* pressed out the day before yesterday, and in the meantime left to ferment.

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1 *Stirreth men to labour:* Mitra being the God of Day. Cf. VII. 362.

To Mitra, him most highly to be lauded, offer in fire oblation that he loveth.

6 The gainful grace of Mitra, God, supporter of the race of man,
Gives splendour of most glorious fame.

7 Mitra whose glory spreads afar, he who in might surpasses heaven,
Surpasses earth in his renown.

8 All the Five Races have repaired to Mitra, ever strong to aid,
For he sustaineth all the Gods.

9 Mitra to Gods, to living men, to him who strews the holy grass,
Gives food fulfilling sacred Law.

HYMN LX. Ṛibhus.

Here is your ghostly kinship, here, O Men: they came desirous to these holy rites with store of wealth,
With wondrous arts, whereby, with schemes to meet each need,
Ye gained, Sudhanvan's Sons! your share in sacrifice.

2 The mighty powers wherewith ye formed the chalices, the thought by which ye drew the cow from out the hide,
The intellect wherewith ye wrought the two Bay Steeds,—through these, O Ṛibhus, ye attained divinity.

3 Friendship with Indra have the Ṛibhus fully gained: grandsons of Manu, they skilfully urged the work.
Sudhanvan's Children won them everlasting life, serving with holy rites, pious with noble acts.

4 In company with Indra come ye to the juice, then gloriously shall your wishes be fulfilled.
Not to be paragoned, ye Priests, are your good deeds, nor your heroic acts, Ṛibhus, Sudhanvan's Sons.

5 O Indra, with the Ṛibhus, Mighty Ones, pour down the Soma juice effused, well-blent, from both thy hands.
Maghavan, urged by song, in the drink-offerer's house rejoice thee with the Heroes, with Sudhanvan's Sons.

---

8 *All the Five Races:* all Âryan men.

9 *Gives food fulfilling sacred Law:* the food which enables men to offer the appointed sacrifices.

1 *Here is your ghostly kinship:* here, in the sacrificial chamber where the deities are worshipped, ye, Rib[illegible] [illegible]n, are spiritually connected with the Gods as partakers of [illegible]. *They:* the Ṛibhus. *With store of wealth:* their great skill; the 'wondrous arts' of the following line.

2 See I. 20. 2, 3, 6.

6 With Ṛibhu near, and Vâja, Indra, here exult, with Ṣachî, praised of many, in the juice we pour.
These homes wherein we dwell have turned themselves to thee,—devotions to the Gods, as laws of men ordain.

7 Come with the mighty Ṛibhus, Indra, come to us, strengthening with thy help the singer's holy praise;
At hundred eager calls come to the living man, with thousand arts attend the act of sacrifice.

HYMN LXI. Ushas.

O Ushas, strong with strength, endowed with knowledge, accept the singer's praise, O wealthy Lady.
Thou, Goddess, ancient, young, and full of wisdom, movest, all-bounteous! as the Law ordaineth.

2 Shine forth, O Morning, thou auspicious Goddess, on thy bright car awaking pleasant voices.
Let docile horses of far-reaching splendour convey thee hitherward, the golden-coloured.

3 Thou, Morning, turning thee to every creature, standest on high as ensign of the Immortal,
To one same goal ever and ever wending: now, like a wheel, O newly-born, roll hither.

4 Letting her reins drop downward, Morning cometh, the wealthy Dame, the Lady of the dwelling;
Bringing forth light, the Wonderful, the Blessèd hath spread her from the bounds of earth and heaven.

5 Hither invoke the radiant Goddess Morning, and bring with reverence your hymn to praise her.
She, dropping sweets, hath set in heaven her brightness, and, fair to look on, hath beamed forth her splendour.

6 From heaven, with hymns, the Holy One was wakened: brightly to both worlds came the wealthy Lady.
To Morning, Agni, when she comes refulgent, thou goest forth soliciting fair riches.

7 On Law's firm base the speeder of the Mornings, ths Bull, hath entered mighty earth and heaven.
Great is the power of Varuṇa and Mitra, which, bright, hath spread in every place its splendour.

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6 *Sachî:* Might, personified, the Consort of Indra.
7 *The living man:* the worshipper.

3 *The Immortal:* the Sun.
4 *Letting her reins drop:* perhaps, sending down rays of light.
7 *The Bull:* the Sun, who, as following the Dawns, may be said to urge them onward.

HYMN LXII. Indra and Others.

YOUR well-known prompt activities aforetime needed no impulse from your faithful servant.
Where, Indra-Varuṇa, is now that glory wherewith ye brought support to those who loved you?

2 This man, most diligent, seeking after riches, incessantly invokes you for your favour.
Accordant, Indra-Varuṇa, with Maruts, with Heaven and Earth, hear ye mine invocation.

3 O Indra-Varuṇa, ours be this treasure, ours be wealth, Maruts, with full store of heroes.
May the Varûtrîs with their shelter aid us, and Bhâratî and Hotrâ with the Mornings.

4 Be pleased with our oblations, thou loved of all Gods, Bṛihaspati:
Give wealth to him who brings thee gifts.

5 At sacrifices, with your hymns worship the pure Bṛihaspati—
I pray for power which none may bend—

6 The Bull of men, whom none deceive, the wearer of each shape at will,
Bṛihaspati Most Excellent.

7 Divine, resplendent Pûshan, this our newest hymn of eulogy
By us is chanted forth to thee.

8 Accept with favour this my song, be gracious to the earnest thought,
Even as a bridegroom to his bride.

The hymn consists of six *trichas* or triplets, the deities of which are severally (1) Indra and Varuṇa, (2) Bṛihaspati, (3) Pûshan, (4) Savitar, (5) Soma, (6) Mitra and Varuṇa.

1 This stanza is difficult on account of the uncertainty of the meaning of *bhṛimdyaḥ* in the first line and of *sînam* in the second. Professor Wilson renders it: 'Indra and Varuṇa, may these people who are relying upon you, and wandering about (in alarm), sustain no injury from a youthful (adversary); for where is that reputation (you enjoy) on account that you bestow sustenance on your friends?' Professor Ludwig's translation is to the following effect: 'These that are counted yours, these whirling weapons, were made not to be hurled at your dependent. Varuṇa, Mitra, where is this your glory, wherewith against your friends ye send your missile?' My version follows Professor Roth's interpretation in the St. Petersburg Lexicon.

2 *This man:* the worshipper.

3 *The Varûtrîs:* guardian Goddesses; the Consorts of the Gods, according to the Commentator. *Bhâratî and Hotrâ:* Goddesses presiding over different departments of religious worship.

4 *Bṛihaspati:* Lord of Prayer.

9 May he who sees all living things, sees them together at a glance,—
May he, may Pûshan be our help.

10 May we attain that excellent glory of Savitar the God:
So may he stimulate our prayers.

11 With understanding, earnestly, of Savitar the God we crave
Our portion of prosperity.

12 Men, singers worship Savitar the God with hymn and holy rites,
Urged by the impulse of their thoughts.

13 Soma who gives success goes forth, goes to the gathering-place of Gods,
To seat him at the seat of Law.

14 To us and to our cattle may Soma give salutary food,
To biped and to quadruped.

15 May Soma, strengthening our power of life, and conquering our foes,
In our assembly take his seat.

16 May Mitra-Varuṇa, sapient Pair, bedew our pasturage with oil,
With meath the regions of the air.

17 Far-ruling, joyful when adored, ye reign through majesty of might,
With pure laws everlastingly.

18 Lauded by Jamadagni's song, sit in the place of holy Law:
Drink Soma, ye who strengthen Law.

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10 This stanza is the Sâvitrî, the Gâyatrî *par excellence*, 'the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones's translation of a paraphrastic interpretation; he renders it, Let us adore the supremacy of that divine sun, the godhead, who illuminates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat.'—Wilson. See *Ṛigveda Sanhitâ*, Vol. III. p. 111.

13 *The gathering-place of Gods:* the sacrificial chamber. *The seat of Law:* the place where sacrifice ordained by eternal Law is performed.

16 *With oil:* with clarified butter, with fatness, that is, with fertilizing rain. *With meath:* or with honey, that is with sweet refreshing dew.

18 *Jamadagni*, may, according to Sâyaṇa, be in this place an epithet of Viśvâmitra, and mean 'by whom the fire has been kindled;' or *Jamadagni* may be another Ṛishi and the seer of the hymn.

BOOK THE FOURTH.

HYMN I. Agni.

THEE, Agni, have the Gods, ever of one accord, sent hither down, a God, appointed messenger, yea, with their wisdom sent thee down.

The Immortal, O thou Holy One, mid mortal men, the God-devoted God, the wise, have they brought forth, brought forth the omnipresent God-devoted Sage.

2 As such, O Agni, bring with favour to the Gods thy Brother Varuṇa who loveth sacrifice, the Chief who loveth sacrifice,
True to the Law, the Âditya who supporteth men, the King, supporter of mankind.

3 Do thou, O Friend, turn hither him who is our Friend, swift as a wheel, like two car-steeds in rapid course, Wondrous! to us in rapid course.
O Agni, find thou grace for us with Varuṇa, with Maruts who illumine all.
Bless us, thou Radiant One, for seed and progeny, yea, bless us, O thou Wondrous God.

4 Do thou who knowest Varuṇa, O Agni, put far away from us the God's displeasure.
Best Sacrificer, brightest One, refulgent, remove thou far from us all those who hate us.

5 Be thou, O Agni, nearest us with succour, our closest Friend while now this Morn is breaking.
Reconcile to us Varuṇa, be bounteous: enjoy the gracious juice; be swift to hear us.

6 Excellent is the glance, of brightest splendour, which the auspicious God bestows on mortals,—
The God's glance, longed-for even as the butter, pure, heated, of the cow, the milch-cow's bounty.

7 Three are those births, the true, the most exalted, eagerly longed-for, of the God, of Agni.
He came invested in the boundless region, pure, radiant, friendly, mightily resplendent.

This hymn, and the following forty, are ascribed to the Ṛishi Vâmadeva, son of Gotama.

7 *Three are those births:* the manifestations of Agni in heaven as the Sun in the firmament as lightning, and on earth as sacrificial and domestic fire.

8 This envoy joyeth in all seats of worship, borne on his golden car, sweet-tongued Invoker:
Lovely to look on, with red steeds, effulgent, like a feast rich in food, joyous for ever.

9 Allied by worship, let him give man knowledge: by an extended cord they lead him onward.
He stays, effectual, in this mortal's dwelling, and the God wins a share in his possessions.

10 Let Agni—for he knows the way—conduct us to all that he enjoys of God-sent riches,
What all the Immortals have prepared with wisdom, Dyaus, Sire, Begetter, raining down true blessings.

11 In houses first he sprang into existence, at great heaven's base, and in this region's bosom;
Footless and headless, both his ends concealing, in his Bull's lair drawing himself together.

12 Wondrously first he rose aloft, defiant, in the Bull's lair, the home of holy Order,
Longed-for, young, beautiful, and far-resplendent: and seven dear friends sprang up unto the Mighty.

13 Here did our human fathers take their places, fain to fulfil the sacred Law of worship.
Forth drave they, with loud call, Dawn's teeming Milch-kine hid in the mountain-stable, in the cavern.

14 Splendid were they when they had rent the mountain: others, around, shall tell forth this their exploit.
They sang their song, prepared to free the cattle: they found the light; with holy hymns they worshipped.

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8 *Sweet-tongued:* with tasting the oblations; or, perhaps, pleasant-voiced.

9 *By an extended cord:* by virtue of the endless chain or series of regularly performed sacrifices. *Effectual:* perfecting the sacrifices, or fulfilling all the desires of the worshipper.

A share in his possessions: because the wealth of the worshipper depends upon the favour of Agni.

11 *Footless and headless:* without distinguishable head or feet.

His Bull's lair: apparently the fuel in which he grows strong; according to Sâyaṇa, 'in the nest of the rain cloud.'

12 *The home of holy Order:* the altar, the place of law-appointed sacrifice. *Seven dear friends:* seven minor priests; or the frequently mentioned seven tongues or rays of fire.

13 *Our human fathers:* the Angirases. *Teeming Milch-kine:* the rays of light.

14 *Splendid:* illumined by the recovered rays of light.

15 Eager, with thought intent upon the booty, the men with their celestial speech threw open
The solid mountain firm, compact, enclosing, confining Cows, the stable full of cattle.

16 The Milch-cow's earliest name they comprehended: they found the Mother's thrice-seven noblest titles.
This the bands knew, and sent forth acclamation: with the Bull's sheen the Red One was apparent.

17 The turbid darkness fled, the heaven was splendid: up rose the bright beam of celestial Morning.
Sûrya ascended to the wide expanses, beholding deeds of men both good and evil.

18 Then, afterwards they looked around, awakened, when first they held that Heaven-allotted treasure.
Now all the Gods abide in all their dwellings. Varuṇa, Mitra, be the prayer effective.

19 I will call hither brightly-beaming Agni, the Herald, all-supporting, best at worship.
He hath disclosed, like the milch-cows' pure udder, the Soma's juice when cleansed and poured from beakers.

20 The freest God of all who should be worshipped, the guest who is received in all men's houses,
Agni who hath secured the Gods' high favour,—may he be gracious, to us, Jâtavedas.

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15 *The booty:* the Cows, the rays of light. *Their celestial speech:* prayer.

16 *The Milch-cow's:* here, according to Sâyaṇa, Vâk or Voice, Speech, or especially prayer. It is uncertain what is meant by *the Mother's thrice-seven noblest* (titles, names, forms, or some similar word being necessarily understood). Professor Wilson, following Sâyaṇa, renders the passage: 'knowing the thrice-seven excellent (forms) of the maternal (rhythm),' that is, the twenty-one metres of the Vedas; or, he adds, the passage may refer 'to the ancient nomenclature of cattle, as uttered by the *Angirases* as *Ehi, surabhi, guggulu, gandhinî,* etc.'

With the Bull's sheen: with the splendour of the Sun. *The Red One:* Ushas or Dawn.

18 *That Heaven-allotted treasure:* the recovered rays of light.

19 Sâyaṇa's explanation of the second line of this stanza is different, and Professor Wilson, following him translates: 'without milking the pure udder (of the cow), without purified food of the *Soma* offered in libation,' implying, according to the Scholiast, 'that no offering is made to Agni on the occasion; praise alone is addressed to him.' *Ná,* in the Veda, it may be remembered, means both *not* and *like,* and in some passages it is difficult to determine in which of its senses the word is to be taken.

HYMN II.

Agni.

The Faithful One, Immortal among mortals, a God among the Gods, appointed envoy,
Priest, best at worship, must shine forth in glory: Agni shall be raised high with man's oblations.

2 Born for us here this day, O Son of Vigour, between both races of born beings, Agni,
Thou farest as an envoy, having harnessed, Sublime One! thy strong-muscled radiant stallions.

3 I laud the ruddy steeds who pour down blessing, dropping oil, fleetest through the thought of Order.
Yoking red horses to and fro thou goest between you Deities and mortal races.

4 Aryaman, Mitra, Varuṇa, and Indra with Vishṇu, of the Gods, Maruts and Aṣvins—
These, Agni, with good car and steeds, bring hither, most bountiful, to folk with fair oblations.

5 Agni, be this our sacrifice eternal, with brave friends, rich in kine and sheep and horses,
Rich, Asura! in sacred food and children, in full assembly, wealth broad-based and during.

6 The man who, sweating, brings for thee the fuel, and makes his head to ache, thy faithful servant,—
Agni, to him be a self-strong Protector: guard him from all who seek to do him mischief.

7 Who brings thee food, though thou hast food in plenty, welcomes his cheerful guest and speeds him onward,
Who kindles thee devoutly in his dwelling,—to him be wealth secure and freely giving.

8 Whoso sings praise to thee at eve or morning, and, with oblation, doth the thing thou lovest,—
In his own home, even as a gold-girt courser, rescue him from distress, the bounteous giver.

9 Whoso brings gifts to thee Immortal, Agni, and doth thee service with uplifted ladle,—
Let him not, sorely toiling, lose his riches; let not the sinner's wickedness enclose him.

---

2 *Between both races of born beings:* between Gods and men, the Gods also being called *jâtâḥ* or born, as sons of Heaven and Earth.

3 *The thought of Order:* the thought of Law-appointed sacrifice.

You Deities: the Gods of whom thou, Agni, art one.

6 *Makes his head to ache:* with the load of wood which he carries on it.

7 *Freely giving:* enabling the possessor to be bountiful in turn.

10 Whose well-wrought worship thou acceptest, Agni, thou God a mortal's gift, thou liberal Giver,—
Dear be his sacrifice to thee, Most Youthful! and may we strengthen him when he adores thee.

11 May he who knows distinguish sense and folly of men, like straight and crooked backs of horses.
Lead us, O God, to wealth and noble offspring: keep penury afar and grant us plenty.

12 This Sage the Sages, ne'er deceived, commanded, setting him down in dwellings of the living.
Hence mayst thou, friendly God, with rapid footsteps behold the Gods, wonderful, fair to look on.

13 Good guidance hast thou for the priest, O Agni, who, Youngest God! with out-poured Soma serves thee.
Ruler of men, thou joyous God, bring treasure splendid and plentiful to aid the toiler.

14 Now all that we, thy faithful servants, Agni, have done with feet, with hands, and with our bodies,
The wise, with toil, the holy rite have guided, as those who frame a car with manual cunning.

15 May we, seven sages first in rank, engender, from Dawn the Mother, men to be ordainers.
May we, Angirases, be sons of Heaven, and, radiant, burst the wealth-containing mountain.

16 As in the days of old our ancient Fathers, speeding the work of holy worship, Agni,

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11 *He who knows:* the wise Agni. *Like straight and crooked backs: asvânâm*, of horses, is supplied by Sâyaṇa; as a horse-keeper or groom distinguishes between well-shaped and ill-shaped backs. *Keep penury afar:* I follow Professor Roth in his interpretation of *dítim* and *áditim* in this passage. Professor Wilson, following Sâyaṇa, translates: 'be bountiful to the liberal giver; shun him who gives not.' 'Give us this life on earth, keep off the life to come.'— Max Müller.

12 *This Sage:* Agni. *The Sages:* the other Gods. *Commanded:* ordered to become a priestly herald or invoker. *With rapid footsteps:* I follow Sâyaṇa; but the correctness of his explanation is doubtful. According to Pischel, *paḍbhiḥ* here means 'with (thine) eyes.'

15 'Again, through the identification of the fathers with the light they are brought into connection with the metaphor of generation... .....The fathers are united with the Dawn, and desire with her to beget male children. In a hymn to Soma they are mentioned along with the morning Sun as having placed the germ in the earth; and the fruitfulness of heaven and earth, which give birth to gods and men, is described as produced by the fathers.'— Wallis, *Cosmology of the Rigveda*, p. 72.

The wealth-containing mountain: the cloud with its store of rain, or the cave in which the cows or rays of light were imprisoned.

Sought pure light and devotion, singing praises; they cleft the ground and made red Dawns apparent.

17 Gods, doing holy acts, devout, resplendent, smelting like ore their human generations,
Enkindling Agni and exalting Indra, they came encompassing the stall of cattle.

18 Strong One! he marked them—and the Gods before them—like herds of cattle in a foodful pasture.
There they moaned forth their strong desire for mortals, to aid the True, the nearest One, the Living.

19 We have worked for thee, we have laboured nobly—bright Dawns have shed their light upon our worship—
Adding a beauty to the perfect Agni, and the God's beauteous eye that shines for ever.

20 Agni, Disposer, we have sung these praises to thee the Wise: do thou accept them gladly.
Blaze up on high and ever make us richer. Give us great wealth, O thou whose boons are many.

HYMN III.

Agni.

WIN, to assist you, Rudra, Lord of worship, Priest of both worlds, effectual Sacrificer,
Agni, invested with his golden colours, before the thunder strike and lay you senseless.

2 This shrine have we made ready for thy coming, as the fond dame attires her for her husband.
Performer of good work, sit down before us, invested while these flames incline to meet thee.

3 A hymn, O Priest, to him who hears, the gentle, to him who looks on men, exceeding gracious,
A song of praise sing to the God Immortal, whom the stone, presser of the sweet juice, worships.

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17 *Gods:* the godlike Angirases. *Smelting like ore:* purifying their humanity, as ore is purified by smelting.

18 *Strong One:* O mighty Agni. *He marked them:* Indra saw the kine of the Angirases, the stolen rays of light. *The True, the Nearest One, the Living:* Agni appears to be meant.

1 *Rudra:* here meaning Agni. *Before the thunder strike:* before death overtakes you. Professor Ludwig refers to the Atharvaveda, XII. 2. 9, where Agni Kravyâd, or Agni in his most terrific form, is spoken of as the God of Death who stupefies men with his thunderbolt.

2 *The flames:* there is no substantive in the text. Sâyaṇa supplies 'flames or songs of praise,' or 'ladles' may be the word understood. Professor Ludwig supplies *viśaḥ* or *prajâḥ* 'families or people,' and Professor Grassmann 'libations.'

4 Even as true knower of the Law, O Agni, to this our solemn rite be thou attentive.
When shall thy songs of festival be sung thee? When is thy friendship shown within our dwelling?

5 Why this complaint to Varuṇa, O Agni? And why to Heaven? for what is our transgression?
How wilt thou speak to Earth and bounteous Mitra? What wilt thou say to Aryaman and Bhaga?

6 What, when thou blazest on the lesser altars, what to the mighty Wind who comes to bless us,
True, circumambient? what to Earth, O Agni, what wilt thou say to man-destroying Rudra?

7 How to great Pûshan who promotes our welfare,—to honoured Rudra what, who gives oblations?
What sin of ours to the far-striding Vishṇu, what, Agni, wilt thou tell the Lofty Arrow.

8 What wilt thou tell the truthful band of Maruts, how answer the great Sun when thou art questioned?
Before the Free, before the Swift, defend us: fulfil heaven's work, all-knowing Jâtavedas.

9 I crave the cow's true gift arranged by Order: though raw, she hath the sweet ripe juice, O Agni.
Though she is black of hue with milk she teemeth, nutritious, brightly shining, all-sustaining.

10 Agni the Bull, the manly, hath been sprinkled with oil upon his back, by Law eternal.
He who gives vital power goes on unswerving. Pṛisṇi the Bull hath milked the pure white udder.

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5 *Why this complaint:* why dost thou accuse us of sin?

6 *On the lesser altars:* on the *dhishṇyâs*, side-altars, or heaps of earth covered with sand on which the fire is placed. [illegible] of wicked men, says the Scholiast. Rudra is generally represented as a benevolent God.

7 *The Lofty Arrow:* the lightning.

8 *How answer the great Sun:* the sense of stanzas 5—8 appears to be, as Professor Ludwig observes: thou hast no grounds for complaining of us to any [illegible]: be, rather, our advocate if Sûrya comes forward as our accuser.

Before the Free, before the Swift: the Sun.

9 The first line is difficult. 'I solicit the milk of the cow essential for the sacrifice.'—Wilson. *Though raw:* this opposition of the uncooked cow and the milk cooked or ripened in her udder has been noticed before. See I. 62. 9.

10 *Pṛisṇi:* here said to be Sûrya or the Sun, who draws his light from the sky. But see Benfey, Vedica und Verwandtes, pp. 74, 75.

11 By Law the Angirases cleft the rock asunder, and sang their hymns together with the cattle.
Bringing great bliss the men encompassed Morning: light was apparent at the birth of Agni.

12 By Law the Immortal Goddesses the Waters, with meath-rich waves, O Agni, and uninjured,
Like a strong courser lauded in his running, sped to flow onward swiftly and for ever.

13 Go never to the feast of one who harms us, the treacherous neighbour or unworthy kinsman.
Punish us not for a false brother's trespass. Let us not feel the might of friend or foeman.

14 O Agni, keep us safe with thy protection, loving us, honoured God! and ever guarding.
Beat thou away, destroy severe affliction: slay e'en the demon when he waxes mighty.

15 Through these our songs of praise be gracious, Agni; moved by our prayers, O Hero, touch our viands.
Accept, O Angiras, these our devotions, and let the praise which Gods desire address thee.

16 To thee who knowest, Agni, thou Disposer, all these wise secret speeches have I uttered,
Sung to thee, Sage, the charming words of wisdom, to thee, O Singer, with my thoughts and praises.

HYMN IV. Agni.

Put forth like a wide-spreading net thy vigour; go like a mighty King with his attendants.
Thou, following thy swift net, shootest arrows: transfix the fiends with darts that burn most fiercely.

2 Forth go in rapid flight thy whirling weapons: follow them closely, glowing in thy fury.
Spread with thy tongue the winged flames, O Agni; unfettered, cast thy firebrands all around thee.

3 Send thy spies forward, fleetest in thy motion; be, ne'er deceived, the guardian of this people
From him who, near or far, is bent on evil, and let no trouble sent from thee o'ercome us.

This hymn is said by Sâyaṇa to be addressed to Agni as slayer of the Râkshasas, that is, as God of the fire with which the immigrant Âryans burnt the jungle, drove back the hostile aborigines, and cleared the ground for encampment or permanent settlement.

3 *Thy spies:* thy first flames, sent forward as if to reconnoitre.

4 Rise up, O Agni, spread thee out before us: burn down our foes, thou who hast sharpened arrows.
Him, blazing Agni! who hath worked us mischief, consume thou utterly like dried-up stubble.

5 Rise, Agni, drive off those who fight against us: make manifest thine own celestial vigour.
Slacken the strong bows of the demon-driven: destroy our foemen whether kin or stranger.

6 Most Youthful God, he knoweth well thy favour who gave an impulse to this high devotion.
All fair days and magnificence of riches hast thou beamed forth upon the good man's portals.

7 Blest, Agni, be the man, the liberal giver, who with his lauds and regular oblation
Is fain to please thee for his life and dwelling. May all his days be bright: be this his longing.

8 I praise thy gracious favour: sing in answer. May this my song sing like a loved one with thee.
Lords of good steeds and cars may we adorn thee, and day by day vouchsafe thou us dominion.

9 Here of free choice let each one serve thee richly, resplendent day by day at eve and morning.
So may we honour thee, content and joyous, passing beyond the glories of the people.

10 Whoso with good steeds and fine gold, O Agni, comes nigh thee on a car laden with treasure,
His Friend art thou, yea, thou art his Protector whose joy it is to entertain thee duly.

11 Through words and kinship I destroy the mighty: this power I have from Gotama my father.
Mark thou this speech of ours, O thou Most Youthful, Friend of the House, exceeding wise, Invoker.

12 Knowing no slumber, speedy and propitious, alert and ever friendly, most unwearied,
May thy protecting powers, unerring Agni, taking their places here, combined, preserve us.

---

5 *The demon-driven:* those whom evil spirits incite to attack us.

8 *Sing in answer:* with the auspicious sound of thy crackling flames.

11 *Through words and kinship:* that is, through my close alliance with Agni, effected by the prayers with which my fathers and I have worshipped him.

The mighty: the Râkshasas or demons; according to Sâyaṇa.

13 Thy guardian rays, O Agni, when they saw him, preserved blind Mâmateya from affliction.
Lord of all riches, he preserved the pious: the foes who fain would harm them did no mischief.

14 Aided by thee with thee may we be wealthy, may we gain strength with thee to guide us onward.
Fulfil the words of both, O Ever Truthful: straightway do this, thou God whom power emboldens.

15 O Agni, with this fuel will we serve thee; accept the laud we sing to thee with favour.
Destroy the cursing Râkshasas: preserve us, O rich in friends, from guile and scorn and slander.

HYMN V. Agni.

How shall we give with one accord oblation to Agni, to Vaiṣvânara the Bounteous?
Great light, with full high growth hath he uplifted, and, as a pillar bears the roof, sustains it.

2 Reproach not him who, God and self-reliant, vouchsafed this bounty unto me a mortal,—
Deathless, discerner, wise, to me the simple, Vaiṣvânara most manly, youthful Agni.

3 Sharp-pointed, powerful, strong, of boundless vigour, Agni who knows the lofty hymn, kept secret
As the lost milch-cow's track, the doubly Mighty,—he hath declared to me this hidden knowledge.

4 May he with sharpened teeth, the Bounteous Giver, Agni, consume with flame most fiercely glowing
Those who regard not Varuṇa's commandments and the dear stedfast laws of sapient Mitra.

---

13 This stanza has occurred before, I. 147. 3. *Blind Mâmateya:* the Ṛishi Dîrghatamas. *Lord of all riches:* Agni.

14 *The words of both:* the wishes of Gods and men. Sâyaṇa gives a different explanation, and Professor Wilson translates accordingly: 'destroy both (sorts of calumniators.)'

The Ṛishi Vâmadeva, as Professor Roth observes, 'professes to make known a mysterious and recondite wisdom, which had been revealed to him by Agni,' and the language of the hymn is correspondingly difficult and obscure.

1 *Vaiṣvânara:* common God of all Âryan men.

2 *This bounty:* the gift of this mysterious knowledge.

5 Like youthful women without brothers, straying, like dames who ha [illegible]

They wh[illegible], untrue, [illegible], they have engendered this abysmal station.

6 To me, weak, innocent, thou, luminous Agni, hast boldly given as 'twere a heavy burthen,

This Prishṭha hymn, profound and strong and mighty, of seven elements, and with offered dainties.

7 So may our song that purifies, through wisdom reach in a moment him the Universal,

Established on the height, on earth's best station, above the beauteous grassy skin of Pṛiṣni.

8 Of this my speech what shall I utter further? They indicate the milk stored up in secret

When they have thrown as 'twere the cows' stalls open. The Bird protects earth's best and well-loved station.

9 This is the Great Ones' mighty apparition which from of old the radiant Cow hath followed.

This, shining brightly in the place of Order, swift, hasting on in secret, she discovered.

10 He then who shone together with his Parents remembered Pṛiṣni's fair and secret treasure,

Which, in the Mother Cow's most lofty station, the Bull's tongue, of the flame bent forward, tasted.

---

5 *This abysmal station:* that is, says Sâyaṇa, *narakasthânam* or hell. The wicked are the cause of the existence of the place of punishment prepared for them.

6 *This Prishṭha hymn:* Prishṭha is the name of a particular arrangement of Sâmans employed at the mid-day oblation.

7 *The Universal:* Vaiṣvânara Agni. *Established on the height:* according to this conjectural translation, which follows a suggestion of Professor Ludwig, the reference is to Agni placed on the altar, above the surface of the earth (Pṛiṣni). But the meaning of *jábâru* (on the height?) is uncertain. Professor Wilson translates: 'whose swift-ascending brilliant (orb) is stationed on the east of the earth, to mount, like the sun, above the immoveable heaven.'

8 This stanza appears to allude to the Angirases recovering the lost rays of light, *the milk stored up in secret. The Bird:* the Sun who flies through heaven.

9 *The Great Ones' mighty apparition:* the solar orb; *the Great Ones* being the Sun's rays. *The radiant Cow:* Ushas or Dawn who discovers the Sun as he travels in secret, or by night, from west to east, and follows him till he is about to rise.

10 *He:* Agni. *His Parents:* Heaven and Earth. *Pṛiṣni* is the Cow whose milk is used in the oblation which Agni, the Bull, devours.

11 With reverence I declare the Law, O Agni; what is, comes by thine order, Jâtavedas.
Of this, whate'er it be, thou art the Sovran; yea, all the wealth that is in earth or heaven.

12 What is our wealth therefrom, and what our treasure? Tell us, O Jâtavedas, for thou knowest,
What is our best course in this secret passage: we, unreproached, have reached a place far distant.

13 What is the limit, what the rules, the guerdon? Like fleet-foot coursers speed we to the contest.
When will the Goddesses, the Immortal's Spouses, the Dawns, spread over us the Sun-God's splendour?

14 Unsatisfied, with speech devoid of vigour, scanty and frivolous and inconclusive,
Wherefore do they address thee here, O Agni? Let these who have no weapons suffer sorrow.

15 The majesty of him the Good, the Mighty, aflame, hath shone for glory in the dwelling.
He, clothed in light, hath shone most fair to look on, wealthy in boons, as a home shines with riches.

HYMN VI. Agni.

PRIEST of our rite, stand up erect, O Agni, in the Gods' service best of sacrificers,
For over every thought thou art the Ruler: thou furtherest e'en the wisdom of the pious.

2 He was set down mid men as Priest unerring, Agni, wise, welcome in our holy synods.
Like Savitar he hath lifted up his splendour, and like a builder raised his smoke to heaven.

3 The glowing ladle, filled with oil, is lifted: choosing Gods' service to the right he circles.
Eager he rises like the new-wrought pillar which, firmly set and fixed, anoints the victims.

4 When sacred grass is strewn and Agni kindled, the Adhvaryu rises to his task rejoicing.
Agni the Priest, like one who tends the cattle, goes three times round, as from of old he wills it.

---

14 *These who have no weapons:* who are unprovided with the necessary elements of sacrifice, and therefore unable to please Agni.

---

2 *Like a builder:* as the builder of a house raises a pillar.
3 *To the right he circles:* is carried round to the altars. *Anoints the victims:* smears them with the clarified butter with which it (the sacrificial post) has been previously anointed.

5 Agni himself, the Priest, with measured motion, goes round, with sweet speech, cheerful, true to Order.
His fulgent flames run forth like vigorous horses: all creatures are affrighted when he blazes.

6 Beautiful and auspicious is thine aspect, O lovely Agni, terrible when spreading.
Thy splendours are not covered by the darkness: detraction leaves no stain upon thy body.

7 Naught hindered his production, Bounteous Giver: his Mother and his Sire were free to send him.
Then as a Friend benevolent, refulgent, Agni shone forth in human habitations.

8 He, Agni, whom the twice-five sisters, dwelling together, in the homes of men engendered,
Bright like a spear's tooth, wakened in the morning, with powerful mouth and like an axe well-sharpened.

9 These thy Bay Coursers, Agni, dropping fatness, ruddy and vigorous, speeding straightly forward,
And red steeds, wonderful, of mighty muscle, are to this service of the Gods invited:

10 These brightly-shining flames of thine, O Agni, that move for ever restless, all-subduing,
Like falcons hasting eagerly to the quarry, roar loudly like the army of the Maruts.

11 To thee, O flaming God, hath prayer been offered. Let the priest laud thee: give to him who worships.
Men have established Agni as Invoker, fain to adore the glory of the living.

HYMN VII.

Agni.

HERE by ordainers was this God appointed first Invoker, best at worship, to be praised at rites;
Whom Apnavâna and the Bhṛigus caused to shine bright-coloured in the wood, spreading from home to home.

---

7 *His Mother and his Sire:* Earth and Heaven. *To send him:* to be messenger between men and Gods.

8 *The twice-five sisters:* the priest's fingers which produce the sacrificial fire.

9 *Bay Coursers: haritaḥ;* Harits; the prototype (the word being feminine) of the Greek 'Charites.' See M. Müller, Chips from a German Workshop, IV. 141 (new edition).

11 *The glory of the living:* Agni as Narâśansa, the Praise or Glory of Men.

---

1 *Here:* at this ceremony. *Ordainers:* the regulators of the sacrifice. *Apnavâna:* a Ṛishi of the family of Bhṛigu.

2 When shall thy glory as a God, Agni, be suddenly shown forth?
For mortal men have held thee fast, adorable in all their homes,

3 Seeing thee faithful to the Law, most sapient, like the starry heaven,
Illumining with cheerful ray each solemn rite in every house.

4 Vivasvân's envoy living men have taken as their ensign, swift,
The ruler over all mankind, moving like Bhṛigu in each home.

5 Him the intelligent have they placed duly as Invoking Priest,
Welcome, with sanctifying flame, best worshipper, with sevenfold might;

6 In his Eternal Mothers, in the wood, concealed and unapproached;
Kept secret though his flames are bright, seeking on all sides, quickly found,

7 That, as food spreads forth in this earthly udder, Gods may rejoice them in the home of Order,
Great Agni, served with reverence and oblation, flies ever to the sacrifice, the Faithful.

8 Bird of each rite, skilled in an envoy's duties, knowing both worlds and that which lies between them,
Thou goest from of old a willing Herald, knowing full well heaven's innermost recesses.

9 Bright God, thy path is black; light is before thee: thy moving splendour is the chief of wonders.
When she, yet unimpregnate, hath conceived thee, even when newly born thou art an envoy.

10 Yet newly born, his vigour is apparent when the wind blows upon his fiery splendour.
His sharpened tongue he layeth on the brushwood, and with his teeth e'en solid food consumeth.

---

4 *Vivasvân's envoy:* according to Sâyaṇa, the messenger of the worshipper. *Moving like Bhṛigu:* or shining; Bhṛigu being originally a personification of lightning.

5 *Sevenfold might:* Agni's seven flames.

6 *Eternal Mothers:* the Celestial Waters. *Seeking on all sides:* roaming at will in search of food.

7 *In this earthly udder:* here on earth, and especially at the altar from which oblations come. Only when the elements of sacrifice are forthcoming can Agni invite and bring the Gods. *The home of Order:* the place of law-ordained sacrifice.

8 *Bird of each rite:* attending all sacrifices. *That which lies between them:* the firmament or mid-air between heaven and earth.

9 *She, yet unimpregnate:* the piece of wood in which fire is produced,

11 When he hath borne off food with swift flame swiftly, strong Agni makes himself a speedy envoy,
Follows the rustling of the wind, consuming, and courser-like, speeds, drives the swift horse onward.

HYMN VIII.

Agni.

YOUR envoy who possesses all, Immortal, bearer of your gifts,
Best worshipper, I woo with song.

2 He, Mighty, knows the gift of wealth, he knows the deep recess of heaven:
He shall bring hitherward the Gods.

3 He knows, a God himself, to guide Gods to the righteous in his home:
He gives e'en treasures that we love.

4 He is the Herald: well-informed, he doth his errand to and fro,
Knowing the deep recess of heaven.

5 May we be they who gratify Agni with sacrificial gifts,
Who cherish and enkindle him.

6 Illustrious for wealth are they, and hero deeds, victorious,
Who have served Agni reverently.

7 So unto us, day after day, may riches craved by many come,
And power and might spring up for us.

8 That holy Singer in his strength shoots forth his arrows swifter than
The swift shafts of the tribes of men.

HYMN IX.

Agni.

AGNI, show favour: great art thou who to this pious man art come,
To seat thee on the sacred grass.

---

11 *When he hath borne off food:* I follow Sâyaṇa, but am not satisfied with his explanation. *Courser-like:* Agni, himself a courser, drives on the wind as it were a courser. Professor Ludwig suggests that *árvâ* here may mean a rider, not a courser.

2 *Knows the gift of wealth:* how to enrich his worshippers.

4 *Doth his errand to and fro:* bears to the Gods the prayers, praises, and oblations of their worshippers, and brings them down to the sacrifice.

8 *That holy Singer:* Agni the Priest. The stanza is difficult. Professor Wilson, following Sâyaṇa, translates: 'May the wise Agni entirely obviate by his power the removeable (ills) of men the descendants of Manu.' I have adopted Professor Ludwig's interpretation.

2 May he the Immortal, Helper, hard to be deceived among mankind,
Become the messenger of all.

3 Around the altar is he led, welcome Chief Priest at solemn rites,
Or as the Potar sits him down.

4 Agni in fire at sacrifice, and in the house as Lord thereof,
And as a Brahman takes his seat.

5 Thou comest as the guide of folk who celebrate a sacrifice,
And to oblations brought by men.

6 Thou servest as his messenger whose sacrifice thou lovest well,
To bear the mortal's gifts to heaven.

7 Accept our solemn rite; be pleased, Angiras, with our sacrifice:
Give ear and listen to our call.

8 May thine inviolable car, wherewith thou guardest those who give,
Come near to us from every side.

HYMN X. Agni.

This day with praises, Agni, we bring thee that which thou lovest.
Right judgment, like a horse, with our devotions.

2 For thou hast ever been the Car-driver, Agni, of noble
Strength, lofty sacrifice, and rightful judgment.

3 Through these our praises come thou to meet us, bright as the sunlight,
O Agni, well disposed, with all thine aspects.

4 Now may we serve thee singing these lauds this day to thee, Agni.
Loud as the voice of Heaven thy blasts are roaring.

5 Just at this time of the day and the night thy look is the sweetest:
It shineth near us even as gold for glory.

6 Spotless thy body, brilliant as gold, like clarified butter:
This gleams like gold on thee, O Self-dependent.

---

3 *Chief Priest:* Hotar, the presenter of the oblation. *The Potar:* literally, Cleanser or Purifier, another of the sixteen priests usually employed.
4 I read *utágnā́* as proposed by Prof. Max Müller and Prof. Ludwig in place of the almost impossible *utá gnā́ḥ* of the text.

---

2 *Car-driver:* promoter.
6 *This:* thy splendour.

7 All hate and mischief, yea, if committed, Agni, thou turnest, Holy One, from the man who rightly worships.

8 Agni, with you Gods, prosperous be our friendships and kinships.
Be this our bond here by this place, thine altar.

HYMN XI.

Agni.

THY blessèd majesty, victorious Agni, shines brightly in the neighbourhood of Sûrya.
Splendid to see, it shows even at night-time, and food is fair to look on in thy beauty.

2 Agni, disclose his thought for him who singeth, the well, Strong God! while thou art praised with fervour.
Vouchsafe to us that powerful hymn, O Mighty, which, Radiant One! with all the Gods thou lovest.

3 From thee, O Agni, springs poetic wisdom, from thee come thoughts and hymns of praise that prosper;
From thee flows wealth, with heroes to adorn it, to the true-hearted man who gives oblation.

4 From thee the hero springs who wins the booty, bringer of help, mighty, of real courage.
From thee comes wealth, sent by the Gods, bliss-giving; Agni, from thee the fleet impetuous charger.

5 Immortal Agni, thee whose voice is pleasant, as first in rank, as God, religious mortals
Invite with hymns; thee who removest hatred, Friend of the Home, the household's Lord, unerring.

6 Far from us thou removest want and sorrow, far from us all ill-will when thou protectest.
Son of Strength, Agni, blest is he at evening, whom thou as God attendest for his welfare.

HYMN XII.

Agni.

WHOSO enkindles thee, with lifted ladle, and thrice this day offers thee food, O Agni,
May he excel, triumphant through thy splendours, wise through thy mental power, O Jâtavedas.

---

8 *This altar:* literally, this udder; that is, the place whence oblations proceed.

---

1 *In the neighbourhood of Sûrya:* by day, in the sunshine.
2 *The well:* the source of sacred song.
4 *The hero:* or the strong horse.

2 Whoso with toil and trouble brings thee fuel, serving the majesty of mighty Agni,
He, kindling thee at evening and at morning, prospers, and comes to wealth, and slays his foemen.

3 Agni is Master of sublime dominion, Agni is Lord of strength and lofty riches.
Straightway the self-reliant God, Most Youthful, gives treasures to the mortal who adores him.

4 Most Youthful God, whatever sin, through folly, we here, as human beings, have committed,
In sight of Aditi make thou us sinless: remit, entirely, Agni, our offences.

5 Even in the presence of great sin, O Agni, free us from prison of the Gods or mortals.
Never may we who are thy friends be injured: grant health and strength unto our seed and offspring.

6 Even as ye here, Gods Excellent and Holy, have loosed the cow that by the foot was tethered,
So also set us free from this affliction: long let our life, O Agni, be extended.

HYMN XIII. Agni.

Agni hath looked, benevolently-minded, on the wealth-giving spring of radiant Mornings.
Come, Aṣvins, to the dwelling of the pious: Sûrya the God is rising with his splendour.

2 Savitar, God, hath spread on high his lustre, waving his flag like a spoil-seeking hero.
Their stablished way go Varuṇa and Mitra, what time they make the Sun ascend the heaven.

---

4 *Aditi:* apparently the great omnipresent Power which controls the forces of the universe, and from which no sins are hidden.

5 *Prison of the Gods or mortals:* actual imprisonment by men and corresponding chastisement by the Gods.

6 *The cow:* the cow-buffalo, tied to a post, representing symbolically the man who is in the bonds of sin. Cf. X. 126. 6.

---

2 *Waving his flag:* according to Sâyaṇa, 'scattering the dew.' But there can be no doubt that *drapsá*, the Zend *drafsha*, means a banner in this place. Sâyaṇa explains *sátvá*, a hero, as 'a bull,' but this interpretation cannot be accepted.

Their stablished way: the course appointed for them in the eternal order of the universe.

3 Him whom they made to drive away the darkness, Lords of sure mansions, constant to their object,
Him who beholds the universe, the Sun-God, seven strong and youthful Coursers carry onward.

4 Spreading thy web with mightiest Steeds thou comest, rending apart, thou God, the black-hued mantle.
The rays of Sûrya tremulously shining sink, like a hide, the darkness in the waters.

5 How is it that, unbound and not supported, he falleth not although directed downward?
By what self-power moves he? Who hath seen it? He guards the vault of heaven, a close-set pillar.

HYMN XIV. Agni.

THE God hath looked, even Agni Jâtavedas, to meet the Dawns refulgent in their glories.
Come on your chariot, ye who travel widely, come to this sacrifice of ours, Nâsatyas.

2 Producing light for all the world of creatures, God Savitar hath raised aloft his banner.
Making his presence known by sunbeams, Sûrya hath filled the firmament and earth and heaven.

3 Red Dawn is come, riding with brightness onward, distinguished by her beams, gay-hued and mighty.
Dawn on her nobly-harnessed car, the Goddess, awaking men to happiness, approacheth.

4 May those most powerful steeds and chariot bring you, O Asvins, hither at the break of morning.
Here for your draught of meath are Soma juices: at this our sacrifice rejoice, ye Mighty.

5 How is it that, unbound and unsupported, he falleth not although directed downward?
By what self-power moves he? Who hath seen it? He guards the vault of heaven, a close-set pillar?

HYMN XV. Agni.

AGNI the Herald, like a horse, is led forth at our solemn rite,
God among Gods adorable.

---

3 *Coursers: harítah;* Harits. Cf. IV. 6. 9.

This hymn is an imitation of the preceding. The last stanza is adopted word for word.

5 *He:* in the text *ayám*, this, that is Sûrya, the Sun, mentioned in stanza 2.

1 *Is led forth:* implying the formal bringing of fire from the household fire to light the sacrificial fire.

2 Three times unto our solemn rite comes Agni like a charioteer,
Bearing the viands to the Gods.

3 Round the oblations hath he paced, Agni the Wise, the Lord of Strength,
Giving the offerer precious boons.

4 He who is kindled eastward for Sṛinjaya, Devavâta's son,
Resplendent, tamer of the foe.

5 So mighty be the Agni whom the mortal hero shall command,
With sharpened teeth and bountiful.

6 Day after day they dress him, as they clean a horse who wins the prize,
Dress the red Scion of the Sky.

7 When Sahadeva's princely son with two bay horses thought of me,
Summoned by him I drew not back.

8 And truly those two noble bays I straightway took when offered me,
From Sahadeva's princely son.

9 Long, O ye Aṣvins, may he live, your care, ye Gods, the princely son
Of Sahadeva, Somaka.

10 Cause him the youthful prince, the son of Sahadeva, to enjoy
Long life, O Aṣvins, O ye Gods.

HYMN XVI.

Indra.

Impetuous, true, let Maghavan come hither, and let his Tawny Coursers speed to reach us.
For him have we pressed juice exceeding potent: here, praised with song, let him effect his visit.

---

2 *Three times:* with reference to the three sacrifices.

4 *Eastward:* on the *uttaravedî* or north altar. *Sṛinjaya:* a certain Soma-sacrificer, *kaṣchit somayâjî*, says Sâyaṇa. Professor Wilson observes: 'We have several princes of the name in the Purâṇas, but none distinguished by this patronymic: the *Sṛinjayas* are also a people in the west of India.'

6 *The red Scion of the Sky:* or, Arusha, the Child of Heaven, i. e. the Sun.

7 *Sahadeva's princely son:* Somaka, the institutor of the sacrifice, son of a Râjâ named Sahadeva. *With two bay horses:* which were to be the priest's honorarium.

9 *Your care:* there is no substantive in the text. Sâyaṇa supplies *tarpakaḥ* satisfier, i. e. worshipper. Professor Ludwig regards *vâm* as a dativus ethicus.

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1 *Impetuous:* according to Sâyaṇa, *ṛijîshî*, the word in the text, means accepter, or drinker, of the spiritless Soma, of the Soma when its essence or strength has passed away. Professor Ludwig follows Sâyaṇa.

2 Unyoke, as at thy journey's end, O Hero, to gladden thee to-day at this libation.
Like Uṣanâ, the priest a laud shall utter, a hymn to thee, the Lord Divine, who markest.

3 When the Bull, quaffing, praises our libation, as a sage paying holy rites in secret,
Seven singers here from heaven hath he begotten, who e'en by day have wrought their works while singing.

4 When heaven's fair light by hymns was made apparent (they made great splendour shine at break of morning),
He with his succour, best of Heroes, scattered the blinding darkness so that men saw clearly.

5 Indra, Impetuous One, hath waxed immensely: he with his vastness hath filled earth and heaven.
E'en beyond this his majesty extendeth who hath exceeded all the worlds in greatness.

6 Ṣukra who knoweth well all human actions hath with his eager Friends let loose the waters.
They with their songs cleft e'en the mountain open and willingly disclosed the stall of cattle.

7 He smote away the floods' obstructer, Vṛitra; Earth, conscious, lent her aid to speed thy thunder.
Thou sentest forth the waters of the ocean, as Lord through power and might, O daring Hero.

8 When, Much-invoked! the water's rock thou cleftest, Saramâ showed herself and went before thee.
Hymned by Angirases, bursting the cowstalls, much strength thou foundest for us as our leader.

9 Come, Maghavan, Friend of Man, to aid the singer imploring thee in battle for the sunlight.
Speed him with help in his inspired invokings: down sink the sorcerer, the prayerless Dasyu.

---

2 *Like Uṣanâ:* the Rishi Uṣanâ, or Uṣanas, called also Kâvya or Kavi's son, appears in the Veda as the especial friend of Indra. See I. 51. 10; 33, 5; 117, 12.

3 *The Bull:* the mighty Indra. *Seven singers:* the meaning of this line is not clear. Professor Wilson, following Sâyaṇa, translates: 'and this generates the seven efficient (rays) from heaven, which, being glorified, have made (manifest) the objects of (human) perception.'

4 *Scattered, etc:* or, fashioned blind turbid darkness so that men saw clearly.

6 *Ṣukra:* Indra, the powerful. *His eager Friends:* the Maruts.

8 *Saramâ:* the hound of Indra, who tracked the stolen cows. See I. 62. 3, and 72. 8.

10 Come to our home resolved to slay the Dasyu: Kutsa longed eagerly to win thy friendship.
Alike in form ye both sate in his dwelling: the faithful Lady was in doubt between you.

11 Thou comest, fain to succour him, with Kutsa,—a goad that masters both the Wind-God's horses,
That, holding the brown steeds like spoil for capture, the sage may on the final day be present.

12 For Kutsa, with thy thousand, thou at day-break didst hurl down greedy Sushṇa, foe of harvest.
Quickly with Kutsa's friend destroy the Dasyus, and roll the chariot-wheel of Sûrya near us.

13 Thou to the son of Vidathin, Ṛijiṣvan, gavest up mighty Mṛigaya and Pipru.
Thou smotest down the swarthy fifty thousand, and rentest forts as age consumes a garment.

14 What time thou settest near the Sun thy body, thy form, Immortal One, is seen expanding:
Thou a wild elephant with might invested, like a dread lion as thou wieldest weapons.

15 Wishes for wealth have gone to Indra, longing for him in war for light and at libation,
Eager for glory, labouring with praise-songs: he is like home, like sweet and fair nutrition.

16 Call we for you that Indra, prompt to listen, him who hath done so much for men's advantage;
Who, Lord of envied bounty, to a singer like me brings quickly booty worth the capture.

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10 *Kutsa:* a Râjarshi or royal Ṛishi, frequently mentioned as the favoured friend of Indra.
The faithful Lady: even Kutsa's wife could hardly distinguish one from the other; or, as Sâyaṇa explains, Indra took Kutsa to his own home where Ṣachî his consort was uncertain which of the two was Indra.

11 *The sage*: Kutsa. *The final day:* the decisive day of battle.

12 *With thy thousand:* thy many followers. *Foe of harvest:* or Kuyava may be the name of another fiend or barbarous enemy. See I. 104. 3. *Kutsa's friend:* the thunderbolt, according to Sâyaṇa. *Roll the chariot-wheel of Sûrya near us:* bring back the daylight.

13 *Ṛijiṣvan:* a prince mentioned before as protected by Indra. See I. 51. 5. *Mṛigaya and Pipru:* demons of the air. *The swarthy fifty thousand:* black Râkshasas, fiends, or hostile aborigines.

14 *What time thou settest near the Sun thy body:* perhaps, as Professor Ludwig suggests, a poetical explanation of an eclipse of the sun.

15 *Eager for glory:* a transition from 'wishes' to 'wishers' implied therein. *Nutrition:* according to Sâyaṇa, like Lakshmî the Goddess of prosperity.

17 When the sharp-pointed arrow, O thou Hero, flieth mid any conflict of the people,
When, Faithful One, the dread encounter cometh, then be thou the Protector of our body.

18 Further the holy thoughts of Vâmadeva; be thou a guileless Friend in fight for booty.
We come to thee whose providence protects us: wide be thy sway for ever for thy singer.

19 O Indra, with these men who love thee truly, free givers, Maghavan, in every battle,
May we rejoice through many autumns, quelling our foes, as days subdue the nights with splendour.

20 Now, as the Bhṛigus wrought a car, for Indra the Strong, the Mighty, we our prayer have fashioned,
That he may ne'er withdraw from us his friendship, but be our bodies' guard and strong defender.

21 Now, Indra! lauded, glorified with praises, let power swell high like rivers for the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XVII. Indra.

GREAT art thou, Indra; yea, the earth, with gladness, and heaven confess to thee thine high dominion.
Thou in thy vigour having slaughtered Vṛitra didst free the floods arrested by the Dragon.

2 Heaven trembled at the birth of thine effulgence; Earth trembled at the fear of thy displeasure.
The stedfast mountains shook in agitation: the waters flowed, and desert spots were flooded.

3 Hurling his bolt with might he cleft the mountain, while, putting forth his strength, he showed his vigour.
He slaughtered Vṛitra with his bolt, exulting, and, their lord slain, forth flowed the waters swiftly.

4 Thy Father Dyaus esteemed himself a hero: most noble was the work of Indra's Maker,
His who begat the strong bolt's Lord who roareth, immovable like earth from her foundation.

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19 *Free givers:* liberal institutors of sacrifice.
20 *As the Bhṛigus:* according to Sâyaṇa=splendid carpenters; but the reference must be to the celebrated priestly family, and 'car' may be used metaphorically for the hymn which rapidly reaches the Gods.

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1 *The Dragon:* Ahi, the serpent-demon who stays the rain from falling.
4 *Esteemed himself a hero:* as being the father of such a son.

5 He who alone o'erthrows the world of creatures, Indra the peoples' King, invoked of many—
Verily all rejoice in him, extolling the boons which Maghavan the God hath sent them.

6 All Soma juices are his own for ever, most gladdening draughts are ever his, the Mighty,
Thou ever wast the Treasure-Lord of treasures: Indra, thou lettest all folk share thy bounty.

7 Moreover, when thou first wast born, O Indra, thou struckest terror into all the people.
Thou, Maghavan, rentest with thy bolt the Dragon who lay against the water-floods of heaven.

8 The ever-slaying, bold and furious Indra, the bright bolt's Lord, infinite, strong and mighty,
Who slayeth Vṛitra and acquireth booty, giver of blessings, Maghavan the bounteous:

9 Alone renowned as Maghavan in battles, he frighteneth away assembled armies.
He bringeth us the booty that he winneth: may we, well-loved, continue in his friendship.

10 Renowned is he when conquering and when slaying: 'tis he who winneth cattle in the combat.
When Indra hardeneth his indignation all that is fixed and all that moveth fear him.

11 Indra hath won all kine, all gold, all horses,—Maghavan, he who breaketh forts in pieces;
Most manly with these men of his who help him, dealing out wealth and gathering the treasure.

12 What is the care of Indra for his Mother, what cares he for the Father who begat him?
His care is that which speeds his might in conflicts, like wind borne onward by the clouds that thunder.

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5 *Extolling:* I follow Professor Wilson in taking *gṛiṇatáḥ* as a nominative plural, a lightened form for *gṛiṇantáḥ*. Otherwise it is difficult to make sense out of the second line.

8 *Indra:* in this stanza is in the accusative case without a subject or a governing verb. Sâyaṇa supplies *vayam stotâraḥ stumeti*, 'we singers praise.'

11 *Who breaketh forts in pieces:* as it seems impossible to make any sense out of *pûrvīḥ*, I have adopted Professor Grassmann's conjecture, which is somewhat reluctantly accepted by Professor Ludwig, and read *pûrbhíd* instead of the word in the text. Sâyaṇa supplies *ṣatrusenâḥ*, 'armies of enemies.' *These men:* who sing his praises and so increase his strength.

12 *His care is:* there are no corresponding words in the text, but it is necessary to supply something of the kind. The meaning is, Indra is independent of, and cares nothing about, his parents, but he does care for his dear ally the thunderbolt.

13 Maghavan makes the settled man unsettled: he scatters dust that he hath swept together,
Breaking in pieces like Heaven armed with lightning: Maghavan shall enrich the man who lauds him.

14 He urged the chariot-wheel of Sûrya forward: Etaṣa, speeding on his way, he rested.
Him the black undulating cloud bedeweth, in this mid-air's depth, at the base of darkness,

15 As in the night the sacrificing priest.

16 Eager for booty, craving strength and horses, we singers stir Indra, the strong, for friendship,
Who gives the wives we seek, whose succour fails not, to hasten, like a pitcher to the fountain.

17 Be thou our guardian, show thyself our kinsman, watching and blessing those who pour the Soma;
As Friend, as Sire, most fatherly of fathers, giving the suppliant vital strength and freedom.

18 Be helping Friend of those who seek thy friendship: give life, when lauded, Indra, to the singer.
For, Indra, we the priests have paid thee worship, exalting thee with these our sacrifices.

19 Alone, when Indra Maghavan is lauded, he slayeth many ne'er-resisted Vṛitras.
Him in whose keeping is the well-loved singer never do Gods or mortals stay or hinder.

20 E'en so let Maghavan, the loud-voiced Indra, give us true blessings, foeless, men's upholder.
King of all creatures, give us glory amply, exalted glory due to him who lauds thee.

21 Now, Indra! lauded, glorified with praises, let power swell high like rivers for the singer.
For thee a new hymn, Lord of Bays! is fashioned. May we, car-borne, through song be victors ever.

---

13 *Scatters dust:* causes commotion and keeps the world in a state of unrest.

14 This difficult stanza appears to refer to an eclipse of the Sun. Indra was urging on the Sun's chariot when suddenly he rested or stopped Etasa the horse that drew it, and threw him back into the black moist cloud of the darkness of night. See 1. 121. 13, and A. Kuhn, Mythologische Studien, 1. pp. 58—60.

15 *The sacrificing priest:* lets the fire shine, understood. Sâyaṇa explains, 'as the sacrificer sprinkles Soma upon the invoking priest Agni,' taking *hótá*, a nominative case, as *hótâram*, an accusative. Professor Grassmann thinks that the single Pâda was originally a gloss on the preceding stanza.

16 *Who gives the wives we seek:* perhaps referring, as Professor Ludwig observes, to the forcible abduction of women after a victory.

HYMN XVIII. Indra and Others.

THIS is the ancient and accepted pathway by which all Gods have come into existence.
Hereby could one be born though waxen mighty. Let him not, otherwise, destroy his Mother.

2 Not this way go I forth: hard is the passage. Forth from the side obliquely will I issue.
Much that is yet undone must I accomplish: one must I combat and the other question.

3 He bent his eye upon the dying Mother: My word I now withdraw. That way I follow.
In Tvashtar's dwelling Indra drank the Soma, a hundred-worth of juice pressed from the mortar.

4 What strange act shall he do, he whom his Mother bore for a thousand months and many autumns?
No peer hath he among those born already, nor among those who shall be born hereafter.

5 Deeming him a reproach, his Mother hid him, Indra, endowed with all heroic valour.
Then up he sprang himself, assumed his vesture, and filled, as soon as born, the earth and heaven.

6 With lively motion onward flow these waters, the Holy Ones, shouting, as 'twere, together.
Ask them to tell thee what the floods are saying, what girdling rock the waters burst asunder.

Indra, Aditi, and Vâmadeva are said to be the Rishis or seers as well as the deities of the hymn, as it consists of conversation in which all bear part. The hymn appears to be made up of somewhat [illegible] Commentators do not seem to have been success[illegible] the stanzas to the several speakers. See Prof. [illegible] Studien, II. pp. 42—54), and Prof. Ludwig's criticism thereon, Ueber die neuesten Arbeiten auf dem Gebiete der [illegible]. pp. 142 sqq.

1 The main subject is the birth and [illegible] He refuses to be born in the usual manner and insists on coming into the world in another way. The [illegible] his father, Aditi his mother, or some other—dissuades hi[illegible] seems, (stanza 3) with success. The Commentators erroneously take the stanza as referring to the birth of Vâmadeva.

2 Indra, as yet unborn, is the speaker. *One*: perhaps Vritra. *The other*: perhaps Vishnu, whom he addresses in stanza 11.

3 Indra, who has changed his mind, speaks the second half of the first line.

4 It is not clear who the speaker is. Professor Wilson observes: '*Aditi* defends her son upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others.'

5 *Deeming him a reproach*: either because he appeared to be weak, or because, as Sâyana says, he was born in a chamber in privacy unworthy of so great a God.

6 *What girdling rock*: an allusion to the prison of thick cloud from which Indra freed the waters.

7 Are they addressing him with words of welcome? Will the floods take on them the shame of Indra?
With his great thunderbolt my Son hath slaughtered Vṛitra, and set these rivers free to wander.

8 I cast thee from me, mine,—thy youthful mother; thee, mine own offspring, Kushavâ hath swallowed.
To him, mine infant, were the waters gracious. Indra, my Son, rose up in conquering vigour.

9 Thou art mine own, O Maghavan, whom Vyansa struck to the ground and smote thy jaws in pieces.
But, smitten through, the mastery thou wonnest, and with thy bolt the Dâsa's head thou crushedst.

10 The Heifer hath brought forth the Strong, the Mighty, the unconquerable Bull, the furious Indra.
The Mother left her unlicked Calf to wander, seeking, himself, the path that he would follow.

11 Then to her mighty Child the Mother turned her, saying, My son, these Deities forsake thee.
Then Indra said, about to slaughter Vṛitra, O my friend Vishṇu, stride full boldly forward.

12 Who was he then who made thy Mother widow? Who sought to slay thee lying still or moving?
What God, when by the foot thy Sire thou tookest and slewest, was at hand to give thee comfort?

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7 *Words of welcome: nivids*, sentences or short formularies inserted in a liturgy and containing epithets or short invocations of the Gods.

The shame of Indra: his fancied guilt incurred in slaying Vṛitra. See I. 32. 14.

8 *Mine:* Sâyaṇa explains *mámat* as 'exulting.' Professor Roth, whom Professor Grassmann and the translators of the *Siebenzig Lieder* follow, renders it by now—now. I have preferred Professor Ludwig's interpretation, originally due to Benfey, and taken the word as another form of *máma*. The word is important as expressing Aditi's acknowledgment of Indra as her son.

Kushavâ: according to Sâyaṇa, a Râkshasî or female demon who swallowed Indra at his birth; according to von Roth, the name of a river.

10 *The Heifer:* Aditi, the young mother of Indra.

11 *Stride full boldly forward:* that is, assist me in my battle with Vṛitra. Professor Grassmann and the translators of the *Siebenzig Lieder* render the passage differently. 'O Vischnu, Freund, geh etwas doch zur Seite,' and, 'Vishnu mein Freund geh etwas aus dem Wege; that is, 'step aside,' or 'out of the way,' and let me conquer Vṛitra without thy aid.

12 This appears to be Vishṇu's answer. Why dost thou ask me to help thee now? Didst thou not slay thine own father, thy father who sought to kill thee when yet unborn and when coming to the birth? Vyansa appears to be the father whom Indra slew (stanza 9). Sâyaṇa merely says that the allusions are variously explained by the followers of the Taittirîya school of the Yajurveda.

13 In deep distress I cooked a dog's intestines. Among the Gods I found not one to comfort.
My consort I beheld in degradation. The Falcon then brought me the pleasant Soma.

HYMN XIX.

Indra.

THEE, verily, O Thunder-wielding Indra, all the Gods here, the Helpers swift to listen,
And both the worlds elected, thee the Mighty, High, waxen strong, alone to slaughter Vṛitra.

2 The Gods, as worn with eld, relaxed their efforts: thou, Indra, born of truth, wast Sovran Ruler.
Thou slewest Ahi who besieged the waters, and duggest out their all-supporting channels.

3 The insatiate one, extended, hard to waken, who slumbered in perpetual sleep, O Indra,—
The Dragon stretched against the seven prone rivers, where no joint was, thou rentest with thy thunder.

4 Indra with might shook earth and her foundation as the wind stirs the water with its fury.
Striving, with strength he burst the firm asunder, and tore away the summits of the mountains.

5 They ran to thee as mothers to their offspring: the clouds, like chariots, hastened forth together.
Thou didst refresh the streams and force the billows: thou, Indra, settest free obstructed rivers.

6 Thou for the sake of Vayya and Turvîti didst stay the great stream, flowing, all-sustaining;
Yea, at their prayer didst check the rushing river and make the floods easy to cross, O Indra.

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13 This appears to be Vâmadeva's excuse for having in his utmost need cooked and eaten, or desired to eat, impure flesh. 'So *Manu* has, Vâmadeva who well knew right and wrong, was by no means rendered impure, though desirous, when oppressed with hunger, of eating the flesh of dogs for the preservation of his life, X. 106.'—Wilson. According to Ludwig, Bergaigne, and Hillebrandt, the stanza is spoken by Indra. *The Falcon*: alluding to the way in which the Soma was first brought from heaven. Sâyaṇa explains it as 'Indra coming swiftly as a falcon.'

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2 *Relaxed their efforts*: or abdicated their functions as protectors and made over to Indra the duty of slaying the oppressor Vṛitra.

3 *Where no joint was*: that would have facilitated his dismemberment.

5 *The clouds*: according to Sâyaṇa, *ádrayaḥ*, mountains or clouds, here means the Maruts.

6 *Vayya and Turvîti*: Turvîti has been mentioned frequently in Book I. as having been protected by Indra, and Vayya is said to have been his father and companion. See I. 54. 6; II. 13. 12.

7 He let the young Maids skilled in Law, unwedded, like fountains, bubbling, flow forth streaming onward.
He inundated thirsty plains and deserts, and milked the dry Cows of the mighty master.

8 Through many a morn and many a lovely autumn, having slain Vṛitra, he set free the rivers.
Indra hath set at liberty to wander on earth the streams encompassed, pressed together.

9 Lord of Bay Steeds, thou broughtest from the ant-hill the unwedded damsel's son whom ants were eating.
The blind saw clearly, as he grasped the serpent, rose, brake the jar: his joints again united.

10 To the wise man, O Sage and Sovran Ruler, the man who knoweth all thine ancient exploits
Hath told these deeds of might as thou hast wrought them, great acts, spontaneous, and to man's advantage.

11 Now, Indra! lauded, glorified with praises, let powers swell high, like rivers, for the singer.
For thee a new hymn, Lord of Bays! is fashioned. May we, car-borne, through song be victors ever.

HYMN XX. Indra.

From near or far away may mighty Indra, giver of succour, come for our protection,
Lord of men, armed with thunder, with the Strongest, slaying his foes in conflict, in the battles.

2 May Indra come to us with Tawny Coursers, inclined to us, to favour and enrich us.
May Maghavan, loud-voiced and wielding thunder, stand by us at this sacrifice, in combat.

3 Thou, honouring this our sacrifice, O Indra, shalt give us strength and fill us full of courage.
To win the booty, Thunder-armed! like hunters may we with thee subdue in fight our foemen.

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7 *The young Maids skilled in Law:* the rivers that know and follow the law of their being, the Order of the universe.

He milked the dry Cows: he drew rain from the clouds which had hitherto been prevented by their mighty master Vṛitra from yielding their stores.

9 Sâyaṇa says that Agrû (unwedded) was a woman of that name, whose son was hidden in an ant-hill, whence Indra rescued him, restored his sight, and re-united his broken joints.

Brake the jar: broke through the ant-hill in which he was confined. Professor Ludwig thinks that the son of the unwedded damsel is the lightning which burst forth from the parent cloud. The passage is obscure.

1 *With the Strongest:* the most powerful Maruts.

4 Loving us well, benevolent, close beside us, drink, Godlike Indra, of the well-pressed Soma.
Drink of the meath we offer, and delight thee with food that cometh from the mountain ridges.

5 Him who is sung aloud by recent sages, like a ripe-fruited tree, a scythe-armed victor,—
I, like a bridegroom thinking of his consort, call hither Indra, him invoked of many;

6 Him who in native strength is like a mountain, the lofty Indra born of old for conquest,
Terrific wielder of the ancient thunder, filled full with splendour as a jar with water.

7 Whom from of old there is not one to hinder, none to curtail the riches of his bounty.
Pouring forth freely, O thou Strong and Mighty, vouchsafe us riches, God invoked of many!

8 Of wealth and homes of men thou art the ruler, and opener of the stable of the cattle.
Helper of men, winner of spoil in combats, thou leadest to an ample heap of riches.

9 By what great might is he renowned as strongest, wherewith the Lofty One stirs up wild battles?
Best soother of the worshipper's great sorrow, he gives possessions to the man who lauds him.

10 Slay us not; bring, bestow on us the ample gift which thou hast to give to him who offers.
At this new gift, with this laud sung before thee, extolling thee, we, Indra, will declare it.

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4 *That cometh from the mountain ridges:* where the Soma was said especially to grow. According to Sâyaṇa's interpretation, the translation would be, 'with the food brought thee with the hymn of noonday.' *Prishtha* means both 'back, or high ridge,' and 'a hymn employed at the midday oblation,' and the meaning of the adjective *prishthya* is similarly ambiguous.

5 *A scythe-armed victor:* the meaning is uncertain. Sâyaṇa explains *sríṇyaḥ* as 'armed with a hook or sickle,' 'skilled in the use of arms.' Professor Ludwig translates, 'wie ein fassender haken,' 'like a grasping hook.' Professor Aufrecht thinks that *sríṇyo ná jétá* may perhaps mean, 'like a winner of sickles (as a prize).' Professor Grassmann thinks that a reaper, cutting down corn with his sickle, is intended.

6 *Wielder of the ancient thunder:* I follow Sâyaṇa, but am not satisfied with his explanation. Professor Grassmann follows Bollensen in reading *vrajám*, cowpen, instead of *vájram*, thunderbolt, and this is the reading given also in the St. Petersburg Lexicon. If this alteration were adopted the translation would be, 'the fierce discloser of the firm-built cow-stall.'

11 Now, Indra! lauded, glorified with praises, let power swell high, like rivers, for the singer.
A new hymn, Lord of Bays! for thee is fashioned. May we, car-borne, through song be victors ever.

HYMN XXI.

Indra.

MAY Indra come to us for our protection; here be the Hero praised, our feast-companion.
May he whose powers are many, waxen mighty, cherish, like Dyaus, his own supreme dominion.

2 Here magnify his great heroic exploits, most glorious One, enriching men with bounties,
Whose will is like a Sovran in assembly, who rules the people, Conqueror, all-surpassing.

3 Hither let Indra come from earth or heaven, hither with speech from firmament or ocean;
With Maruts, from the realm of light to aid us, or from a distance, from the seat of Order.

4 That Indra will we laud in our assemblies, him who is Lord of great and lasting riches,
Victor with Vâyu where the herds are gathered, who leads with boldness on to higher fortune.

5 May the Priest, Lord of many blessings, striving,—who fixing reverence on reverence, giving
Vent to his voice, inciteth men to worship—with lauds bring Indra hither to our dwellings.

6 When sitting pondering in deep devotion in Auṣija's abode they ply the press-stone,
May he whose wrath is fierce, the mighty bearer, come as the house-lord's priest within our chambers.

7 Surely the power of Bhârvara the mighty for ever helpeth to support the singer;

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3 *From a distance, from the seat of Order:* perhaps, from the farthest limit of the ordered universe. According to Sâyaṇa, from the region of cloud, *meghalokât.*

4 *Where the herds are gathered:* in places where cattle, the prize of victory, abound.

5 *The Priest:* apparently Agni. *Fixing reverence on reverence:* urging men to continual adoration.

6 *Auṣija* is generally a patronymic of the Ṛishi Kakshîvân and others. According to Sâyaṇa the institutor of the sacrifice is meant. The stanza is obscure.

7 *Bhârvara:* according to Sâyaṇa, a name of Indra as son of Bharvara, the supporter of the world, that is, Prajâpati. Professor Grassmann thinks that Agni is meant, and Professor Ludwig considers it tolerably clear that Bhârvara is identical with Auṣija. The exact meaning of the stanza is doubtful, but its general purport appears to be that Bhârvara, whether he be Auṣija. or Indra, or Agni, has a store of wealth or power to protect the worshipper and assist him in the performance of his religious duties.

That which in Auṣija's abode lies hidden, to come forth for delight and for devotion.

8 When he unbars the spaces of the mountains, and quickens with his floods the water-torrents,
He finds in lair the buffalo and wild-ox when the wise lead him on to vigorous exploit.

9 Auspicious are thy hands, thine arms well-fashioned which proffer bounty, Indra, to thy praiser.
What sloth is this? Why dost thou not rejoice thee? Why dost thou not delight thyself with giving?

10 So Indra is the truthful Lord of treasure. Freedom he gave to man by slaying Vṛitra.
Much-lauded! help us with thy power to riches: may I be sharer of thy Godlike favour.

11 Now, Indra! lauded, glorified with praises, let power swell high, like rivers, for the singer.
For thee a new hymn, Lord of Bays! is fashioned. May we, car-borne, through song be victors ever.

HYMN XXII. Indra.

THAT gift of ours which Indra loves and welcomes, even that he makes for us, the Great and Strong One.
He who comes wielding in his might the thunder, Maghavan, gives prayer, praise, and laud, and Soma.

2 Bull, hurler of the four-edged rain-producer with both his arms, strong, mighty, most heroic;
Wearing as wool Parushṇî for adornment, whose joints for sake of friendship he hath covered.

---

8 *When he unbars:* when Indra lays open the interior of the mountain of clouds within which the rain is imprisoned.

The buffalo and wild-ox: the Gaura (Bos gaurus) and the Gavaya (Bos gavaeus) are two kinds of wild cattle. The *gaurásya* and *gavayásya* of the text must be taken as partitive genitives after *vidát*, he finds. 'The purport of the expression, according to the scholiast, is, that Indra obtains these two animals *tau dwau paśû labhate,* either for himself as sacrificial flesh, or for his worshippers, some of whom, at least, even now, would not object to eat the flesh of the wild oxen.'—Wilson.

2 *Rain-producer:* the thunderbolt or lightning which is supposed to cause rain by opening the cloud.

Parushṇî: one of the rivers of the Panjâb, called in later times Irâvatî, the modern Râvî. Indra appears to be represented as clothing himself in the wool-like waves, or fleecy vapours, of the river, and lovingly covering or uniting in one stream her several joints, limbs, or branches. 'The phraseology here,' Professor Wilson remarks, 'is somewhat obscure, and the scholiast does not materially enlighten us.'

3 God who of all the Gods was born divinest, endowed with ample strength and mighty powers,
And bearing in his arms the yearning thunder, with violent rush caused heaven and earth to tremble.

4 Before the High God, at his birth, heaven trembled, earth, many floods and all the precipices.
The Strong One bringeth nigh the Bull's two Parents: loud sing the winds, like men, in air's mid-region.

5 These are thy great deeds, Indra, thine, the Mighty, deeds to be told aloud at all libations,
That thou, O Hero, bold and boldly daring, didst with thy bolt, by strength, destroy the Dragon.

6 True are all these thy deeds, O Most Heroic. The Milch-kine issued from the streaming udder.
In fear of thee, O thou of manly spirit, the rivers swiftly set themselves in motion.

7 With joy, O Indra, Lord of Tawny Coursers, the Sisters then, these Goddesses, extolled thee,
When thou didst give the prisoned ones their freedom to wander at their will in long succession.

8 Pressed is the gladdening stalk as 'twere a river: so let the rite, the toiler's power, attract thee
To us-ward, of the Bright One, as the courser strains his exceedingly strong leather bridle.

9 Ever by us perform thy most heroic, thine highest, best victorious deeds, O Victor.
For us make Vṛitras easy to be conquered: destroy the weapon of our mortal foeman.

10 Graciously listen to our prayer, O Indra, and strength of varied sort bestow thou on us.
Send to us all intelligence and wisdom: O Maghavan, be he who gives us cattle.

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4 The meaning of the second line is, Indra brings near, but holds apart, the heaven and the earth, the parents of the mighty Sun, and the winds sing in the intermediate space which has thus been provided for them.

6 *The Milch-kine:* streams of fertilizing rain. The *udder* is the cloud.

7 *The Sisters:* the rivers.

8 The construction of the middle portion of the stanza is very difficult. The general meaning appears to be, 'The Soma has been pressed and the juice flows copiously. Let our sacrifice draw thee hither with all the strength of a hard-pulling horse.' Who '*the Bright One*' is is not clear; probably Agni is meant.

11 Now, Indra! lauded, glorified with praises, let wealth swell high like rivers to the singer.
For thee a new hymn, Lord of Bays! is fashioned. May we, car-borne, through song be victors ever.

HYMN XXIII.

Indra.

How, what priest's sacrifice hath he made mighty, rejoicing in the Soma and its fountain?
Delighting in the juice, eagerly drinking, the Lofty One hath waxed for splendid riches.

2 What hero hath been made his feast-companion? Who hath been partner in his loving-kindness?
What know we of his wondrous acts? How often comes he to aid and speed the pious toiler?

3 How heareth Indra offered invocation? How, hearing, marketh he the invoker's wishes?
What are his ancient acts of bounty? Wherefore call they him One who filleth full the singer?

4 How doth the priest who laboureth, ever longing, win for himself the wealth which he possesseth?
May he, the God, mark well my truthful praises, having received the homage which he loveth.

5 How, and what bond of friendship with a mortal hath the God chosen as this morn is breaking?
How, and what love hath he for those who love him, who have entwined in him their firm affection?

6 Is then thy friendship with thy friends most mighty? Thy brotherhood with us,—when may we tell it?
The streams of milk move, as most wondrous sunlight, the beauty of the Lovely One for glory.

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1 *Mighty:* effectual. *Its fountain:* more literally, udder; the sacrifice, the source from which the Soma flows as milk from the udder of the cow. *For splendid riches:* in order to bestow splendid wealth on the sacrificer, according to Sâyaṇa.

2 *What hero, etc:* no one is allowed to share the offerings made to Indra or to know his benevolent intentions.

6 *The streams of milk:* this line is difficult. Indra's close connexion with the Sun is referred to, and the general purport may be, as Professor Ludwig suggests: When thou risest up as the Sun, then we declare thy brotherhood with us; or in other words, Indra's beauty is made known as the light of the Sun. Sâyaṇa explains *sárgâḥ* as, the efforts, *(udyogâḥ)*, *góḥ*, of the moving one (Indra).

7 About to slay the Indra-less destructive spirit he sharpens his keen arms to strike her.
Whereby the Strong, although our debts' exactor, drives in the distant mornings that we know not.

8 Eternal Law hath varied food that strengthens; thought of eternal Law removes transgressions.
The praise-hymn of eternal Law, arousing, glowing, hath oped the deaf ears of the living.

9 Firm-seated are eternal Law's foundations; in its fair form are many splendid beauties.
By holy Law long lasting food they bring us; by holy Law have cows come to our worship.

10 Fixing eternal Law he, too, upholds it: swift moves the might of Law and wins the booty.
To Law belong the vast deep Earth and Heaven: Milch-kine supreme, to Law their milk they render.

11 Now, Indra! lauded, glorified with praises, let power swell high like rivers to the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XXIV.

Indra.

WHAT worthy praise will bring before us Indra, the Son of Strength, that he may grant us riches;
For he the Hero, gives the singer treasures: he is the Lord who sends us gifts, ye people.

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7 *Spirit:* the Druh, or mischievous female sprite who does not acknowledge Indra. The purport of the second line is: Indra, although the punisher of our sins, does not suffer us to be destroyed by evil spirits, but continuing to rise as the Sun, urges on a succession of mornings in the light of which the demons of the night disappear.

8 *Eternal Law:* here, Sâyaṇa says, the word *ṛitá* means Âditya, or Indra, or sacrifice. Its meaning varies slightly in this and the two following stanzas, but the original idea of regularity, conformity to, or establishment by, eternal order or law, is found throughout. In the second line *eternal Law* is the regular law-ordained sacrifice. *Glowing:* brilliant, or clearly sounding. *The living:* the worshippper.

9 *They bring us:* that is, the cows which *have come to our worship,* to be presented to the priests as payment of their services.

10 *Fixing eternal Law:* the establisher of the law is also its upholder or administrator. Professor Wilson translates: 'The (worshipper) subjecting Ṛita (to his will) verily enjoys Ṛita.'

To Law belong: or, were made for the sake of order or law-ordained sacrifice. *Milch-kine supreme:* bounteous heaven and earth, which cherish and support sacrifice or eternal order in general.

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1 *The Son of Strength:* the Mighty One.

2 To be invoked and hymned in fight with Vṛitra, that well-praised Indra gives us real bounties.
That Maghavan brings comfort in the foray to the religious man, who pours libations.

3 Him, verily, the men invoke in combat; risking their lives they make him their protector,
When heroes, foe to foe, give up their bodies, fighting, each side, for children and their offspring.

4 Strong God! the folk at need put forth their vigour, striving together in the whirl of battle.
When warrior bands encounter one another some in the grapple quit themselves like Indra.

5 Hence many a one worships the might of Indra: hence let the brew succeed the meal-oblation.
Hence let the Soma banish those who pour not: even hence I joy to pay the Strong One worship.

6 Indra gives comfort to the man who truly presses, for him who longs for it, the Soma,
Not disaffected, with devoted spirit this man he takes to be his friend in battles.

7 He who this day for Indra presses Soma, prepares the brew and fries the grains of barley—
Loving the hymns of that devoted servant, to him may Indra give heroic vigour.

8 When the impetuous chief hath sought the conflict, and the lord looked upon the long-drawn battle,
The matron calls to the Strong God whom pressers of Soma have encouraged in the dwelling.

9 He bid a small price for a thing of value: I was content, returning, still unpurchased.
He heightened not his insufficient offer. Simple and clever, both milk out the udder.

---

5 *Let the brew succeed the meal-oblation:* or, let the offering of cooked viands follow that of the sacrificial cake; let varied offerings be made in rapid succession. *Let the Soma banish:* let those who pour no Soma-libations to Indra be kept at a distance from those who thus worship him.

8 When the chieftain has gone out to fight, his wife calls on Indra to protect him. According to Sâyaṇa, the 'impetuous chief,' 'the lord,' is Indra whom his consort recalls to drink the Soma juice which has been prepared for him by men.

9 *I was content:* spoken by Indra. *Both milk out the udder:* both the simple, or needy, buyer and the shrewd seller make as much as they can out of the bargain; that is, the buying and selling of Indra, meaning the settlement of the fee to be paid to the priest for obtaining Indra's favour by sacrifice. Professor Grassmann banishes stanzas 9 and 10 to an appendix, as not originally belonging to the hymn.

10 Who for ten milch-kine purchaseth from me this Indra who is mine?
When he hath slain the Vṛitras let the buyer give him back to me.

11 Now, Indra! lauded, glorified with praises, let wealth swell high like rivers for the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XXV.

Indra.

WHAT friend of man, God-loving, hath delighted, yearning therefor, this day in Indra's friendship?
Who with enkindled flame and flowing Soma laudeth him for his great protecting favour?

2 Who hath with prayer bowed to the Soma-lover? What pious man endues the beams of morning?
Who seeks bond, friendship, brotherhood with Indra? Who hath recourse unto the Sage for succour?

3 Who claims to-day the Deities' protection, asks Aditi for light, or the Âdityas?
Of whose pressed stalk of Soma drink the Aṣvins, Indra, and Agni, well-inclined in spirit?

4 To him shall Agni Bhârata give shelter: long shall he look upon the Sun uprising,
Who sayeth, Let us press the juice for Indra, man's Friend, the Hero manliest of heroes.

5 Him neither few men overcome, nor many: to him shall Aditi give spacious shelter.
Dear is the pious, the devout, to Indra; dear is the zealous, dear the Soma-bringer.

6 This Hero curbs the mighty for the zealous: the presser's brew Indra possesses solely:
No brother, kin, or friend to him who pours not, destroyer of the dumb who would resist him.

---

2 *Endues the beams of morning*: the expression means, apparently, 'betakes himself to prayer at day-break.' Sâyaṇa's interpretation is, 'Who covers that is, supports, the cows given by Indra?'

4 *Agni Bhârata*: Agni as the especial God of the Bharata family to which Vâmadeva the Ṛishi of the hymn belonged.

6 *Curbs the mighty*: the meaning of *prâsushâṭ* is somewhat uncertain: 'prompt discomfiter of foes.'—Sâyaṇa. 'Bridling, leading, driving or having swift horses.'—Prof. Roth. 'Conqueror of the mighty.'—Prof. Ludwig. *The dumb*: the man who has no voice to praise him.

7 Not with the wealthy churl who pours no Soma doth Indra, Soma-drinker, bind alliance.
He draws away his wealth and slays him naked, own Friend to him who offers, for oblation.

8 Highest and lowest, men who stand between them, going, returning, dwelling in contentment,
Those who show forth their strength when urged to battle—these are the men who call for aid on Indra.

HYMN XXVI. Indra.

I WAS aforetime Manu, I was Sûrya: I am the sage Kakshîvân, holy singer.
Kutsa the son of Ârjuni I master. I am the sapient Uṣanâ: behold me.

2 I have bestowed the earth upon the Ârya, and rain upon the man who brings oblation.
I guided forth the loudly-roaring waters, and the Gods moved according to my pleasure.

3 In the wild joy of Soma I demolished Ṣambara's forts, ninety-and-nine, together;
And, utterly, the hundredth habitation, when helping Divodâsa Atithigva.

4 Before all birds be ranked this Bird, O Maruts; supreme of falcons be this fleet-winged Falcon,
Because, strong-pinioned, with no car to bear him, he brought to Manu the God-loved oblation.

5 When the Bird brought it, hence in rapid motion sent on the wide path fleet as thought he hurried.
Swift he returned with sweetness of the Soma, and hence the Falcon hath acquired his glory.

6 Bearing the stalk, the Falcon speeding onward, Bird bringing from afar the draught that gladdens,

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7 *Naked:* stripped of all his property; destitute. *To him who offers, for oblation:* according to Sâyaṇa, 'to the man who pours the libation and prepares the dressed food; 'to him who presents the libation and oblation.'—Wilson.

The deity of the first three stanzas is said to be either Indra or Paramâtmâ [the Supreme Spirit or Soul of the universe]: the deity or deified object of the other stanzas is the Ṣyena or Falcon.

1 Indra is the speaker of the first three verses, although it is not clear what he means by saying that he is Kakshîvân and Uṣanâ, unless he intends to identify himself with all existence.

3 *Ṣambara*; *Divodâsa; Atithigva* (here an adname or epithet of Divodâsa): see Index of Names.

4 *With no car to bear him:* literally, 'with his own wheel-less nature,' that is, by his own natural impulse. *Oblation:* the Soma.

6 *The draught that gladdens:* the plant that yields the exhilarating juice.

Friend of the Gods, brought, grasping fast, the Soma which he had taken from yon loftiest heaven.

7 The Falcon took and brought the Soma, bearing thousand libations with him, yea, ten thousand.

The Bold One left Malignities behind him, wise, in wild joy of Soma, left the foolish.

HYMN XXVII.

The Falcon.

I, AS I lay within the womb, considered all generations of these Gods in order.

A hundred iron fortresses confined me, but forth I flew with rapid speed a Falcon.

2 Not at his own free pleasure did he bear me: he conquered with his strength and manly courage.

Straightway the Bold One left the fiends behind him and passed the winds as he grew yet more mighty.

3 When with loud cry from heaven down sped the Falcon, thence hasting like the wind he bore the Bold One.

Then, wildly raging in his mind, the archer Kriṣânu aimed and loosed the string to strike him.

4 The Falcon bore him from heaven's lofty summit as the swift car of Indra's Friend bore Bhujyu.

Then downward hither fell a flying feather of the Bird hasting forward in his journey.

5 And now let Maghavan accept the beaker, white, filled with milk, filled with the shining liquid;

The best of sweet meath which the priests have offered: that Indra to his joy may drink, the Hero, that he may take and drink it to his rapture.

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7 *The Bold One:* Indra.

1 *The womb:* of the rain cloud. *A hundred fortresses:* cf 'Ṣambara's hundred ancient castles' (II. 14. 6,) *Considered:* or reviewed, in hope of finding a deliverer. The speaker is Agni, that is, the lightning which rends the cloud and brings down the sweet rain—the fleet Falcon who brings Soma from heaven. See Prof. Bloomfield, The Myth of Soma and the Eagle, Festgruss an Rudolf von Roth, 1893, pp 149—155. Cf. Hymns of the Atharva-veda, VI. 48. 1.

2 *Not at his own free pleasure:* the falcon's mere will was not enough, says Soma; he had first to fight and conquer my keepers.

The Bold One: Indra. See stanza 7 of the preceding hymn.

3 *The Bold One:* meaning Soma. The construction of the first line is difficult. *Kriṣânu:* one of the guards of the celestial Soma. See I. 155 2.

4 The allusion in the first line is to the rescue of Bhujyu, by the Asvins (see I. 112. 6), and we should therefore expect *indrâvatoḥ,* 'of Indra's two friends,' instead of *indrâvato.* *Feather: parṇam;* which became on earth the sacred Parṇa or Palâṣa tree, the beautiful Butea Frondosa.

5 The metrical form and the ritual application indicate the comparatively recent addition of this stanza to the ancient hymn.

The hymn has been discussed by Weber, Vedische Beiträge, pp. 4. ff.

6 When also for a mortal man, Indra, thou speddest forth the Sun,
And holpest Etaṣa with might.

7 What? Vritra-slayer, art not thou, Maghavan, fiercest in thy wrath?
So hast thou quelled the demon too.

8 And this heroic deed of might thou, Indra, also hast achieved,
That thou didst smite to death the Dame, Heaven's Daughter, meditating ill.

9 Thou, Indra, Mighty One, didst crush Ushas, though Daughter of the Sky,
When lifting up herself in pride.

10 Then from her chariot Ushas fled, affrighted, from her ruined car,
When the strong God had shattered it.

11 So there this car of Ushas lay, broken to pieces, in Vipâṣ,
And she herself fled far away.

12 Thou, Indra, didst with magic power resist the overflowing stream
Who spread her waters o'er the land.

13 Valiantly didst thou seize and take the store which Sushṇa had amassed,
When thou didst crush his fortresses.

14 Thou, Indra, also smotest down Kulitara's son Sambara,
The Dâsa, from the lofty hill.

15 Of Dâsa Varchin's thou didst slay the hundred thousand and the five,
Crushed like the fellies of a car.

---

6 *And holpest Etaṣa:* that is, the return of day on some particular occasion is attributed to Indra's intervention on behalf of his favourite. See Index.

7 *The demon:* Vritra the son of Danu.

8 The destruction by Indra of the chariot of Ushas or Dawn appears to mean the extinction of her light after the rising of the Sun. So in II. 15. 6. Indra is said to have 'crushed with his thunderbolt the car of Ushas, rending her slow steeds with his rapid Coursers.' The myth is alluded to in other passages also. See X. 138. 5.

11 *In Vipâṣ:* or on the bank of that river.

12 *The overflowing stream:* or, possibly, some stream called Vibâlî, the exact meaning of the word being doubtful.

14 *Kulitara's son:* this is Sâyaṇa's explanation of *kaulitarám*.

15 *Of Dâsa Varchin's:* of the followers of the demon or savage Varchin, See II. 14. 6. *And the five:* the position of *pañcha* in the stanza seems to indicate that it is taken separately. Sâyaṇa prefixes it to *satâ*, making the number slain a thousand and five hundred.

Crushed like the fellies of a car: '(surrounding) him like the fellies (round the spokes of a wheel).'—Wilson.

16 So Indra, Lord of Heroes, Powers, caused the unwedded damsel's son,
The castaway, to share the lauds.

17 So sapient Indra, Lord of Might, brought Turvaṣa and Yadu, those
Who feared the flood, in safety o'er.

18 Arṇa and Chitraratha, both Âryas, thou, Indra, slewest swift,
On yonder side of Sarayu.

19 Thou, Vṛitra-slayer, didst conduct those two forlorn, the blind, the lame:
None may attain this bliss of thine.

20 For Divodâsa, him who brought oblations, Indra overthrew
A hundred fortresses of stone.

21 The thirty thousand Dâsas he with magic power and weapons sent
To slumber, for Dabhîti's sake.

22 As such, O Vṛitra-slayer, thou art general Lord of kine for all,
Thou Shaker of all things that be.

23 Indra, whatever deed of might thou hast this day to execute,
None be there now to hinder it.

24 O Watchful One, may Aryaman the God give thee all goodly things.
May Pûshan, Bhaga, and the God Karûlatî give all things fair.

The unwedded damsel's son: the son of Agrû, according to Sâyaṇa. See IV. 19. 9.

17 *Turvaṣa and Yadu:* so I. 174. 9 'When o'er the flood thou broughtest them, O Hero, thou keptest Turvaṣa and Yadu safely.'

Who feared the flood: literally, 'non-bathers' (*asnâtârâ*), meaning probably unable to swim.

18 *Arṇa and Chitraratha:* two kings, says the Scholiast, 'presuming on their dignity as Âryas and devoid of faith in, or devotion to, Indra.' *Sarayu* here is probably some river in the Panjâb, and not the Sarayu of Oudh the modern Sarjû. Turvaṣa and Yadu may perhaps have crossed the river, and under the protection of Indra conquered two Âryan chiefs whose lands lay beyond it.

19 *The blind, the lame:* see II. 13. 12. where one man only, the outcast, or Parâvṛij, is spoken of as 'the halt and blind.'

20 *Divodâsa:* see Index.

21 *Dabhîti:* a Rishi favoured by Indra See Index.

24 *Karûlatî:* from the position of the word in the stanza would appear to be the name of a separate God, but Sâyaṇa (who is followed by Professors Roth and Grassmann as well as Wilson) takes it as an epithet of Pûshan, i. e. the broken-toothed or toothless God. 'According to the Purâṇas, Pûshan had his teeth knocked out by Vîrabhadra's followers at Daksha's sacrifice.'—Wilson. The institutor of the sacrifice appears to be addressed in this verse which is probably a later addition to the original hymn.

HYMN XXXI.

Indra.

WITH what help will he come to us, wonderful, ever-waxing Friend,
With what most mighty company?

2 What genuine and most liberal draught will spirit thee with juice to burst
Open e'en strongly-guarded wealth?

3 Do thou who art Protector of us thy friends who praise thee
With hundred aids approach us.

4 Like as a courser's circling wheel, so turn thee hitherward to us,
Attracted by the hymns of men.

5 Thou seekest as it were thine own stations with swift descent of powers:
I share thee even with the Sun.

6 What time thy courage and his wheels together, Indra, run their course
With thee and with the Sun alike,

7 So even, Lord of Power and Might, the people call thee Maghavan,
Giver, who pauses not to think.

8 And verily to him who toils and presses Soma juice for thee
Thou quickly givest ample wealth.

9 No, not a hundred hinderers can check thy gracious bounty's flow,
Nor thy great deeds when thou wilt act.

10 May thine assistance keep us safe, thy hundred and thy thousand aids:
May all thy favours strengthen us.

11 Do thou elect us in this place for friendship and prosperity,
And great celestial opulence.

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2 *Genuine and most liberal:* producing good results and causing thee to be most bountiful. [illegible]: to burst open the treasure-houses of our enemies and give us their contents; or the allusion may be to the waters shut up in the clouds.

4 *By the hymns:* literally, 'by the teams,' *niyúdbhiḥ*, that is, strings of verses, hymns, or praises.

5 *With swift descent of powers:* by the natural and spontaneous outflow of divine strength, as water pours down a precipice.

I share thee: 'I glorify thee together with the Sun.'—Wilson.

7 *Maghavan:* the rich and munificent One.

12 Favour us, Indra, evermore with overflowing store of wealth:
With all thy succours aid thou us.

13 With new protections, Indra, like an archer, open thou for us
The stables that are filled with kine.

14 Our chariot, Indra, boldly moves endued with splendour, ne'er repulsed,
Winning for us both kine and steeds.

15 O Sûrya, make our fame to be most excellent among the Gods,
Most lofty as the heaven on high.

HYMN XXXII.

Indra.

O THOU who slewest Vṛitra, come, O Indra, hither to our side,
Mighty One with thy mighty aids.

2 Swift and impetuous art thou, wondrous amid the well-dressed folk:
Thou doest marvels for our help.

3 Even with the weak thou smitest down him who is stronger, with thy strength
The mighty, with the Friends thou hast.

4 O Indra, we are close to thee; to thee we sing aloud our songs:
Help and defend us, even us.

5 As such, O Caster of the Stone, come with thy succours wonderful,
Blameless, and irresistible.

6 May we be friends of one like thee, O Indra, with the wealth of kine,
Comrades for lively energy.

7 For thou, O Indra, art alone the Lord of strength that comes from kine:
So grant thou us abundant food.

8 They turn thee not another way, when, lauded, Lover of the Song,
Thou wilt give wealth to those who praise.

9 The Gotamas have sung their song of praise to thee that thou mayst give,
Indra, for lively energy.

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2 *Amid the well-dressed folk:* the adjective *chitrinîshu*, feminine plural in the locative case, stands without a substantive, and Sâyaṇa supplies *prajâsu*, people; well-dressed, perhaps, for a religious ceremony, or possibly, armed for war.

5 *Caster of the Stone:* wielder of the thunderbolt.

10 We will declare thy hero deeds, what Dâsa forts thou brakest down,
Attacking them in rapturous joy.

11 The sages sing those manly deeds which, Indra, Lover of the Song,
Thou wroughtest when the Soma flowed.

12 Indra, the Gotamas who bring thee praises have grown strong by thee.
Give them renown with hero sons.

13 For, Indra, verily thou art the general treasure even of all:
Thee, therefore, do we invocate.

14 Excellent Indra, turn to us: glad thee among us with the juice
Of Somas, Soma-drinker thou.

15 May praise from us who think on thee, O Indra, bring thee near to us.
Turn thy two Bay Steeds hitherward.

16 Eat of our sacrificial cake: rejoice thee in the songs we sing,
Even as a lover in his bride.

17 To Indra for a thousand steeds well-trained and fleet of foot we pray,
And hundred jars of Soma juice.

18 We make a hundred of thy kine, yea, and a thousand, hasten nigh:
So let thy bounty come to us.

19 We have obtained, a gift from thee, ten water-ewers wrought of gold:
Thou, Vṛitra-slayer, givest much.

20 A bounteous Giver, give us much, bring much and not a trifling gift:
Much, Indra, wilt thou fain bestow.

21 O Vṛitra-slayer, thou art famed in many a place as bountiful:
Hero, thy bounty let us share.

22 I praise thy pair of Tawny Steeds, wise Son of him who giveth kine:
Terrify not the cows with these.

---

10 *In rapturous joy:* in exhilaration produced by the Some juice.

17 *Jars:* a *khârî* is properly a measure of grain, and by metonymy a vessel, jar, or pitcher, containing that quantity, which is said to be equal to about three of our bushels.

22 *Wise Son of him who giveth kine:* Indra himself is the special giver of cattle, and this attribute of his may perhaps, as Professor Ludwig conjectures, be personified in an imaginary father Goshâ, the winner or bestower of kine. Sâyaṇa would force on *napât*, son, the meaning *na pâtayitaḥ*, 'thou who dost not cast down' (thy worshippers). *With these:* two horses of thine. The meaning of this last Pâda is uncertain.

23 Like two slight images of girls, unrobed, upon a new-wrought post,
So shine thy Bay Steeds in their course.

24 For me the Bays are ready when I start, or start not, with the dawn, Innocuous in the ways they take.

HYMN XXXIII.

Ribhus.

1 I SEND my voice as herald to the Ribhus; I crave the white cow for the overspreading.
Wind-sped, the Skilful Ones in rapid motion have in an instant compassed round the heaven.

2 What time the Ribhus had with care and marvels done proper service to assist their Parents,
They won the friendship of the Gods; the Sages carried away the fruit of their devotion.

3 May they who made their Parents, who were lying like posts that moulder, young again for ever,—
May Vâja, Vibhvan, Ribhu, joined with Indra, protect our sacrifice, the Soma-lovers.

4 As for a year the Ribhus kept the Milch-cow, throughout a year fashioned and formed her body,
And through a year's space still sustained her brightness, through these their labours they were made immortal.

5 Two beakers let us make,—thus said the eldest. Let us make three,—this was the younger's sentence.
Four beakers let us make,—thus spoke the youngest. Tvashtar approved this rede of yours, O Ribhus.

6 The men spake truth and even so they acted: this Godlike way of theirs the Ribhus followed.
And Tvashtar, when he looked on the four beakers resplendent as the day, was moved with envy.

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23 *Images of girls:* perhaps as caryatids, but the passage is obscure. Professor Wilson translates: 'Like two puppets on an arranged, new, and slender stage.'

24 According to Sâyana, Let thy inoffesive bay horses give me a sufficiency at sacrifices whether I go to them in a car drawn by oxen or without a car so drawn, that is, on foot.

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1 *For the overspreading:* a technical expression for pouring the milk into or over the Soma juice. 'For the dilution (of the *Soma* libation).'—Wilson. For the *Ribhus*, see Index.

5 *Two beakers:* or sacrificial ladles. See I. 20. 6.

7 When for twelve days the Ṛibhus joyed reposing as guests of him who never may be hidden,
They made fair fertile fields, they brought the rivers. Plants spread o'er deserts, waters filled the hollows.

8 May they who formed the swift car, bearing Heroes, and the Cow omniform and all-impelling,
Even may they form wealth for us,—the Ṛibhus, dexterous-handed, deft in work and gracious.

9 So in their work the Gods had satisfaction, pondering it with thought and mental insight.
The Gods' expert artificer was Vâja, Indra's Ṛibhukshan, Varuṇa's was Vibhvan.

10 They who, made glad with sacrifice and praises, wrought the two Bays, his docile Steeds, for Indra,—
Ṛibhus, as those who wish a friend to prosper, bestow upon us gear and growth of riches.

11 This day have they set gladdening drink before you. Not without toil are Gods inclined to friendship.
Therefore do ye who are so great, O Ṛibhus, vouchsafe us treasures at this third libation.

HYMN XXXIV. Ṛibhus.

To this our sacrifice come Ṛibhu, Vibhvan, Vâja, and Indra with the gift of riches,
Because this day hath Dhishaṇâ the Goddess set drink for you: the gladdening draughts have reached you.

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7 *Him who never may be hidden:* the Sun; Savitar.

8 *The swift car:* the three-wheeled chariot which bears the Asvins.
The Cow omniform: or of every hue. 'Indra hath yoked his Bays, the Asvins' car is horsed, Brihaspati hath brought the Cow of every hue.'—I. 161. 6.

11 *At this third libation:* in the evening, the proper time for drink-offerings to the Ṛibhus.
The myth of the Ṛibhus is exceedingly obscure. They are regarded as ancient sacrificers who attained immortality as the reward of their pious labours. The parents whom they restored to youth appear to be the universal parents, heaven and earth, rejuvenated each morning and especially in the spring. The milch-cow (stanza 4) is perhaps the [illegible] tive soil. The twelve days (stanza 7) are perhap[illegible] twelve nights *vratyāḥ prajāpateḥ*, or 'holy to P[illegible] Atharva-veda, IV. 11. 11. For careful study and ingenious interpretations of the myth, see F. Néve, *Essai sur le mythe des* [illegible] and M. Bergaigne, *La Religion Védique*, II. 403—413; III. 51—55.

Dhishaṇâ: a divinity closely connected with Soma and presiding over prosperity.

2 Knowing your birth and rich in gathered treasure, Ṛibhus, rejoice together with the Ṛitus.
The gladdening draughts and wisdom have approached you: send ye us riches with good store of heroes

3 For you was made this sacrifice, O Ṛibhus, which ye, like men, won for yourselves aforetime.
To you come all who find in you their pleasure: ye all were —even the two elder—Vâjas.

4 Now for the mortal worshipper, O Heroes, for him who served you, was the gift of riches.
Drink, Vâjas, Ṛibhus! unto you is offered, to gladden you, the third and great libation.

5 Come to us, Heroes, Vâjas and Ṛibhukshans, glorified for the sake of mighty treasure.
These draughts approach you as the day is closing, as cows, whose calves are newly-born, their stable.

6 Come to this sacrifice of ours, ye Children of Strength, invoked with humble adoration.
Drink of this meath, Wealth-givers, joined with Indra with whom ye are in full accord, ye Princes.

7 Close knit with Varuṇa drink the Soma, Indra; close-knit, Hymn-lover! with the Maruts drink it:
Close-knit with drinkers first, who drink in season; close-knit with heavenly Dames who give us treasures.

8 Rejoice in full accord with the Âdityas, in concord with the Parvatas, O Ṛibhus;
In full accord with Savitar, Divine One; in full accord with floods that pour forth riches.

---

2 *Knowing your birth:* knowing how you have attained immortality and deification. *The Ṛitus:* the seasons personified and honoured as deities. The Ṛibhus as cosmic powers are closely connected with them.

3 *Vâjas:* that is, although Vâja is strictly the name of the youngest of the three only, you are all entitled to that appellation which means active, strong, or spirited. Professor Grassmann translates: 'ihr alle seid die ersten hier, O Vadscha's;' ye are all the first (entitled to precedence) here, O Vâjas; but the word *utá* is then left untranslated.

4 *The third and great libation:* see the preceding hymn, stanza 11.

5 *Ṛibhukshans:* Ṛibhukshan is another name of Ṛibhu, the eldest of the three.

7 *Drinkers first:* those who claim and receive the libation first; here, apparently, the Ṛitus or Seasons.

8 *Parvatas:* Gods presiding over mountains and clouds.

9 Ribhus, who helped their Parents and the Asvins, who formed the Milch-cow and the pair of horses,
Made armour, set the heaven and earth asunder,—far-reaching Heroes, they have made good offspring.

10 Ye who have wealth in cattle and in booty, in heroes, in rich sustenance and treasure,
Such, O ye Ribhus, first to drink, rejoicing, give unto us and those who laud our present.

11 Ye were not far: we have not left you thirsting, blameless in this our sacrifice, O Ribhus.
Rejoice you with the Maruts and with Indra, with the Kings, Gods! that ye may give us riches.

HYMN XXXV.

Ribhus.

Come hither, O ye Sons of Strength, ye Ribhus; stay not afar, ye Children of Sudhanvan.
At this libation is your gift of treasure. Let gladdening draughts approach you after Indra's.

2 Hither is come the Ribhus' gift of riches; here was the drinking of the well-pressed Soma,
Since by dexterity and skill as craftsmen ye made the single chalice to be fourfold.

3 Ye made fourfold the chalice that was single: ye spake these words and said, O Friend, assist us;
Then, Vâjas! gained the path of life eternal, deft-handed Ribhus, to the Gods' assembly.

4 Out of what substance was that chalice fashioned which ye made fourfold by your art and wisdom?
Now for the gladdening draught press out the liquor, and drink, O Ribhus, of the meath of Soma.

5 Ye with your cunning made your Parents youthful; the cup, for Gods to drink, ye formed with cunning;
With cunning, Ribhus, rich in treasure, fashioned the two swift Tawny Steeds who carry Indra.

---

9 *Made armour:* for the Gods.

10 *Those who laud our present:* who accompany with hymns, and so recommend to the Gods, our oblation.

11 *The Kings:* the other Gods, or the Gods in general.

1 *After Indra's:* libations having been offered to Indra at dawn and at noonday. See stanza 7.

3 *O Friend:* Agni.

5 *Cunning:* power and skill as craftsmen; *sáchyá*.

6 Whoso pours out for you, when days are closing, the sharp libation for your joy, O Vâjas,
For him, O mighty Ṛibhus, ye, rejoicing, have fashioned wealth with plenteous store of heroes.

7 Lord of Bay Steeds, at dawn the juice thou drankest: thine, only thine, is the noonday libation.
Now drink thou with the wealth-bestowing Ṛibhus, whom for their skill thou madest friends, O Indra.

8 Ye, whom your artist skill hath raised to Godhead, have sat you down above in heaven like falcons.
So give us riches, Children of Sudhanvan, O Sons of Strength; ye have become immortal.

9 The third libation, that bestoweth treasure, which ye have won by skill, ye dexterous-handed,—
This drink hath been effused for you, O Ṛibhus: drink it with high delight, with joy like Indra's.

HYMN XXXVI. Ṛibhus.

THE car that was not made for horses or for reins, three-wheeled, worthy of lauds, rolls round the firmament.
That is the great announcement of your Deity, that, O ye Ṛibhus, ye sustain the earth and heaven.

2 Ye Sapient Ones who made the lightly-rolling car out of your mind, by thought, the car that never errs,
You, being such, to drink of this drink-offering, you, O ye Vâjas, and ye Ṛibhus, we invoke.

3 O Vâjas, Ṛibhus, reaching far, among the Gods this was your exaltation gloriously declared,
In that your aged Parents, worn with length of days, ye wrought again to youth so that they moved at will.

4 The chalice that was single ye have made fourfold, and by your wisdom brought the Cow forth from the hide.
So quickly, mid the Gods, ye gained immortal life. Vâjas and Ṛibhus, your great work must be extolled.

---

6 *Fashioned wealth:* made or fabricated as craftsmen.

1 *The car:* the three-wheeled chariot of the Asvins, drawn by asses, *i. e.* the grey clouds of morning twilight.

3 *Ye wrought again to youth:* forms of the verb *taksh*, to form, fabricate, fashion, as a carpenter does with wood, are used in this and other hymns to the Ṛibhus, the artificers, instead of words signifying restoring, giving, producing, and the like.

5 Wealth from the Ribhus is most glorious in renown, that which the Heroes, famed for vigour, have produced.
In synods must be sung the car which Vibhvan wrought: that which ye favour, Gods! is famed among mankind.

6 Strong is the steed, the man a sage in eloquence, the bowman is a hero hard to beat in fight,
Great store of wealth and manly power hath he obtained whom Vâja, Vibhvan, Ribhus have looked kindly on.

7 To you hath been assigned the fairest ornament, the hymn of praise: Vâjas and Ribhus, joy therein;
For ye have lore and wisdom and poetic skill: as such, with this our prayer we call on you to come.

8 According to the wishes of our hearts may ye, who have full knowledge of all the delights of men,
Fashion for us, O Ribhus, power and splendid wealth, rich in high courage, excellent, and vital strength.

9 Bestowing on us here riches and offspring, here fashion fame for us befitting heroes.
Vouchsafe us wealth of splendid sort, O Ribhus, that we may make us more renowned than others.

HYMN XXXVII. Ribhus.

Come to our sacrifice, Vâjas, Ribhukshans, Gods, by the paths which Gods are wont to travel,
As ye, gay Gods, accept in splendid weather the sacrifice among these folk of Manus.

2 May these rites please you in your heart and spirit; may the drops clothed in oil this day approach you.
May the abundant juices bear you onward to power and strength, and, when imbibed, delight you.

3 Your threefold going near is God-appointed, so praise is given you, Vâjas and Ribhukshans.
So, Manus-like, mid younger folk I offer, to you who are aloft in heaven, the Soma.

---

5 *The car which Vibhvan wrought:* or the sacrificial cup; the text has only *vibhvatashṭâḥ,* that which was fabricated by Vibhvan, or as Sâyaṇa says, by the Ribhus.

8 *According to the wishes of our hearts:* or, according to Sâyaṇa, on account of the praises which we have offered to you.

---

1 *In splendid weather:* after the rains, when protracted sacrifices are not interrupted by storms. *These folk of Manus:* Âryan men.

3 *Threefold going near:* coming to the altar at the three daily sacrifices.

4 Strong, with fair chains of gold and jaws of iron, ye have a splendid car and well-fed horses.
Ye Sons of Strength, ye progeny of Indra, to you the best is offered to delight you.

5 Ṛibhukshans! him, for handy wealth, the mightiest comrade in the fight,
Him, Indra's equal, we invoke, most bounteous ever, rich in steeds.

6 The mortal man whom, Ṛibhus, ye and Indra favour with your help,
Must be successful, by his thoughts, at sacrifice and with the steed.

7 O Vâjas and Ṛibhukshans, free for us the paths to sacrifice,
Ye Princes, lauded, that we may press forward to each point of heaven.

8 O Vâjas and Ṛibhukshans, ye Nâsatyas, Indra, bless this wealth,
And, before other mens', the steed, that ample riches may be won.

HYMN XXXVIII. Dadhikrâs.

FROM you two came the gifts in days aforetime which Trasadasyu granted to the Pûrus.
Ye gave the winner of our fields and plough-lands, and the strong smiter who subdued the Dasyus.

---

5 *Him:* Ṛibhu, as representing his brothers also.

6 *By his thoughts:* referring to the worshipper who by his devout thoughts and acts will obtain success in sacrifice. *With the steed:* referring to the warrior who will be victorious in battle with his war-chariot.

7 *Press onward to each point of heaven:* that is, be everywhere victorious, achieve, what was in later times the object of great kings' highest ambition, the *digvijaya* or conquest of lands in every direction.

8 *Nâsatyas:* Asvins. *The steeds:* either the war-horses in general, or, as Professor Ludwig suggests, a particular horse that is to be sacrificed.

Dadhikrâs, in the nominative case, or Dadhikrâ in the crude form, is the name of a mythical being often mentioned in the Ṛigveda and the actual subject of this hymn and three others. He is described as a kind of divine horse, and probably, like Târkshya, is a personification of the morning sun; sometimes he is considered as a creation of heaven and earth, sometimes of Mitra-Varuṇa, and is invoked in the morning together with Agni, Ushas, and the Asvins. The name is probably derived from *dadhi*, thickened milk, and *kṛî*, to scatter, in allusion to the rising sun spreading dew and hoar-frost like milk. (πάχνην θ' ἑῴαν ἥλιος σκεδᾷ πάλιν. Aeschylus). See St. P. Lexicon, or M. Williams's Dictionary. Professor Ludwig thinks that the hymn is a fragment, referring not to the mythical being but to an actual war-horse bearing his name.

1 *From you two:* Mitra and Varuṇa, according to stanza 2 of the following hymn; Heaven and Earth, according to Sâyaṇa. *Trasadasyu:* this king has

2 And ye gave mighty Dadhikrâs, the giver of many gifts, who visiteth all people,
Impetuous hawk, swift and of varied colour, like a brave King whom each true man must honour.

3 Whom, as 'twere down a precipice, swift rushing, each Pûru praises and his heart rejoices,—
Springing forth like a hero fain for battle, whirling the car and flying like the tempest.

4 Who gaineth precious booty in the combats, and moveth, winning spoil, among the cattle;
Shown in bright colour, looking on the assemblies, beyond the churl, to worship of the living.

5 Loudly the folk cry after him in battles, as 'twere a thief who steals away a garment;
Speeding to glory, or a herd of cattle, even as a hungry falcon swooping downward.

6 And, fain to come forth first amid these armies, this way and that with rows of cars he rushes,
Gay like a bridesman, making him a garland, tossing the dust, champing the rein that holds him.

7 And that strong Steed, victorious and faithful, obedient with his body in the combat,
Speeding straight on amid the swiftly pressing, casts o'er his brows the dust he tosses upward.

8 And at his thunder, like the roar of heaven, those who attack tremble and are affrighted;
For when he fights against embattled thousands, dread is he in his striving; none may stay him.

9 The people praise the overpowering swiftness of this fleet Steed who giveth men abundance.
Of him they say when drawing back from battle. Dadhikrâs hath sped forward with his thousands.

---

been mentioned before (I. 112. 14.) as a favourite of the Asvins. Professor Ludwig points out that, to accord with what is said in IV. 42. 8., the reading should be Trasadasyum; 'ye who gave Trasadasyu to the Pûrus,' the verb *nitoṣé* standing for the dual *nitoṣethe*. *The Pûrus:* one of the Âryan tribes. See Index.

4 *Beyond the churl:* passing by the niggard who offers no oblations, and looking kindly on the sacrifice of the living man or devout worshipper. The word *aratím* apparently = *árâtim*.

5 *Speeding*: referring to Dadhikrâs seeking fame and booty.

6 *Making him a garland:* of the chariots that surround him.

7 *Amid the swiftly pressing:* the text has no substantive: *senâsu*, hosts, or *vikṣhu*, people, may be understood.

10 Dadhikrâs hath o'erspread the Fivefold People with vigour, as the Sun lightens the waters.
May the strong Steed who winneth hundreds, thousands, requite with sweetness these my words and praises.

HYMN XXXIX.

Dadhikrâs.

Now give we praise to Dadhikrâs the rapid, and mention in our laud the Earth and Heaven.
May the Dawns flushing move me to exertion, and bear me safely over every trouble.

2 I praise the mighty Steed who fills my spirit, the Stallion Dadhikrâvan rich in bounties,
Whom, swift of foot and shining bright as Agni, ye, Varuṇa and Mitra, gave to Pûrus.

3 Him who hath honoured, when the flame is kindled at break of dawn, the Courser Dadhikrâvan,
Him, of one mind with Varuṇa and Mitra may Aditi make free from all transgression.

4 When we remember mighty Dadhikrâvan our food and strength, then the blest name of Maruts,
Varuṇa, Mitra, we invoke for welfare, and Agni, and the thunder-wielding Indra.

5 Both sides invoke him as they call on Indra when they stir forth and turn to sacrificing.
To us have Varuṇa and Mitra granted the Courser Dadhikrâs, a guide for mortals.

6 So have I glorified with praise strong Dadhikrâvan, conquering Steed.
Sweet may he make our mouths; may he prolong the days we have to live.

HYMN XL.

Dadhikrâvan.

Let us recite the praise of Dadhikrâvan: may all the Mornings move me to exertion:
Praise of the Lord of Waters, Dawn, and Agni, Bṛihaspati Son of Angiras, and Sûrya.

---

2 *Dadhikrâvan:* a lengthened, interchangeable form of Dadhikrâs.

3 *Aditi:* here a male deity, probably Agni.

5 *When they stir forth and turn to sacrificing:* when men who are going out on a foray, or to battle, offer sacrifices for their success. Or the meaning may be, both those who go out to battle and those who remain at home and sacrifice.

6 *Sweet may he make our mouths:* purify our lips if we have spoken wicked words.

1 *The Lord:* literally, the conqueror, that is, the winner, the obtainer.

2 Brave, seeking war and booty, dwelling with the good and with the swift, may he hasten the food of Dawn.
May he the true, the fleet, the lover of the course, the bird-like Dadhikrâvan, bring food, strength, and light.

3 His pinion, rapid runner, fans him on his way, as of a bird that hastens onward to its aim,
And, as it were a falcon's gliding through the air, strikes Dadhikrâvan's side as he speeds on with might.

4 Bound by the neck and by the flanks and by the mouth, the vigorous Courser lends new swiftness to his speed.
Drawing himself together, as his strength allows, Dadhikrâs springs along the windings of the paths.

5 The Hansa homed in light, the Vasu in mid-air, the priest beside the altar, in the house the guest,
Dweller in noblest place, mid men, in truth, in sky, born of flood, kine, truth, mountain, he is holy Law.

HYMN XLI. Indra-Varuṇa.

WHAT laud, O Indra-Varuṇa, with oblation, hath like the Immortal Priest obtained your favour?
Hath our effectual laud, addressed with homage, touched you, O Indra-Varuṇa, in spirit?

2 He who with dainty food hath won you, Indra and Varuṇa, Gods, as his allies to friendship,
Slayeth the Vṛitras and his foes in battles, and through your mighty favours is made famous.

---

2 *Hasten the food of Dawn:* 'accept the (sacrificial) food at the time of the desirable dawn.'—Wilson. This line is difficult, and the meaning is somewhat obscure.

4 *Lends new swiftness to his speed:* I adopt Sâyaṇa's interpretation, *tvarayati gantum.* Prof. Eggeling translates more literally 'speedeth after the whip' (Ṣatapatha-Brâhmaṇa, V. 1. 5. 19).

5 In this stanza Dadhikrâs is identified with the eternal Law of the universe and with all types or forms of the Supreme Being. He is the Hansa, the Swan of heaven, or the Sun, the Vasu in mid-air or the Wind, Agni as the priest and guest of men. As the Sun he is born from, or amid, kine or rays of light and springs up from the celestial ocean and the mountains of cloud behind which he rises. See Professor Wilson's note on the passage. The stanza is explained also in Ṣatapatha Brâhmaṇa VI. 7. 3. 11 (Sacred Books of the East, XLI. p. 281).

The hymn is addressed to Indra-Varuṇa, that is, Indra and Varuṇa, conjointly.

1 *The Immortal Priest:* Agni.

3 Indra and Varuṇa are most liberal givers of treasure to the men who toil to serve them,
When they, as Friends inclined to friendship, honoured with dainty food, delight in flowing Soma.

4 Indra and Varuṇa, ye hurl, O Mighty, on him your strongest flashing bolt of thunder
Who treats us ill, the robber and oppressor: measure on him your overwhelming vigour.

5 O Indra-Varuṇa, be ye the lovers of this my song, as steers who love the milch-cow.
Milk may it yield us as, gone forth to pasture, the great Cow pouring out her thousand rivers.

6 For fertile fields, for worthy sons and grandsons, for the Sun's beauty and for steer-like vigour,
May Indra-Varuṇa with gracious favours work marvels for us in the stress of battle.

7 For you, as Princes, for your ancient kindness, good comrades of the man who seeks for booty,
We choose to us for the dear bond of friendship, most liberal Heroes bringing bliss like parents.

8 Showing their strength, these hymns for grace, Free-givers! have gone to you, devoted, as to battle.
For glory have they gone, as milk to Soma, to Indra-Varuṇa my thoughts and praises.

9 To Indra and to Varuṇa, desirous of gaining wealth have these my thoughts proceeded.
They have come nigh to you as treasure-lovers, like mares, fleet-footed, eager for the glory.

10 May we ourselves be lords of during riches, of ample sustenance for car and horses.
So may the Twain who work with newest succours bring yoked teams hitherward to us and riches.

11 Come with your mighty succours, O ye Mighty; come, Indra-Varuṇa, to us in battle.
What time the flashing arrows play in combat, may we through you be winners in the contest.

---

5 *Milk may it yield us:* bring us a rich reward. *The great Cow:* of plenty.

6 *For the Sun's beauty:* for long life wherein we may continue to see the glory of the sun.

8 *For glory:* to glorify you.

9 *Eager for the glory:* of winning the prize in the chariot-race.

11 The hymn is a prayer for aid in a coming battle.

HYMN XLII. Indra-Varuṇa.

I AM the royal Ruler, mine is empire, as mine who sway all life are all Immortals.
Varuṇa's will the Gods obey and follow. I am the King of men's most lofty cover.

2 I am King Varuṇa. To me were given these first existing high celestial powers.
Varuṇa's will the Gods obey and follow. I am the King of men's most lofty cover.

3 I Varuṇa am Indra: in their greatness, these the two wide deep fairly-fashioned regions,
These the two world-halves have I, even as Tvashṭar knowing all beings, joined and held together.

4 I made to flow the moisture-shedding waters, and set the heaven firm in the seat of Order.
By Law the Son of Aditi, Law Observer, hath spread abroad the world in threefold measure.

5 Heroes with noble horses, fain for battle, selected warriors, call on me in combat.
I Indra Maghavan, excite the conflict; I stir the dust, Lord of surpassing vigour.

6 All this I did. The Gods' own conquering power never impedeth me whom none opposeth.
When lauds and Soma juice have made me joyful, both the unbounded regions are affrighted.

7 All beings know these deeds of thine: thou tellest this unto Varuṇa, thou great Disposer!
Thou art renowned as having slain the Vṛitras. Thou madest flow the floods that were obstructed.

8 Our fathers then were these, the Seven Ṛishis, what time the son of Durgaha was captive.

Varuṇa and his supersessor Indra severally urge their claims to superiority, and the poet decides between them. Cf. X. 124.

1 Varuṇa is the speaker of the first four stanzas. *Men's most lofty cover:* the highest heaven.

3 *Indra:* all that Indra represents, Prince and King of all.

As Tvashṭar: or, as their great artificer.

4 *In the seat of Order:* in the place appointed by Law or the eternal Order of the universe. *The Son of Aditi:* I, Varuṇa.

5 Indra is the speaker of this and of the following stanza.

7 The poet speaks.

8 *Our fathers then were these:* 'The seven *Rishis* were the protectors of this our (kingdom).'—Wilson. The meaning is obscure. Professor Grassmann banishes stanzas 8, 9, and 10 to the appendix as late additions to the hymn. Sâyaṇa says that Purukutsa, son of Durgaha, being in captivity, his wife propitiated the Seven Ṛishis, who by the favour of Indra and Varuṇa obtained for her a son named Trasadasyu. *For her:* the wife of Purukutsa.

For her they gained by sacrifice Trasadasyu, a demi-god, like Indra, conquering foemen.

9 The spouse of Purukutsa gave oblations to you, O Indra-Varuṇa, with homage.
Then unto her ye gave King Trasadasyu, the demi-god, the slayer of the foeman.

10 May we, possessing much, delight in riches, Gods in oblations and the kine in pasture;
And that Milch-cow who shrinks not from the milking, O Indra-Varuṇa, give to us daily.

HYMN XLIII.

Asvins.

WHO will hear, who of those who merit worship, which of all Gods take pleasure in our homage?
On whose heart shall we lay this laud celestial, rich with fair offerings, dearest to Immortals?

2 Who will be gracious? Who will come most quickly of all the Gods? who will bring bliss most largely?
What car do they call swift with rapid coursers? That which the Daughter of the Sun elected.

3 So many days do ye come swiftly hither, as Indra to give help in stress of battle.
Descended from the sky, divine, strong-pinioned, by which of all your powers are ye most mighty?

4 What is the prayer that we should bring you, Aṣvins, whereby ye come to us when invocated?
Whether of you confronts e'en great betrayal? Lovers of sweetness, Dasras, help and save us.

5 In the wide space your chariot reacheth heaven, what time it turneth hither from the ocean.
Sweets from your sweet shall drop, lovers of sweetness! These have they dressed for you as dainty viands.

6 Let Sindhu with his wave bedew your horses: in fiery glow have the red birds come hither.
Observed of all was that your rapid going, whereby ye were the Lords of Sûrya's Daughter.

7 Whene'er I gratified you here together, your grace was given us, O ye rich in booty.
Protect, ye Twain, the singer of your praises: to you, Nâsatyas, is my wish directed.

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10 *That Milch-cow:* wealth.

2 *The Daughter of the Sun:* Sûryâ, bride of the Aṣvins. See I. 116. 17.

4 *Dasras:* workers of marvels, mighty ones, a common appellation of the Aṣvins.

6 *Birds:* flying steeds. Cf. IV. 45. 4.

HYMN XLIV.

Asvins.

We will invoke this day your car, far-spreading, O Asvins, even the gathering of the sunlight,—
Car praised in hymns, most ample, rich in treasure, fitted with seats, the car that beareth Sûryâ.

2 Asvins, ye gained that glory by your Godhead, ye Sons of Heaven, by your own might and power.
Food followeth close upon your bright appearing when stately horses in your chariot draw you.

3 Who bringeth you to-day for help with offered oblation, or with hymns to drink the juices?
Who, for the sacrifice's ancient lover, turneth you hither, Asvins, offering homage?

4 Borne on your golden car, ye omnipresent! come to this sacrifice of ours, Nâsatyas.
Drink of the pleasant liquor of the Soma: give riches to the people who adore you.

5 Come hitherward to us from earth, from heaven, borne on your golden chariot rolling lightly.
Suffer not other worshippers to stay you: here are ye bound by earlier bonds of friendship.

6 Now for us both, mete out, O Wonder-Workers, riches exceeding great with store of heroes,
Because the men have sent you praise, O Asvins, and Ajamîlhas come to the laudation.

7 Whene'er I gratified you here together, your grace was given us, O ye rich in booty.
Protect, ye Twain, the singer of your praises: to you, Nâsatyas, is my wish directed.

HYMN XLV.

Asvins.

Yonder goes up that light: your chariot is yoked that travels round upon the summit of this heaven.
Within this car are stored three kindred shares of food, and a skin filled with meath is rustling as the fourth.

---

1 *The gathering of the sunlight:* Professor Wilson translates, after Sâyaṇa, 'the associator of the solar ray,' and observes: '*Sangatim goh,* is only explained, *goh sangamayitâram,* the bringer into union, or associator, of *Go:* what the latter is intended for is not explained, and the translation is purely conjectural, founded upon the connection of the *Asvins* with light or the sun.' Professor Grassmann translates: 'der zur Milch eilt,' 'which hastens to the milk.'
6 *Both:* priests and patrons. *Ajamîlhas:* men of the Ṛishi's family

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The Ṛishi of this and the remaining hymns of this Book is Vâmadeva.
1 *Three kindred shares:* shares of similar food, for both Asvins and Sûryâ, the skin of meath being intended for earthly beings.—Ludwig.

2 Forth come your viands rich with store of pleasant meath, and cars and horses at the flushing of the dawn,
Stripping the covering from the surrounded gloom, and spreading through mid-air bright radiance like the Sun.

3 Drink of the meath with lips accustomed to the draught; harness for the meath's sake the chariot that ye love.
Refresh the way ye go, refresh the paths with meath: hither, O Aṣvins, bring the skin that holds the meath.

4 The swans ye have are friendly, rich in store of meath, gold-pinioned, strong to draw, awake at early morn,
Swimming the flood, exultant, fain for draughts that cheer: ye come like flies to our libations of the meath.

5 Well knowing solemn rites and rich in meath, the fires sing to the morning Aṣvins at the break of day,
When with pure hands the prudent energetic priest hath with the stones pressed out the Soma rich in meath.

6 The rays advancing nigh, chasing with day the gloom, spread through the firmament bright radiance like the Sun;
And the Sun harnessing his horses goeth forth: ye through your Godlike nature let his paths be known.

7 Devout in thought I have declared, O Aṣvins, your chariot with good steeds, which lasts for ever,
Wherewith ye travel swiftly through the regions to the prompt worshipper who brings oblation.

HYMN XLVI. Vâyu. Indra-Vâyu.

DRINK the best draught of Soma juice, O Vâyu, at our holy rites:
For thou art he who drinketh first.

2 Come, team-drawn, with thy hundred helps, with Indra seated in the car,
Vâyu, and drink your fill of juice.

3 May steeds a thousand bring you both, Indra and Vâyu, hitherward
To drink the Soma, to the feast.

4 For ye, O Indra-Vâyu, mount the golden-seated car that aids
The sacrifice, that reaches heaven.

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4 *Swans*: the Aṣvins' chariot-steeds.

6 *The rays advancing nigh*: I follow the interpretation of Sâyaṇa who supplies 'the rays' and 'the gloom;' but the exact meaning of the half-line is uncertain.

2 *Drink your fill*: the verb is in the dual number, Indra being included.

5 On far-refulgent chariot come unto the man who offers gifts:
Come, Indra-Vâyu, hitherward.

6 Here, Indra-Vâyu, is the juice: drink it, accordant with the Gods,
Within the giver's dwelling-place.

7 Hither, O Indra-Vâyu, be your journey: here unyoke your steeds,
Here for your draught of Soma juice.

HYMN XLVII. Vâyu. Indra-Vâyu.

VÂYU, the bright is offered thee, best of the meath at holy rites.
Come thou to drink the Soma juice, God, longed-for, on thy team-drawn car.

2 O Vâyu, thou and Indra are meet drinkers of these Soma-draughts,
For unto you the drops proceed as waters gather to the vale.

3 O Indra-Vâyu, mighty Twain, speeding together, Lords of Strength,
Come to our succour with your team, that ye may drink the Soma juice.

4 The longed-for teams which ye possess, O Heroes, for the worshipper,
Turn to us, Indra-Vâyu, ye to whom the sacrfice is paid.

HYMN XLVIII. Vâyu.

TASTE offerings never tasted yet, as bards enjoy the foeman's wealth.
O Vâyu, on refulgent car come to the drinking of the juice.

2 Removing curses, drawn by teams, with Indra seated by thy side,
O Vâyu, on refulgent car come to the drinking of the juice.

3 The two dark treasuries of wealth that wear all beauties wait on thee.
O Vâyu, on refulgent car come to the drinking of the juice.

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1 *The bright*: juice, understood.

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1 *As bards enjoy the foeman's wealth*: *vípo ná rấyo aryáḥ*: Sâyaṇa explains *vípo ná* as 'like a king who makes his enemies tremble,' and *rấyo aryáḥ* as 'bestow wealth upon the worshipper.' Professor Grassmann translates: 'gleich Reisern spriess des Frommen Gut,' 'May the pious man's wealth sprout like twigs or suckers.' *Vípo* (*vípaḥ*) may mean either inspired singers, bards, or twigs, and *aríḥ*, of which *aryaḥ* is the genitive, means both an enemy and a pious man, a worshipper. I follow Professor Ludwig's interpretation. The 'bards' are the inspired singers of the victorious party who share the booty after the battle.

3 *The two dark treasuries of wealth*: heaven and earth, not yet illuminated by the sun.

4 May nine-and-ninety harnessed steeds who yoke them at thy will bring thee.
O Vâyu, on refulgent car come to the drinking of the juice.

5 Harness, O Vâyu, to thy car a hundred well-fed tawny steeds,
Yea, or a thousand steeds, and let thy chariot come to us with might.

HYMN XLIX. Indra-Brihaspati.

Dear is this offering in your mouth, O Indra and Brihaspati:
Famed is the laud, the gladdening draught.

2 This lovely Soma is effused, O Indra and Brihaspati,
For you, to drink it and rejoice.

3 As Soma-drinkers to our house come, Indra and Brihaspati—and Indra—to drink Soma juice.

4 Vouchsafe us riches hundredfold, O Indra and Brihaspati,
With store of horses, thousandfold.

5 O Indra and Brihaspati, we call you when the meath is shed,
With songs, to drink the Soma juice.

6 Drink, Indra and Brihaspati, the Soma in the giver's house:
Delight yourselves abiding there.

HYMN L. Brihaspati.

Him who with might hath propped earth's ends, who sitteth in threefold seat, Brihaspati, with thunder,
Him of the pleasant tongue have ancient sages, deep-thinking, holy singers, set before them.

2 Wild in their course, in well-marked wise rejoicing were they, Brihaspati, who pressed around us.
Preserve, Brihaspati, the stall uninjured, this company's raining, ever-moving birth-place.

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3 *And Indra:* the words *indrașcha* of the text are manifestly superfluous.

Indra and Brihaspati conjointly are the deities of stanzas 10 and 11, which, with 7, 8, and 9, are evidently a late addition to the original hymn.

1 *In threefold seat:* heaven, mid-air, and earth. *Set before them:* for adoration; or given them the foremost place in sacrifice.

2 *They...who pressed around us:* apparently the Maruts. *The stall:* like 'the boundless stall' of III. 1. 14, the aerial home of the Maruts.

This company's: the text has only *asya,* 'of this.' I follow Professor Ludwig in his interpretation of this very difficult stanza, and supply *gaṇasya,* troop or company, i. e. of the Maruts. According to Sâyaṇa, Brihaspati is asked to protect the worshipper or institutor of the sacrifice.

3 Bṛihaspati, from thy remotest distance have they sat down who love the law eternal.
For thee were dug wells springing from the mountain, which murmuring round about pour streams of sweetness.

4 Bṛihaspati, when first he had his being from mighty splendour in supremest heaven,
Strong, with his sevenfold mouth, with noise of thunder, with his seven rays, blew and dispersed the darkness.

5 With the loud-shouting band who sang his praises, with thunder, he destroyed obstructive Vala.
Bṛihaspati thundering drave forth the cattle, the lowing cows who make oblations ready.

6 Serve we with sacrifices, gifts, and homage even thus the Steer of all the Gods, the Father.
Bṛihaspati, may we be lords of riches, with noble progeny and store of heroes.

7 Surely that King by power and might heroic hath made him lord of all his foes' possessions,
Who cherishes Bṛihaspati well-tended, adorns and worships him as foremost sharer.

8 In his own house he dwells in peace and comfort: to him for ever holy food flows richly.
To him the people with free will pay homage—the King with whom the Brahman hath precedence.

9 He, unopposed, is master of the riches of his own subjects and of hostile people.
The Gods uphold that King with their protection who helps the Brahman when he seeks his favour.

10 Indra, Bṛihaspati, rainers of treasure, rejoicing at this sacrifice drink the Soma.
Let the abundant drops sink deep within you: vouchsafe us riches with full store of heroes.

---

3 *Have they sat down*: probably the Maruts are intended, and not horses as Sâyaṇa says. *Wells springing from the mountain*: reservoirs of Soma juice, pressed out by the stones, have been prepared.

4 *Sevenfold mouth......seven rays*: as identified with Agni.

5 *Obstructive*: or retentive; the meaning of *phaligám* is somewhat uncertain; probably, reservoir, i. e. holder and withholder of the rain. *The loud-shouting band*: the Maruts.

10 *Rainers of treasure*: the meaning of *vrishaṇvasû* is uncertain; 'strong or excellent as bulls,' according to Ludwig and Grassmann. Perhaps 'strong with treasures.'

11 Bṛihaspati and Indra, make us prosper: may this be your benevolence to us-ward.
Assist our holy thoughts, wake up our spirit: weaken the hatred of our foe and rivals.

HYMN LI.

Dawn.

Forth from the darkness in the region eastward this most abundant splendid light hath mounted.
Now verily the far-refulgent Mornings, Daughters of Heaven, bring welfare to the people.

2 The richly-coloured Dawns have mounted eastward, like pillars planted at our sacrifices,
And, flushing far, splendid and purifying, unbarred the portals of the fold of darkness.

3 Dispelling gloom this day the wealthy Mornings urge liberal givers to present their treasures.
In the unlightened depth of darkness round them let niggard traffickers sleep unawakened.

4 O Goddesses, is this your car, I ask you, ancient this day, or is it new, ye Mornings,
Wherewith, rich Dawns, ye seek with wealth Navagva, Daṣagva Angira, the seven-toned singer?

5 With horses harnessed by eternal Order, Goddesses, swiftly round the worlds ye travel,
Arousing from their rest, O Dawns, the sleeping, and all that lives, man, bird, and beast, to motion.

6 Which among these is eldest, and where is she through whom they fixed the Ṛibhus' regulations?
What time the splendid Dawns go forth for splendour, they are not known apart, alike, unwasting.

7 Blest were these Dawns of old, shining with succour, true with the truth that springs from holy Order;
With whom the toiling worshipper, by praises, hymning and lauding, soon attained to riches.

---

3 *Niggard traffickers:* wealthy churls who offer no sacrifices.

4 *Navagva, Daṣagva:* individual members of the so-named mythical priestly families which are frequently associated with the Angirases. *Angira:* a member of the family of Angiras. *Seven-toned:* literally, 'seven-mouthed,' using in his hymns the seven metres of the Veda, or repeating hymns of seven kinds.

6 *The Ṛibhus' regulations:* the seasons of the year, the Ṛibhus being cosmic powers and closely connected with the Ṛitus.

8 Hither from eastward all at once they travel, from one place spreading in the self-same manner.
Awaking, from the seat of holy Order the Godlike Dawns come nigh like troops of cattle.

9 Thus they go forth with undiminished colours, these Mornings similar, in self-same fashion,
Concealing the gigantic might of darkness with radiant bodies bright and pure and shining.

10 O Goddesses, O Heaven's refulgent Daughters, bestow upon us wealth with store of children.
As from our pleasant place of rest we rouse us may we be masters of heroic vigour.

11 Well-skilled in lore of sacrifice, ye Daughters of Heaven, refulgent Dawns, I thus address you.
May we be glorious among the people. May Heaven vouchsafe us this, and Earth the Goddess.

HYMN LII.

Dawn.

THIS Lady, giver of delight, after her Sister shining forth,
Daughter of Heaven, hath shown herself.

2 Unfailing, Mother of the Kine, in colour like a bright red mare,
The Dawn became the Aşvins' Friend.

3 Yea, and thou art the Aşvins' Friend, the Mother of the Kine art thou:
O Dawn, thou rulest over wealth.

4 Thinking of thee, O Joyous One, as her who driveth hate away,
We woke to meet thee with our lauds.

5 Our eyes behold thy blessèd rays like troops of cattle loosed to feed.
Dawn hath filled full the wide expanse.

6 When thou hast filled it, Fulgent One! thou layest bare the gloom with light.
After thy nature aid us, Dawn.

7 Thou overspreadest heaven with rays, the dear wide region of mid-air
With thy bright shining lustre, Dawn.

---

8 *Like troops of cattle:* going forth to pasture at day-break.

1 *After her Sister:* when Night has departed.

3 *The Kine:* the early rays of light, or fleecy clouds of morning. *Friend of the Aşvins:* as being worshipped at the same time.

4 *Driveth hate away:* especialy the malignity of the evil spirits of the night.

HYMN LIII.

Savitar.

Of Savitar the God, the sapient Asura, we crave this great gift which is worthy of our choice,
Wherewith he freely grants his worshipper defence. This with his rays the Great God hath vouchsafed to us.

2 Sustainer of the heaven, Lord of the whole world's life, the Sage, he putteth on his golden-coloured mail.
Clear-sighted, spreading far, filling the spacious realm, Savitar hath brought forth bliss that deserveth laud.

3 He hath filled full the regions of the heaven and earth: the God for his own strengthening waketh up the hymn.
Savitar hath stretched out his arms to cherish life, producing with his rays and lulling all that moves.

4 Lighting all living creatures, ne'er to be deceived, Savitar, God, protects each holy ordinance.
He hath stretched out his arms to all the folk of earth, and, with his laws observed, rules his own mighty course.

5 Savitar thrice surrounding with his mightiness mid-air, three regions, and the triple sphere of light,
Sets the three heavens in motion and the threefold earth, and willingly protects us with his triple law.

6 Most gracious God, who brings to life and lulls to rest, he who controls the world, what moves not and what moves,
May he vouchsafe us shelter,—Savitar the God,—for tranquil life, with triple bar against distress.

7 With the year's seasons hath Savitar, God, come nigh: may he prosper our home, give food and noble sons.
May he invigorate us through the days and nights, and may he send us opulence with progeny.

HYMN LIV.

Savitar.

Now must we praise and honour Savitar the God: at this time of the day the men must call to him,
Him who distributes wealth to Manu's progeny, that he may grant us here riches most excellent.

2 For thou at first producest for the holy Gods the noblest of all portions, immortality:
Thereafter as a gift to men, O Savitar, thou openest existence, life succeeding life.

---

1 *Savitar:* the Sun as the great vivifier, generator, and producer.

3 *Lulling:* the word in the text, *niveśáyan*, means 'bringing to rest.' Sâyaṇa explains it by 'establishing in their several duties.'

5 *Triple law:* according to Sâyaṇa, his functions as distributer of heat, rain, and cold. *Three heavens:* see I. 105. 5.

3 If we, men as we are, have sinned against the Gods through want of thought, in weakness, or through insolence,
Absolve us from the guilt and make us free from sin, O Savitar, alike among both Gods and men.

4 None may impede that power of Savitar the God whereby he will maintain the universal world.
What the fair-fingered God brings forth on earth's expanse or in the height of heaven, that work of his stands sure.

5 To lofty hills thou sendest those whom Indra leads, and givest fixed abodes with houses unto these.
However they may fly and draw themselves apart, still, Savitar, they stand obeying thy behest.

6 May the libations poured to thee thrice daily, day after day, O Savitar, bring us blessing.
May Indra, Heaven, Earth, Sindhu with the Waters, Aditi with Âdityas, give us shelter.

HYMN LV.

Viṣvedevas.

WHO of you, Vasus, saveth? who protecteth? O Heaven and Earth and Aditi, preserve us,
Varuṇa, Mitra, from the stronger mortal. Gods, which of you at sacrifice giveth comfort?

2 They who with laud extol the ancient statutes, when they shine forth infallible dividers,
Have ordered as perpetual Ordainers, and beamed as holy-thoughted Wonder-Workers.

3 The Housewife Goddess, Aditi, and Sindhu, the Goddess Svasti I implore for friendship:
And may the unobstructed Night and Morning both, day and night, provide for our protection.

4 Aryaman, Varuṇa have disclosed the pathway, Agni as Lord of Strength the road to welfare.
Lauded in manly mode may Indra-Vishṇu grant us their powerful defence and shelter.

---

5 *To lofty hills:* 'Thou elevatest those, of whom Indra is chief, above the vast clouds: for these, (thy worshippers), thou providest dwelling (places) filled with habitations.'—Wilson. 'The difficulties in connection with this verse are very great, and perhap[illegible].' [illegible]ays Professor Peterson, in whose *Hymns from the Rigveda* [illegible] Series, No. XXXVI.) the Sanskrit student will find a full statement of these difficulties, and the interpretations proposed by Sâyaṇa and by European scholars, not one of which is convincing.

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2 *They:* the deities of light; 'dividers' as separating day from night, and 'Ordainers' as fixing and regulating the year and the seasons.
3 *Housewife Goddess:* as being the mother of the Gods. *Svasti:* Prosperity.

5 I have besought the favour of the Maruts, of Parvata, of Bhaga God who rescues.
From trouble caused by man the Lord preserve us; from woe sent by his friend let Mitra save us.

6 Agree, through these our watery oblations, Goddesses, Heaven and Earth, with Ahibudhnya.
As if to win the sea, the Gharma-heaters have opened, as they come anear, the rivers.

7 May Goddess Aditi with Gods defend us, save us the saviour God with care unceasing.
We dare not stint the sacred food of Mitra and Varuṇa upon the back of Agni.

8 Agni is Sovran Lord of wealth, Agni of great prosperity:
May he bestow these gifts on us.

9 Hither to us, rich pleasant Dawn, bring many things to be desired,
Thou who hast ample store of wealth.

10 So then may Bhaga, Savitar, Varuṇa, Mitra, Aryaman, Indra, with bounty come to us.

HYMN LVI. Heaven and Earth.

MAY mighty Heaven and Earth, most meet for honour, be present here with light and gleaming splendours;
When, fixing them apart, vast, most extensive, the Steer roars loudly in far-reaching courses.

2 The Goddesses with Gods, holy with holy, the Two stand pouring out their rain, exhaustless:
Faithful and guileless, having Gods for children, leaders of sacrifice with shining splendours.

---

5 *The Lord:* Varuṇa. *Sent by his Friend:* Varuṇa, as the great chastiser of men. Professor Roth, whom Professor Grassmann follows, takes *jányát* to mean caused by strangers, and *mitriyát* caused by friends.

6 This stanza is difficult and its meaning is obscure. The words *ápyebhir ishtaiḥ*, 'through watery oblations,' are rendered by Professor Grassmann, 'nebst den erwünschten Wassergöttern,' 'together with the wished-for Water-Gods.' *Ahibudhnya:* the Dragon of the Deep, is a divine being who dwells in the depths of the ocean of air. Cf I. 186. 5; II. 31. 6. *As if to win the sea:* as if wishing to gain the ocean of abundant wealth. *The Gharma-heaters:* the priests who prepare the oblation of hot milk or other hot beverage which is offered especially to the Aṣvins. Or Gharma may mean the caldron or vessel in which the oblation is boiled. The meaning seems to be, as Professor Ludwig explains it, that the priests, sacrificing, and hymning lead down towards themselves the rivers of the ocean of plenty.

7 *The saviour God:* Indra. *Upon the back of Agni:* poured upon the flames.

---

1 *The Steer:* according to Sâyaṇa, Parjanya the God of rain-clouds.
2 *Pouring out their rain:* bestowing good gifts.

3 Sure in the worlds he was a skilful Craftsman, he who produced these Twain the Earth and Heaven.
Wise, with his power he brought both realms together, spacious and deep, well-fashioned, unsupported.

4 O Heaven and Earth, with one accord promoting, with high protection as of Queens, our welfare,
Far-reaching, universal, holy, guard us. May we, car-borne, through song be victors ever.

5 To both of you, O Heaven and Earth, we bring our lofty song of praise,
Pure Ones! to glorify you both.

6 Ye sanctify each other's form, by your own proper might ye rule,
And from of old observe the Law.

7 Furthering and fulfilling, ye, O Mighty, perfect Mitra's Law.
Ye sit around our sacrifice.

HYMN LVII.

Kshetrapati, Etc.

We through the Master of the Field, even as through a friend, obtain
What nourisheth our kine and steeds. In such may he be good to us.

2 As the cow yieldeth milk, pour for us freely, Lord of the Field, the wave that beareth sweetness,
Distilling meath, well-purified like butter, and let the Lords of holy Law be gracious.

3 Sweet be the plants for us, the heavens, the waters, and full of sweets for us be air's mid-region.
May the Field's Lord for us be full of sweetness, and may we follow after him uninjured.

4 Happily work our steers and men, may the plough furrow happily.
Happily be the traces bound; happily may he ply the goad.

---

4 *As of Queens:* I follow with some hesitation Professor Ludwig's interpretation of *pátnîvadbhir*. Professor Wilson, following Sâyaṇa, translates, 'with our spacious dwellings, *inhabited by our wives*.'

5 These three concluding verses form in reality another hymn.

In this hymn various agricultural personifications are addressed, the deity of the first three stanzas being called Kshetrapati, of the fourth Ṣuna, of the fifth and eighth Ṣunâsîra, of the sixth and seventh Sîtâ. 'It is said in the Gṛihya Sûtras that each verse is to be silently repeated, with an oblation to fire, at the commencement of ploughing.'—Wilson.

1 *The Master of the Field: Kshetrapati,* the popular Genius Loci, said to mean either Rudra or Agni.

5 Ṣuna and Sîra, welcome ye this laud, and with the milk which ye have made in heaven
Bedew ye both this earth of ours.

6 Auspicious Sîtâ, come thou near: we venerate and worship thee
That thou mayst bless and prosper us and bring us fruits abundantly.

7 May Indra press the furrow down, may Pûshan guide its course aright.
May she, as rich in milk, be drained for us through each succeeding year.

8 Happily let the shares turn up the ploughland, happily go the ploughers with the oxen.
With meath and milk Parjanya make us happy. Grant us prosperity, Ṣuna and Sîra.

HYMN LVIII.

Ghṛita.

FORTH from the ocean sprang the wave of sweetness: together with the stalk it turned to Amrit,
That which is holy oil's mysterious title: but the Gods' tongue is truly Amrit's centre.

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5 *Ṣuna and Sîra:* two deities or deified objects who bless or are closely connected with agriculture. According to Yâska. Ṣuna (the auspicious) is Vâyu, and Sîra (plough) is Âditya or the Sun Professor Roth conjectures that the words mean here ploughshare and plough. Professor Grassmann translates; 'O Pflug und Lenker,' 'plough and ploughman.'.

6 *Sîtâ:* the Furrow or Husbandry personified and addressed as a deity; in after time the heroine of the Râmâyaṇa.

7 *Indra:* as the God who sends the necessary rain, Indra is prayed to bless the work by pressing down and deepening the furrow. 'May *Indra* take hold of *Sîtâ*.'—Wilson. *May she, as rich in milk:* according to the Scholiast, *sâ*, she, here means the sky.

The hymn is in praise of *Ghṛita*, the clarified butter or oil used in sacrifices, but a choice of deities is offered in the Index—Agni or Sûrya, Waters, Cows, or Ghṛita. It is, as Professor Wilson observes, 'a good specimen of Vaidik vagueness, and mystification, and of the straits to which commentators are put to extract an intelligible meaning from the text.'

1 It would be fruitless, as Professor Ludwig remarks, to repeat all the various explanations which Sâyaṇa gives of the first line of this stanza: they only show the utter uncertainty of tradition in reference to the passage. For instance, *samudrá*, ocean, is said to mean, sacrificial fire; or celestial fire; or the firmament; or the udder of the cow; and *ûrmí*, wave, may accordingly mean reward; or rain; or butter. Professor Ludwig thinks that the sense of the stanza may be: the life-giving essence which develops itself out of the world-ocean turns into Soma in the Moon, but it is neither of these two, but the tongue of the Gods (Agni?) from which the Amrit proceeds and to which it returns. But see A. Hillebrandt, Vedische Mythologie, I. 321, 322.

2 Let us declare aloud the name of Ghṛita, and at this sacrifice hold it up with homage.
So let the Brahman hear the praise we utter. This hath the four-horned Buffalo emitted.

3 Four are his horns, three are the feet that bear him; his heads are two, his hands are seven in number.
Bound with a triple bond the Steer roars loudly: the mighty God hath entered in to mortals.

4 That oil in triple shape the Gods discovered laid down within the Cow, concealed by Paṇis.
Indra produced one shape, Sûrya another: by their own power they formed the third from Vena.

5 From inmost reservoir in countless channels flow down these rivers which the foe beholds not.
I look upon the streams of oil descending, and lo! the Golden Reed is there among them.

6 Like rivers our libations flow together, cleansing themselves in inmost heart and spirit.

The Brahman: according to Mahîdhara, the *ṛitvij* or priest. Probably Agni is meant. The last half-line of the stanza is trranslated, after Sâyaṇa, by Professor Wilson: 'the fair-complexioned deity perfects this rite,' the epithet 'four-horned' being transferred to 'Brahman.' The God may be called a *buffalo (gaurá*, Bos Gaurus) as a type of extraordinary strength. Mahîdhara explains *gaurá* by *yajña*, sacrifice, having four horns, that is, four officiating priests.

3 *Four are his horns:* the four horns of Agni as identified with sacrifice are said by Sâyaṇa to be the four Vedas, and, if identified with Âditya, the four cardinal points The *three feet* are, in the former case, the three daily sacrifices, in the latter, morning, noon, and evening. The two heads are, in the former case, the *Brahmaudana* and the *Pravargya* ceremonies, in the latter, day and night. Similarly, the *seven hands* are explained, alternatively, as the seven metres of the Veda or the seven rays of the Sun; and the *triple bond* as the *Mantra*, *Kalpa*, and *Brâhmaṇa*, prayer, ceremonial, and rationale, of the Veda, or the three regions, heaven, firmament, and earth. *The Steer* is, either as sacrifice or Âditya, the pourer down of rewards, and the loud roaring is the sound of the repetition of the texts of the Veda. Mahîdhara's explanation differs from that of Sâyaṇa. The four horns are priests; or nouns, verbs, prepositions, and particles; the three feet are the Vedas, or the first, second, and third persons, or the past, present, and future tenses; the two heads are two sacrifices, or the agent and object; the seven hands are the metres or the cases of the noun; and the three bonds are the three daily sacrifices, or the singular, dual, and plural numbers. See Wilson's note.

4 *In triple shape:* as milk, curds, and butter, according to Sâyaṇa. The meaning seems to be that Indra, Sûrya, and Vena (who is probably Agni), restored the power of the elements of sacrifice respectively in heaven, the firmament, and the earth, after they had been rendered ineffectual for a time by the malignant Paṇis.

5 *The Golden Reed:* Celestial Agni.

The streams of holy oil pour swiftly downward like the wild beasts that fly before the bowman.

7 As rushing down the rapids of a river, flow swifter than the wind the vigorous currents,
The streams of oil in swelling fluctuation like a red courser bursting through the fences.

8 Like women at a gathering fair to look on and gently smiling, they incline to Agni.
The streams of holy oil attain the fuel, and Jâtavedas joyfully receives them.

9 As maidens deck themselves with gay adornment to join the bridal feast, I now behold them.
Where Soma flows and sacrifice is ready, thither the streams of holy oil are running.

10 Send to our eulogy a herd of cattle: bestow upon us excellent possessions.
Bear to the Gods the sacrifice we offer: the streams of oil flow pure and full of sweetness.

11 The universe depends upon thy power and might within the sea, within the heart, within all life.
May we attain that sweetly-flavoured wave of thine, brought, at its gathering, o'er the surface of the floods.

---

10 *Send to our eulogy a herd of cattle:* this is Sâyaṇa's interpretation. The Gods are addressed, and asked to reward the singers.

11 *Thy power:* Agni's. *In the sea:* in the aerial ocean, the firmament, in which Agni is present as lightning. *Within the heart:* as Vaisvânara, belonging to all men. *Within all life:* as the vital principle, or heat. The *wave* is the butter of the oblation.

BOOK THE FIFTH.

HYMN I.

Agni.

AGNI is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.
Like young trees shooting up on high their branches, his flames are rising to the vault of heaven.

2 For worship of the Gods the Priest was wakened: at morning gracious Agni hath arisen.
Kindled, his radiant might is made apparent, and the great Deity set free from darkness.

3 When he hath stirred the line of his attendants, with the pure milk pure Agni is anointed.
The strength-bestowing gift is then made ready, which spread in front, with tongues, erect, he drinketh.

4 The spirits of the pious turn together to Agni, as the eyes of all to Sûrya.
He, when both Dawns of different hues have borne him, springs up at daybreak as a strong white charger.

5 The noble One was born at days' beginning, laid red in colour mid the well-laid fuel.
Yielding in every house his seven rich treasures, Agni is seated, Priest most skilled in worship.

6 Agni hath sat him down, a Priest most skilful, on a sweet-smelling place, his Mother's bosom.
Young, faithful, sage, preëminent o'er many, kindled among the folk whom he sustaineth.

7 This Singer excellent at sacrifices, Agni the Priest, they glorify with homage.
Him who spread out both worlds by Law Eternal they balm with oil, strong Steed who never faileth.

---

1 *Young trees*: the meaning of *yahvâh'* here is uncertain. 'Like birds (?) flying up (or like strong men reaching up) to a branch' (M. Müller).

3 *The line of his attendants*: the row of ministering priests, the people of st. 1. But the exact meaning of the [illegible] is uncertain.

4 *To Sûrya*: to the Sun. *Both Dawns*: Night and Morning.

5 *Sevea rich treasures*: wealth of various sorts.

6 *His Mother's bosom*: the altar raised above the ground.

8 He, worshipful House-Friend, in his home is worshipped, our own auspicious guest, lauded by sages.
That strength the Bull with thousand horns possesses.
In might, O Agni, thou excellest others.

9 Thou quickly passest by all others, Agni, for him to whom thou hast appeared most lovely,
Wondrously fair, adorable, effulgent, the guest of men, the darling of the people.

10 To thee, Most Youthful God! to thee, O Agni, from near and far the people bring their tribute.
Mark well the prayer of him who best extols thee. Great, high, auspicious, Agni, is thy shelter.

11 Ascend to-day thy splendid car, O Agni, in splendour, with the Holy Ones around it.
Knowing the paths by mid-air's spacious region bring hither Gods to feast on our oblation.

12 To him adorable, sage, strong and mighty we have sung forth our song of praise and homage.
Gavishthira hath raised with prayer to Agni this laud far-reaching, like gold light to heaven.

HYMN II. Agni.

THE youthful Mother keeps the Boy in secret pressed to her close, nor yields him to the Father.
But, when he lies upon the arm, the people see his unfading countenance before them.

2 What child is this thou carriest as handmaid, O Youthful One? The Consort-Queen hath borne him.
The Babe unborn increased through many autumns. I saw him born what time his Mother bare him.

3 I saw him from afar gold-toothed, bright-coloured, hurling his weapons from his habitation,

---

8 *The Bull with thousand horns:* Agni as the Sun with his countless rays.

1 The kindling of the sacrificial fire is figuratively described. The lower piece of wood retains the latent spark and will not give it up to the *yajamâna* or worshipper until he has generated it by attrition. When the fire has been produced, and is shown like a child that is carried on the arm, its brightness is apparent to all. This seems to be the meaning of the stanza; but to arrive at it *aratnaü* must be read instead of the *arataü* of the text; and this or some similar alteration is required by the metre. But see Ludwig's Commentary.

2 The meaning is obscure. The *handmaid* and the *Consort-Queen* (*mâhishî*) are perhaps the two fire-sticks. The fire thus produced is not the genuine Agni, who is born as lightning from the cloud.

3 I offered sweet libations of Soma juice to Agni when I beheld him in the form of lightning, and consequently the godless who do not acknowledge Indra are unable to injure me.

What time I gave him Amrit free from mixture. How can the Indraless, the hymnless harm me?

4 I saw him moving from the place he dwells in, even as with a herd, brilliantly shining.
These seized him not: he had been born already. They who were grey with age again grow youthful.

5 Who separate my young bull from the cattle, they whose protector was in truth no stranger?
Let those whose hands have seized upon them free them. May he, observant, drive the herd to us-ward.

6 Mid mortal men the godless have secreted the King of all who live, home of the people.
So may the prayers of Atri give him freedom. Reproached in turn be those who now reproach him.

7 Thou from the stake didst loose e'en Sunaḥsepa bound for a thousand; for he prayed with fervour.
So, Agni, loose from us the bonds that bind us, when thou art seated here, O Priest who knowest.

8 Thou hast sped from me, Agni, in thine anger: this the protector of Gods' Laws hath told me.
Indra who knoweth bent his eye upon thee: by him instructed am I come, O Agni.

9 Agni shines far and wide with lofty splendour, and by his greatness makes all things apparent.
He conquers godless and malign enchantments, and sharpens both his horns to gore the Rakshas.

---

4 *Even as with a herd:* Agni is here represented as the Sun with his host of rays. *These seized him not:* the Dawns could not detain him: the Sun was too powerful. But the meaning of *tấḥ*, 'these,' without a substantive, is somewhat uncertain. *They who were grey:* the ancient flames of the Sun recover their youth and strength. Or the half-line may be rendered: 'The Dawns, the youthful Maidens, grow decrepit.' This is Professor Ludwig's interpretation, and it has much to recommend it.

5 This stanza is extremely obscure. It may refer to some actual occurrence to which a mythical colouring has been added. 'What enemies have despoiled my kingdom?' is Sâyaṇa's explanation of the first half-line.

6 This stanza appears to refer to some contention between the descendants of Atri and some other priestly family, perhaps the Bhṛigus, as Professor Ludwig thinks, regarding the worship of Agni. *Home of the people:* Agni; 'the asylum of men.'—Wilson.

7 *Sunaḥsepa:* see I. 24. *Bound for a thousand:* bought for a thousand cows in order that he might be bound to the sacrificial post. Sâyaṇa, who is followed by Professors Wilson, Roth, and Grassmann, takes *sahásrâdyûpâd* together, 'from a thousand stakes.'

9 *Rakshas:* a collective noun signifying the whole race of Râkshasas; originally, harm, injury.

10 Loud in the heaven above be Agni's roarings with keen-edged weapons to destroy the demons.
Forth burst his splendours in the Soma's rapture. The godless bands press round but cannot stay him.

11 As a skilled craftsman makes a car, a singer I, Mighty One! this hymn for thee have fashioned.
If thou, O Agni, God, accept it gladly, may we obtain thereby the heavenly Waters.

12 May he, the strong-necked Steer, waxing in vigour, gather the foeman's wealth with none to check him.
Thus to this Agni have the Immortals spoken. To man who spreads the grass may he grant shelter, grant shelter to the man who brings oblation.

HYMN III. Agni.

Thou at thy birth art Varuṇa, O Agni; when thou art kindled thou becomest Mitra.
In thee, O Son of Strength, all Gods are centred. Indra art thou to man who brings oblation.

2 Aryaman art thou as regardeth maidens: mysterious is thy name, O Self-sustainer.
As a kind friend with streams of milk they balm thee what time thou makest wife and lord one-minded.

3 The Maruts deck their beauty for thy glory, yea, Rudra! for thy birth fair, brightly-coloured.
That which was fixed as Vishṇu's loftiest station—therewith the secret of the Cows thou guardest.

4 Gods through thy glory, God who art so lovely! granting abundant gifts gained life immortal.
As their own Priest have men established Agni; and serve him fain for praise from him who liveth.

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1 *Varuṇa:* regarded as the type of royalty. *Mitra:* the friendly, beneficent God. *Indra:* the chief of all the Gods.

2 *Aryaman:* in connexion with marriage; *aryamán* meaning also a companion, especially a friend who asks a girl in marriage for another, and Agni being, as the Sun, the regulator of the season for marriage, and its consecrator as the sacrificial fire.

3 *Rudra:* here, as in other places, a name of Agni.
Vishṇu's loftiest station: the height of the firmament, which supplies milk to the celestial Cows, and, as mysteriously connected with them, to the cows of earth. *The secret of the Cows;* apparently, their udder—the cloud—is meant by *gúhyam nắma gónắm*, 'the cows' secret name.'

4 *Gained life immortal:* Agni alone, it is said, was originally immortal, and the other Gods obtained immortality through him.
From him who liveth: Agni, the special representant of vital power.

5 There is no priest more skilled than thou in worship; none Self-sustainer! passes thee in wisdom.
The man within whose house as guest thou dwellest, O God, by sacrifice shall conquer mortals.

6 Aided by thee, O Agni may we conquer through our oblation, fain for wealth, awakened:
May we in battle, in the days' assemblies, O Son of Strength, by riches conquer mortals.

7 He shall bring evil on the evil-plotter whoever turns against us sin and outrage.
Destroy this calumny of him, O Agni, whoever injures us with double-dealing.

8 At this dawn's flushing, God! our ancient fathers served thee with offerings, making thee their envoy,
When, Agni, to the store of wealth thou goest, a God enkindled with good things by mortals.

9 Save, thou who knowest, draw thy father near thee, who counts as thine own son, O Child of Power.
O sapient Agni, when wilt thou regard us? When, skilled in holy Law, wilt thou direct us?

10 Adoring thee he gives thee many a title, when thou, Good Lord! acceptest this as Father.
And doth not Agni, glad in strength of Godhead, gain splendid bliss when he hath waxen mighty?

11 Most Youthful Agni, verily thou bearest thy praiser safely over all his troubles.
Thieves have been seen by us and open foemen: unknown have been the plottings of the wicked.

12 To thee these eulogies have been directed: or to the Vasu hath this sin been spoken.
But this our Agni, flaming high, shall never yield us to calumny, to him who wrongs us.

---

6 *In the days' assemblies*: gatherings on days appointed for sacrifice.

8 *The store of wealth*: according to Sâyaṇa, the place containing the riches of sacrificial offerings.

9 *Thy father*: the sacrificer, who supports Agni with oblations, and in his turn is loved and cherished as a son.

10 *Acceptest this*: the homage of the worshipper. *When he hath waxen mighty*: or been exalted by our praise.

11 *Thieves have been seen*: although we have seen thieves and enemies we have been saved by Agni from suffering injury from their evil designs.

12 *Hath this sin been spoken*: if my praise be not acceptable to Agni, it is an offence and a sin. Or the meaning may be, this sin of our enemies who plot against us has been [illegible]

HYMN IV.

Agni.

O AGNI, King and Lord of wealth and treasures, in thee is my delight at sacrifices.
Through thee may we obtain the strength we long for, and overcome the fierce attacks of mortals.

2 Agni, Eternal Father, offering-bearer, fair to behold, far-reaching, far-refulgent,
From well-kept household fire beam food to feed us, and measure out to us abundant glory.

3 The Sage of men, the Lord of human races, pure, purifying Agni, balmed with butter,
Him the Omniscient as your Priest ye stablish: he wins among the Gods things worth the choosing.

4 Agni, enjoy, of one accord with Iḷâ, striving in rivalry with beams of Sûrya,
Enjoy, O Jâtavedas, this our fuel, and bring the Gods to us to taste oblations.

5 As dear House-Friend, guest welcome in the dwelling, to this our sacrifice come thou who knowest.
And, Agni, having scattered all assailants, bring to us the possessions of our foemen.

6 Drive thou away the Dasyu with thy weapon. As, gaining vital power for thine own body,
O Son of Strength, the Gods thou satisfiest, so in fight save us, most heroic Agni.

7 May we, O Agni, with our lauds adore thee, and with our gifts, fair-beaming Purifier!
Send to us wealth containing all things precious: bestow upon us every sort of riches.

8 Son of Strength, Agni, dweller in three regions, accept our sacrifice and our oblation.
Among the Gods may we be counted pious: protect us with a triply-guarding shelter.

---

4 *Iḷâ*: prayer and praise, personified. *With beams of Sûrya*: putting forth thy power at day-break and so vying with the sun.

6 *As, gaining vital power*: as the oblations of men which thou carriest to the Gods increase thine own strength also. Sâyaṇa takes the second half-line in connexion with the first: 'Drive thou away the Dasyu with thy weapon, obtaining vital strength for thine own body.'

8 *Dweller in three regions*: heaven, firmament and earth, as the sun, the lightning, and terrestrial fire.

9 Over all woes and dangers, Jâtavedas, bear us as in a boat across a river.
Praised with our homage even as Atri praised thee, O Agni, be the guardian of our bodies.

10 As I, remembering thee with grateful spirit, a mortal, call with might on thee Immortal,
Vouchsafe us high renown, O Jâtavedas, and may I be immortal by my children.

11 The pious man, O Jâtavedas Agni, to whom thou grantest ample room and pleasure,
Gaineth abundant wealth with sons and horses, with heroes and with kine for his well-being.

HYMN V.

Âprîs.

To Agni, Jâtavedas, to the flame, the well-enkindled God;
Offer thick sacrificial oil.

2 He, Narâṣansa, ne'er beguiled, inspiriteth this sacrifice:
For sage is he, with sweets in hand.

3 Adored, O Agni, hither bring Indra the Wonderful, the Friend,
On lightly-rolling car to aid.

4 Spread thyself out, thou soft as wool! The holy hymns have sung to thee.
Bring gain to us, O beautiful!

5 Open yourselves, ye Doors Divine, easy of access for our aid:
Fill, more and more, the sacrifice.

6 Fair strengtheners of vital power, young Mothers of eternal Law,
Morning and Night we supplicate.

7 On the wind's flight come, glorified, ye two celestial Priests of man:
Come ye to this our sacrifice.

8 Iḷâ, Sarasvatî, Mahî, three Goddesses who bring us weal,
Be seated harmless on the grass.

---

9 *Atri:* the famous Ṛishi, ancestor of Vasuṣruta the Ṛishi or seer of this hymn.

Âprîs is the collective name of the Gods and deified objects addressed in the hymn. See I, 13; 142; 188; II 3; III. 4.

4 *Thou soft as wool!* : the *Barhis* or sacred grass, on which the Gods are to sit, is addressed.

5 *Doors Divine:* of the sacrificial hall, types of the portals of the East. See I. 188. 5.

6 *Eternal Law:* law-ordained sacrifice.

7 *Two celestial Priests:* see I. 13. 8.

9 Rich in all plenty, Tvashṭar, come auspicious of thine own accord:
Help us in every sacrifice.

10 Vanaspati, wherever thou knowest the Gods' mysterious names,
Send our oblations thitherward.

11 To Agni and to Varuṇa, Indra, the Maruts, and the Gods,
With Svâhâ be oblation brought.

HYMN VI.

Agni.

I VALUE Agni that good Lord, the home to which the kine return:
Whom fleet-foot coursers seek as home, and strong enduring steeds as home. Bring food to those who sing thy praise.

2 'Tis Agni whom we laud as good, to whom the milch-kine come in herds,
To whom the chargers swift of foot, to whom our well-born princes come. Bring food to those who sing thy praise.

3 Agni the God of all mankind, gives, verily, a steed to man.
Agni gives precious gear for wealth, treasure he gives when he is pleased. Bring food to those who sing thy praise.

4 God, Agni, we will kindle thee, rich in thy splendour, fading not,
So that this glorious fuel may send forth by day its light for thee. Bring food to those who sing thy praise.

5 To thee the splendid, Lord of flame, bright, wondrous, Prince of men, is brought
Oblation with the holy verse, O Agni, bearer of our gifts.
Bring food to those who sing thy praise.

6 These Agnis in the seats of fire nourish each thing most excellent.
They give delight, they spread abroad, they move themselves continually. Bring food to those who sing thy praise.

7 Agni, these brilliant flames of thine wax like strong chargers mightily,

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10 *Vanaspati:* the sacrificial stake, regarded as a form of Agni.

11 *Svâhâ:* Hail! Glory! is here an Âprî, as a personification of Agni. See I. 13. 12.

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1 *Strong enduring steeds:* or constant worshippers, according to Sâyaṇa: and this interpretation is supported by stanza 2, which is a slightly-varied repetition of this stanza.

6 *These Agnis:* the original flames of Agni manifested in the three fire-altars, each fire being regarded as an independent representative of Agni.

Who with the treadings of their hoofs go swiftly to the stalls of kine. Bring food to those who sing thy praise.

8 To us who laud thee, Agni, bring fresh food and safe and happy homes.
May we who have sung hymns to thee have thee for envoy in each house. Bring food to those who sing thy praise.

9 Thou, brilliant God, within thy mouth warmest both ladles of the oil.
So fill us also, in our hymns, abundantly, O Lord of Strength. Bring food to those who sing thy praise.

10 Thus Agni have we duly served with sacrifices and with hymns.
So may he give us what we crave, store of brave sons and fleet-foot steeds. Bring food to those who sing thy praise.

HYMN VII. Agni.

OFFER to Agni, O my friends, your seemly food, your seemly praise;
To him supremest o'er the folk, the Son of Strength, the mighty Lord:

2 Him in whose presence, when they meet in full assembly, men rejoice;
Even him whom worthy ones inflame, and living creatures bring to life.

3 When we present to him the food and sacrificial gifts of men,
He by the might of splendour grasps the holy Ordinance's rein.

4 He gives a signal in the night even to him who is afar,
When he, the Bright, unchanged by eld, consumes the sovrans of the wood.

5 He in whose service on the ways they offer up their drops of sweat,
On him as their high kin have they mounted, as ridges on the earth.

---

7 *To the stalls of kine:* the flames of Agni who longs for oblations of milk and butter are compared to the horses of raiders who seize the cattle of their enemies.

The Rishi of this and of the following hymn is said to be Isha of the family of Atri. But this name appears to have been formed from the word *ishám* (food) in stanza 1, or *isháḥ* in stanza 10, and not to be the name of a real person.

3 *Grasps the holy Ordinance's rein:* assumes the direction of the sacrifice as invoker of the Gods and conveyer of men's oblations.

5 *On the ways:* in the course of sacrifice. The toil of the ministering priests is often regarded as their offering to the Gods. *On him:* the meaning of this

6 Whom, sought of many, mortal man hath found to be the Stay of all;
He who gives flavour to our food, the home of every man that lives.

7 Even as a herd that crops the grass he shears the field and wilderness,
With flashing teeth and beard of gold, deft with his unabated might.

8 For him, to whom, bright as an axe he, as to Atri, hath flashed forth,
Hath the well-bearing Mother borne, producing when her time is come.

9 Agni to whom the oil is shed by him thou lovest to support,
Bestow upon these mortals fame and splendour and intelligence.

10 Such zeal hath he, resistless one: he gained the cattle given by thee.
Agni, may Atri overcome the Dasyus who bestow no gifts, subdue the men who give no food.

HYMN VIII. Agni.

O AGNI urged to strength, the men of old who loved the Law enkindled thee, the Ancient, for their aid,
Thee very bright, and holy, nourisher of all, most excellent, the Friend and Master of the home.

2 Thee, Agni, men have stablished as their guest of old, as Master of the household, thee, with hair of flame;
High-bannered, multiform, distributer of wealth, kind helper, good protector, drier of the floods.

3 The tribes of men praise thee, Agni, who knowest well burnt offerings, the Discerner, lavishest of wealth,

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line is obscure. Professor Wilson, following Sâyaṇa, translates: 'and (the drops) mount upon the fire as if they were its own numerous offspring as (boys ride) upon the back (of a father).' The meaning may be that the drops mount upon Agni, who bears the oblations to heaven, as the backs or ridges (of the hills) raise themselves above the ground. My version, which follows Professor Ludwig's explanation, is only conjectural.

8 This stanza also is obscure. *The well-bearing Mother* is the lower fire-stick which at the proper time produces the spark for the man to whom Agni, keen and bright as an axe, is manifested as he was to the ancient sage Atri, the ancestor of the Ṛishi of the hymn.

10 The last Pâda is difficult. Professor Wilson, after Sâyaṇa, renders it: 'may Isha overcome (hostile) men.' But *ishâḥ* is evidently 'food,' and not the name of a man.

Dwelling in secret, Blest One! visible to all, loud-roaring, skilled in worship, glorified with oil.

4 Ever to thee, O Agni, as exceeding strong have we drawn nigh with songs and reverence singing hymns.
So be thou pleased with us, Angiras! as a God enkindled by the noble with man's goodly light.

5 Thou, Agni! multiform, God who art lauded much! givest in every house subsistence as of old.
Thou rulest by thy might o'er food of many a sort: that light of thine when blazing may not be opposed.

6 The Gods, Most Youthful Agni, have made thee, inflamed, the bearer of oblations and the messenger.
Thee, widely-reaching, homed in sacred oil, invoked, effulgent, have they made the Eye that stirs the thought.

7 Men seeking joy have lit thee worshipped from of old, O Agni, with good fuel and with sacred oil.
So thou, bedewed and waxing mighty by the plants, spreadest thyself abroad over the realms of earth.

HYMN IX.

Agni.

Bearing oblations mortal men, O Agni, worship thee the God.
I deem thee Jâtavedas: bear our offerings, thou, unceasingly.

2 In the man's home who offers gifts, where grass is trimmed, Agni is Priest,
To whom all sacrifices come and strengthenings that win renown.

3 Whom, as an infant newly-born, the kindling-sticks have brought to life,
Sustainer of the tribes of men, skilled in well-ordered sacrifice.

4 Yea, very hard art thou to grasp, like offspring of the wriggling snakes,
When thou consumest many woods, like an ox, Agni, in the mead.

---

3 *Dwelling in secret:* latent in the fire-sticks, or dwelling in men's hearts.

4 *The noble:* the patron of the sacrifice.

7 *Bedewed:* anointed with clarified butter. *By the plants:* which supply fuel.

---

1 *I deem thee Jâtavedas:* I hold thee to be the knower of all created beings.

4 *Like an ox:* as an ox eats up the grass.

5 Whose flames, when thou art sending forth the smoke, completely reach the mark,
When Trita in the height of heaven, like as a smelter fanneth thee, e'en as a smelter sharpeneth thee.

6 O Agni, by thy succour and by Mitra's friendly furtherance,
May we, averting hate, subdue the wickedness of mortal men.

7 O Agni, to our heroes bring such riches, thou victorious God.
May he protect and nourish us, and help in gaining strength: be thou near us in fight for our success.

HYMN X.

Agni.

Bring us most mighty splendour thou, Agni, resistless on thy way.
With overflowing store of wealth mark out for us a path to strength.

2 Ours art thou, wondrous Agni, by wisdom and bounteousness of power.
The might of Asuras rests on thee, like Mitra worshipful in act.

3 Agni, increase our means of life, increase the house and home of these,
The men, the princes who have won great riches through our hymns of praise.

4 Bright Agni, they who deck their songs for thee have horses as their meed.
The men are mighty in their might, they whose high laud, as that of heaven, awakes thee of its own accord.

5 O Agni, those resplendent flames of thine go valorously forth,
Like lightnings flashing round us, like a rattling car that seeks the spoil.

6 Now, Agni, come to succour us; let priests draw nigh to offer gifts;
And let the patrons of our rites subdue all regions of the earth.

7 Bring to us, Agni, Angiras, lauded of old and lauded now,
Invoker! wealth to quell the strong, that singers may extol thee. Be near us in fight for our success.

---

5 *Trita:* here perhaps Vâyu, the Wind. According to Sâyaṇa, Trita here means Agni himself *diffused in the three regions.*

---

4 *Awakes thee of its own accord:* the meaning of this last Pâda is doubtful. Sâyaṇa disconnects *bódhati tmánâ* from the preceding words. and supplies the name of the Ṛishi Gaya: Gaya of his own accord arouses thee.

6 *Subdue all regions of the earth:* an allusion to the *digvijaya,* universal conquest, or subjugation of all neighbouring princes. Sâyaṇa explains *ấśâḥ* alternatively as 'wishes'; 'compass all their desires.'

HYMN XI. Agni.

THE watchful Guardian of the people hath been born, Agni, the very strong, for fresh prosperity.
With oil upon his face, with high heaven-touching flame, he shineth splendidly, pure, for the Bharatas.

2 Ensign of sacrifice, the earliest Household-Priest, the men have kindled Agni in his threefold seat,
With Indra and the Gods together on the grass let the wise Priest sit to complete the sacrifice.

3 Pure, unadorned, from thy two Mothers art thou born: thou camest from Vivasvân as a charming Sage.
With oil they strengthened thee, O Agni, worshipped God: thy banner was the smoke that mounted to the sky.

4 May Agni graciously come to our sacrifice. The men bear Agni here and there in every house.
He hath become an envoy, bearer of our gifts: electing Agni, men choose one exceeding wise.

5 For thee, O Agni, is this sweetest prayer of mine: dear to thy spirit be this product of my thought.
As great streams fill the river so our songs of praise fill thee, and make thee yet more mighty in thy strength.

6 O Agni, the Angirases discovered thee what time thou layest hidden, fleeing back from wood to wood.
Thou by attrition art produced as conquering might, and men, O Angiras, call thee the Son of Strength.

HYMN XII. Agni.

To Agni, lofty Asura, meet for worship, Steer of eternal Law, my prayer I offer;
I bring my song directed to the Mighty like pure oil for his mouth at sacrifices.

2 Mark the Law, thou who knowest, yea, observe it: send forth the full streams of eternal Order.
I use no sorcery with might or falsehood: the sacred Law of the Red Steer I follow.

---

1 *For the Bharatas:* for the sake of the priests, according to Sâyaṇa and Mahîdhara.

2 *In his threefold seat:* the three fire-altars.

3 *Thy two Mothers:* the fire-sticks. *Vivasvân:* the sacrificer, according to Sâyaṇa. But see Index.

4 *Here and there:* or in different places; from one altar to another.

6 *Thou layest hidden:* alluding to the legend of the flight and capture of Agni. See I. 65. 1.

3 How hast thou, follower of the Law eternal, become the knower of a new song, Agni?
The God, the Guardian of the seasons, knows me: the Lord of him who won this wealth I know not.

4 Who, Agni, in alliance with thy foeman, what splendid helpers won for them their riches?
Agni, who guard the dwelling-place of falsehood? Who are protectors of the speech of liars?

5 Agni, those friends of thine have turned them from thee: gracious of old, they have become ungracious.
They have deceived themselves by their own speeches, uttering wicked words against the righteous.

6 He who pays sacrifice to thee with homage, O Agni, keeps the Red Steer's Law eternal;
Wide is his dwelling. May the noble offspring of Nahusha who wandered forth come hither.

HYMN XIII.

Agni.

WITH songs of praise we call on thee, we kindle thee with songs of praise,
Agni, with songs of praise, for help.

2 Eager for wealth, we meditate Agni's effectual praise to-day,
Praise of the God who touches heaven.

3 May Agni, Priest among mankind, take pleasure in our songs of praise,
And worship the Celestial Folk.

4 Thou, Agni, art spread widely forth, Priest dear and excellent; through thee
Men make the sacrifice complete.

5 Singers exalt thee, Agni, well lauded, best giver of our strength:
So grant thou us heroic might.

6 Thou, Agni, as the felly rings the spokes, encompassest the Gods.
I yearn for bounty manifold.

---

3 *Knower of a new song:* according to Professor Ludwig, the new song is one in which for the first time we have been obliged to remind thee of thy duties as the champion of eternal Law, whereas formerly we had only thanks and prayers to offer thee. *The Guardian of the seasons:* thou, Agni, who, as the Sun, regulatest the seasons, knowest me; but I know nothing of the God who has befriended my wealthy enemy.

4 Who are the Gods who have enriched the wicked who hate both thee and me?

6 The meaning of the second line is obscure. Professor Wilson, following Sâyaṇa, translates: 'and may a virtuous successor of the man who diligently worships thee come in his place.' I adopt Professor Ludwig's rendering.

HYMN XIV.

Agni.

ENKINDLING the Immortal, wake Agni with song of praise: may he bear our oblations to the Gods.

2 At high solemnities mortal men glorify him the Immortal, best
At sacrifice among mankind.

3 That he may bear their gifts to heaven, all glorify him Agni, God,
With ladle that distilleth oil.

4 Agni shone bright when born, with light killing the Dasyus and the dark:
He found the Kine, the Floods, the Sun.

5 Serve Agni, God adorable, the Sage whose back is balmed with oil:
Let him approach, and hear my call.

6 They have exalted Agni, God of all mankind, with oil and hymns
Of praise, devout and eloquent.

HYMN XV.

Agni.

To him, the far-renowned, the wise Ordainer, ancient and glorious, a song I offer.
Enthroned in oil, the Asura, bliss-giver, is Agni, firm support of noble riches.

2 By holy Law they kept supporting Order, by help of sacrifice, in loftiest heaven,—
They who attained with born men to the unborn, men seated on that stay, heaven's firm sustainer.

3 Averting woe, they labour hard to bring him, the ancient, plenteous food as power resistless.
May he, born newly, conquer his assailants: round him they stand as round an angry lion.

4 When, like a mother, spreading forth to nourish, to cherish and regard each man that liveth,—
Consuming all the strength that thou hast gotten, thou wanderest round, thyself, in varied fashion.

The Rishi of Hymn XV. is said to be Dharuṇa of the family of Atri, but this name is evidently taken from the words *dharúṇaḥ* (firm) in stanza 1, and *dharúṇam* in stanza 2.

2 *They who attained:* our ancestors, or the Fathers, who with, or by the aid of, the priests, were raised to seats in the firmament.

4 *Thou wanderest round:* seeking fresh wood to burn in order to restore thy exhausted strength.

5 May strength preserve the compass of thy vigour, God! that broad stream of thine that beareth riches.
Thou, like a thief who keeps his refuge secret, hast holpen Atri to great wealth, by teaching.

HYMN XVI. Agni.

GREAT power is in the beam of light, sing praise to Agni, to the God
Whom men have set in foremost place like Mitra with their eulogies.

2 He by the splendour of his arms is Priest of every able man.
Agni conveys oblation straight, and deals, as Bhaga deals, his boons.

3 All rests upon the laud and love of him the rich, high-flaming God,
On whom, loud-roaring, men have laid great strength as on a faithful friend.

4 So, Agni, be the Friend of these with liberal gift of hero strength.
Yea, Heaven and Earth have not surpassed this Youthful One in glorious fame.

5 O Agni, quickly come to us, and, glorified, bring precious wealth.
So we and these our princes will assemble for the good of all. Be near in fight to prosper us.

HYMN XVII. Agni.

GOD, may a mortal call the Strong hither, with solemn rites, to aid,
A man call Agni to protect when sacrifice is well prepared.

2 Near him thou seemest mightier still in native glory, set to hold
Apart yon flame-hued vault of heaven, lovely beyond the thought of man.

---

5 *May strength preserve:* mayest thou ever find fresh fuel or strengthening food. *Thou, like a thief:* 'This may, perhaps, imply that the wealth bestowed upon the *Rishi* is deposited in a secure receptacle, like the hidden booty of a thief, but the whole *Sûkta* is obscurely worded.'—Wilson.

1 *Like Mitra:* or as a friend.
2 *Every able man:* who has means, will, and skill as a sacrificer.
4 *Of these:* institutors of the sacrifice. *This Youthful One:* Agni. The exact meaning of the second line is somewhat uncertain.

1 *The Strong:* Agni.
2 *Near him:* Sûrya.

3 Yea, this is by the light of him whom powerful song hath bound to act,
Whose beams of splendour flash on high as though they sprang from heavenly seed.

4 Wealth loads the Wonder-Worker's car through his, the very wise One's power.
Then, meet to be invoked among all tribes, is Agni glorified.

5 Now, too, the princes shall obtain excellent riches by our lips.
Protect us for our welfare: lend thy succour, O thou Son of Strength. Be near in fight to prosper us.

HYMN XVIII.

Agni.

At dawn let Agni, much-beloved guest of the house, be glorified;
Immortal who delights in all oblations brought by mortal men.

2 For Dvita who receives through wealth of native strength maimed offerings,
Thy praiser even gains at once the Soma-drops, Immortal Gods!

3 Nobles, with song I call that car of yours that shines with lengthened life,
For, God who givest steeds! that car hither and thither goes unharmed.

---

3 *This is by the light of him:* this Sûrya, or the Sun, shines only by the light of Agni.

4 When the wonder-working Sun brings us wealth, the merit is due to Agni —Ludwig. According to Sâyaṇa, the meaning is, as given by Professor Wilson: 'By the worship of him who is pleasing of aspect the provident (heap) wealth in their cars.' The absence of a verb makes the exact meaning uncertain.

The hymn is ascribed to a Ṛishi Dvita of the family of Atri, but the name seems to be borrowed from the Dvita of stanza 2.

2 The meaning of this stanza is obscure. According to Sâyaṇa, Dvita is the Ṛishi of the hymn, and the first line is rendered by Professor Wilson: 'Be (willing to make) a grant of thine own strength to Dvita, the bearer of the pure libation.' B[illegible] must mean the [illegible] receiver of a maimed or imperfect oblation, and Dvita then would be the mythical personage of that name to whom, together with Trita, it was customary to wish away and consign any threatened calamity or unpleasantness (To Trita and to Dvita, Dawn! bear thou away the evil dream —Ṛ. V. X. 47. 16). In the present case, any possible imperfection in the offering made to Agni is previously removed by a libation to Dvita. See Professor Ludwig's Commentary, Part I. 338. M. Bergaigne (Religion Védique, II. 327) gives a different explanation.

3 *Nobles:* wealthy institutors of the sacrifice; Maghavans. *That car of yours:* apparently Agni, who carries oblations to the Gods.

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4 They who have varied ways of thought, who guard the lauds within their lips,
And strew the grass before the light, have decked themselves with high renown.

5 Immortal Agni, give the chiefs, heroes who institute the rite,
Heroes' illustrious, lofty fame, who at the synod met for praise presented me with fifty steeds.

HYMN XIX. Agni.

ONE state begets another state: husk is made visible from husk:
Within his Mother's side he speaks.

2 Discerning, have they offered gifts: they guard the strength that never wastes.
To a strong fort have they pressed in.

3 Ṣvaitreya's people, all his men, have gloriously increased in might.
A gold chain Bṛihaduktha wears, as, through this Soma, seeking spoil.

4 I bring, as 'twere, the longed-for milk, the dear milk of the Sister-Pair.
Like to a caldron filled with food is he, unconquered, conquering all.

---

4 *Varied ways of thought:* manifold modes of showing their devotion. *Guard the lauds:* perpetuate hymns of praise by frequent repetition. *Before the light:* according to Sâyaṇa, *svàrṇare* means, 'in the sacrifice which leads man to heaven.' Professor Grassmann renders the word by 'Dem Glanzesherrn,' 'for the Lord of Light.'

---

1 We know only outward forms and circumstances, and the real nature of the God is concealed from us. The God speaks only in the bosom of his mother. —Ludwig. Sâyaṇa gives a totally different interpretation, the word *vavrí* (husk or covering) in the first stanza being taken as the name of the Ṛishi of the hymn.

2 *Discerning:* perhaps, as Prof. Ludwig suggests, distinguishing thy essence from thy appearance. The *strong fort*, which the worshippers have entered and settled in is, perhaps, their religious knowledge.

3 Ṣvaitreya's people have conquered, and their priest Bṛihaduktha has been rewarded for his services with a chain of gold, won for him by the Soma-libations which he has offered.—Ludwig. Ṣvaitreya (son of Ṣvitrâ. See I. 33. 14) and Bṛihaduktha are, apparently, proper names. Sâyaṇa explains the former as Agni or lightning 'abiding in the white firmament,' and the latter as 'zealously or highly praising.'

4 *The dear milk of the Sister-Pair:* the Soma dear to Heaven and Earth. The exact meaning of the line is uncertain.

5 Beam of light, come to us in sportive fashion, finding thyself close to the wind that fans thee.
These flames of his are wasting flames, like arrows keen-pointed, sharpened, on his breast.

HYMN XX.

Agni.

AGNI, best winner of the spoil, cause us to praise before the Gods
As our associate meet for lauds, wealth which thou verily deemest wealth.

2 Agni, the great who ward not off the anger of thy power and might
Stir up the wrath and hatred due to one who holds an alien creed.

3 Thee, Agni, would we choose as Priest, the perfecter of strength and skill;
We who bring sacred food invoke with song thee Chief at holy rites.

4 Here as is needful for thine aid we toil, O Conqueror, day by day,
For wealth, for Law. May we rejoice, Most Wise One! at the feast, with kine, rejoice, with heroes, at the feast.

HYMN XXI.

Agni.

WE stablish thee as Manus used, as Manus used we kindle thee.
Like Manus, for the pious man, Angiras, Agni, worship Gods.

2 For well, O Agni, art thou pleased when thou art kindled mid mankind.
Straight go the ladles unto thee, thou high-born God whose food is oil.

---

5 This stanza is very difficult, and, like much of the rest of the hymn, can be only conjecturally translated.

The Ṛishis of the hymn are said to be certain members of the family of Atri called Prayasvats, that is, bringers or possessors of sacred food, a word which occurs in stanza 3.

2 *Who holds an alien creed:* who follows other than Vedic observances.

4 *For Law:* to maintain the holy law, and especially the eternally-ordained sacrifice. *With kine:* possessing plenty of cattle. *With heroes:* with brave sons about us.

The hymn is ascribed to a Ṛishi Sasa, this name being taken from the word *sasâsya* in the last Pâda of stanza 4.

1 *Manus:* another form of Manu.

3 Thee have all Gods of one accord established as their messenger.
Serving at sacrifices men adore thee as a God, O Sage.

4 Let mortal man adore your God, Agni, with worship due to Gods.
Shine forth enkindled, Radiant One. Sit in the chamber of the Law, sit in the chamber of the food.

HYMN XXII.

Agni.

LIKE Atri, Visvasâman! sing to him of purifying light,
Who must be praised in holy rites, the Priest most welcome in the house.

2 Set Jâtavedas in his place, Agni the God and Minister.
Let sacrifice proceed to-day duly, comprising all the Gods.

3 All mortals come to thee for aid, the God of most observant mind.
Of thine excelling favour we bethink us as we long for it.

4 Mark with attention this our speech, O Agni, thou victorious One.
Thee, Strong-jawed! as the homestead's Lord, the Atris with their lauds exalt, the Atris beautify with songs.

HYMN XXIII.

Agni.

BY thy fair splendour's mighty power, O Agni, bring victorious wealth,
Wealth that o'ercometh all mankind, and, near us, conquereth in fight.

2 Victorious Agni, bring to us the wealth that vanquisheth in war;
For thou art wonderful and true, giver of strength in herds of kine.

3 For all the folk with one accord, whose sacred grass is trimmed and strewn,
Invite thee to their worship-halls, as a dear Priest, for choicest wealth.

---

4 *The chamber of the Law:* the sacrificial chamber or hall. *Of the food;* or, as Professor Roth explains it, where the sacred grass is strewn; according to Sâyaṇa, of Sasa, the supposed Ṛishi of the hymn.

The Ṛishi is Visvasâman, of the family of Atri.

The Ṛishi is said to be Dyumna Visvacharshaṇi—both these names being words occurring in the hymn.

1 *By thy fair splendour's mighty power:* the words of the text are *dyumnásya prásáhâ.*

4 For he, the God of all men, hath gotten him might that quelleth foes.
O Agni, in these homes shine forth, bright God! for our prosperity, shine, Purifier! splendidly.

HYMN XXIV.

Agni.

O Agni, be our nearest Friend, be thou a kind deliverer and a gracious Friend.

2 Excellent Agni, come thou nigh to us, and give us wealth most splendidly renowned.

3 So hear us, listen to this call of ours, and keep us far from every sinful man.

4 To thee then, O Most Bright, O Radiant God, we come with prayer for happiness for our friends.

HYMN XXV.

Agni.

I will sing near, for grace, your God Agni, for he is good to us.
Son of the Brands, may he give gifts, and, righteous, save us from the foe.

2 For he is true, whom men of old enkindled, and the Gods themselves,
The Priest with the delicious tongue, rich with the light of glorious beams.

3 With wisdom that surpasseth all, with gracious will most excellent,
O Agni, worthy of our choice, shine wealth on us through hymns of praise.

4 Agni is King, for he extends to mortals and to Gods alike.
Agni is bearer of our gifts. Worship ye Agni with your thoughts.

5 Agni gives to the worshipper a son, the best, of mightiest fame,
Of deep devotion, ne'er subdued, bringer of glory to his sire.

---

4 *The God of all men: viśvácharshaṇiḥ*, a common epithet of Agni.

The legend connected with this hymn is discussed by Prof. Max Müller in Journal of the Royal Asiatic Society, New Series, II. 441 f. See Lanman's Sanskrit Reader, p. 368.

The Rishis of the hymn are members of the family of Atri called Vasûyus (seekers of riches). Cf. stanza 9.

1 *I will sing near:* I will invite and bring near with my song.

2 *For he is true:* the faithful rewarder of his worshippers.

6 Agni bestows the hero-lord who conquers with the men in fight.
Agni bestows the fleet-foot steed, the victor never overcome.

7 The mightiest song is Agni's: shine on high, thou who art rich in light.
Like the Chief Consort of a King, riches and strength proceed from thee.

8 Resplendent are thy rays of light: loud is thy voice like pressing-stones.
Yea, of itself thy thunder goes forth like the roaring of the heaven.

9 Thus, seeking riches, have we paid homage to Agni Conqueror.
May he, most wise, as with a ship, carry us over all our foes.

HYMN XXVI.

Agni.

O Agni, Holy and Divine, with splendour and thy pleasant tongue
Bring hither and adore the Gods.

2 We pray thee, thou who droppest oil, bright-rayed! who lookest on the Sun,
Bring the Gods hither to the feast.

3 We have enkindled thee, O Sage, bright caller of the Gods to feast,
O Agni, great in sacrifice.

4 O Agni, come with all the Gods, come to our sacrificial gift:
We choose thee as Invoking Priest.

5 Bring, Agni, to the worshipper who pours the juice, heroic strength:
Sit with the Gods upon the grass.

6 Victor of thousands, Agni, thou, enkindled, cherishest the laws,
Laud-worthy, envoy of the Gods.

7 Set Agni Jâtavedas down, the bearer of our sacred gifts,
Most Youthful, God and Minister.

---

7 The exact meaning of the stanza is uncertain. Professor Wilson, following Sâyaṇa, paraphrases the first line: 'That (praise) which best conveys (our veneration is due) to Agni: affluent in splendour, grant us, (Agni), great (wealth).'

Like the Chief Consort of a King: as the chief queen proceeds from her home in royal state. Professor Ludwig translates *máhishîva* by 'as a strong cow,' but gives in his Commentary the alternative rendering 'as a king's wife.' Sâyaṇa makes *máhishî* an adjective agreeing with *rayíḥ*, and says that *iva*, like, is pleonastic. I have followed Mahîdhara.

8 *Loud is thy voice:* the meaning of this half-line is not certain.

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6 *Cherishest the laws:* especially religious ordinances, sacrifices.

8 Duly proceed our sacrifice, comprising all the Gods, to-day:
Strew holy grass to be their seat.

9 So may the Maruts sit thereon, the Asvins, Mitra, Varuṇa:
The Gods with all their company.

HYMN XXVII. Agni.

THE Godlike hero, famousest of nobles, hath granted me two oxen with a wagon.
Trivṛishan's son Tryaruṇa hath distiguished himself, Vaisvânara Agni! with ten thousands.

2 Protect Tryaruṇa, as thou art waxing strong and art highly praised, Vaisvânara Agni!
Who granteth me a hundred kine and twenty, and two bay horses, good at draught, and harnessed.

3 So Trasadasyu served thee, God Most Youthful, craving thy favour for the ninth time, Agni;
Tryaruṇa who with attentive spirit accepteth many a song from me the mighty.

4 He who declares his wish to me, to Asvamedha, to the Prince,
Pays him who with his verse seeks gain, gives power to him who keeps the Law.

5 From whom a hundred oxen, all of speckled hue, delight my heart,
The gifts of Asvamedha, like thrice-mingled draughts of Soma juice.

6 To Asvamedha who bestows a hundred gifts grant hero power,
O Indra-Agni! lofty rule like the unwasting Sun in heaven.

HYMN XXVIII. Agni.

AGNI inflamed hath sent to heaven his lustre: he shines forth widely turning unto Morning.
Eastward the ladle goes that brings all blessing, praising the Gods with homage and oblation.

The Rishis are said to be Tryaruṇa, Trasadasyu, and Asvamedha; or Atri alone. The metre is Trishṭup in stanzas 1, 2, 3, and Anushṭup in 4, 5, 6; and, correspondingly, the hymn is made up of two separate and independent eulogies of munificent princes.

3 *Trasadasyu:* Terror of Dasyus; apparently, as Ludwig suggests, an honorary name or title of several princes. *Accepteth:* rewards with gifts.

4 The stanza is difficult. Asvamedha apparently says that the man who requests him to institute a sacrifice is by so doing the enricher of the priests.

5 *Thrice-mingled:* mixed with milk, curds, and parched grain.

The hymn is ascribed to a supposed Visvavârâ, a lady of the family of Atri.

1 *The ladle:* the sacrificial ladle with which the oil or clarified butter is taken up and poured out. The text has the feminine adjective *ghṛitâchî* only,

2 Enkindled, thou art King of the immortal world: him who brings offerings thou attendest for his weal.
He whom thou urgest on makes all possessions his: he sets before thee, Agni, gifts that guests may claim.

3 Show thyself strong for mighty bliss, O Agni, most excellent be thine effulgent splendours.
Make easy to maintain our household lordship, and overcome the might of those who hate us.

4 Thy glory, Agni, I adore, kindled, exalted in thy strength.
A Steer of brilliant splendour, thou art lighted well at sacred rites.

5 Agni, invoked and kindled, serve the Gods, thou skilled in sacrifice:
For thou art bearer of our gifts.

6 Invoke and worship Agni while the sacrificial rite proceeds:
For offering-bearer choose ye him.

HYMN XXIX. Agni.

MAN'S worship of the Gods hath three great lustres, and three celestial lights have they established.
The Maruts gifted with pure strength adore thee, for thou, O Indra, art their sapient Ṛishi.

2 What time the Maruts sang their song to Indra, joyous when he had drunk of Soma juices,
He grasped his thunderbolt to slay the Dragon, and loosed, that they might flow, the youthful Waters.

3 And, O ye Brahmans, Maruts, so may Indra drink draughts of this my carefully pressed Soma;
For this oblation found for man the cattle, and Indra, having quaffed it, slew the Dragon.

---

juhû being understood. *That brings all blessing:* Sâyaṇa takes *visvávârâ* to be the name of a woman. *Praising the Gods:* said figuratively of the ladle held by the priest who praises.

3 *Make easy to maintain:* or, to follow Sâyaṇa: Perfect the well-knit bond of wife and husband.

---

1 *Three great lustres:* this is Sâyaṇa's explanation of the *tryàryamâ* of the text. Professor Ludwig suggests that human relationships, such as *Maghavans* or nobles, priests, and *viṣas* or the people, may be intended. *The three celestial lights:* the Sun, the Wind, the Fire, according to Sâyaṇa. *They:* the Maruts, says Sâyaṇa. *Ṛishi:* here meaning beholder, according to Sâyaṇa.

3 *Brahmans:* priests. Sâyaṇa explains the word as meaning lofty or mighty in this passage.

4 Then heaven and earth he sundered and supported: wrapped even in these he struck the Beast with terror.
So Indra forced the Engulfer to disgorgement, and slew the Dânava panting against him.

5 Thus all the Gods, O Maghavan, delivered to thee of their free will the draught of Soma;
When thou for Etaṣa didst cause to tarry the flying mares of Sûrya racing forward.

6 When Maghavan with the thunderbolt demolished his nine-and-ninety castles all together,
The Maruts, where they met, glorified Indra: ye with the Trishṭup hymn obstructed heaven.

7 As friend to aid a friend, Agni dressed quickly three hundred buffaloes, even as he willed it.
And Indra, from man's gift, for Vṛitra's slaughter, drank off at once three lakes of pressed-out Soma.

8 When thou three hundred buffaloes' flesh hadst eaten, and drunk, as Maghavan, three lakes of Soma,
All the Gods raised as 'twere a shout of triumph, to Indra praise because he slew the Dragon.

9 What time ye came with strong steeds swiftly speeding, O Uṣanâ and Indra, to the dwelling,
Thou camest thither conquering together with Kutsa and the Gods: thou slewest Sushṇa.

10 One car-wheel of the Sun thou rolledst forward, and one thou settest free to move for Kutsa.
Thou slewest noseless Dasyus with thy weapon, and in their home o'erthrewest hostile speakers.

11 The lauds of Gaurivîti made thee mighty: to Vidathin's son, as prey, thou gavest Pipru.
Ṛijisvan drew thee into friendship, dressing the sacred food, and thou hast drunk his Soma.

---

4 *The Beast:* the demon Vṛitra. *The Engulfer:* Vṛitra, who had swallowed the celestial waters. *The Dânava:* the son of Danu, Vṛitra.

5 *For Etaṣa:* see II. 19. 5.

6 *His nine-and-ninety castles:* the aerial castles of Ṣambara, the demon of drought. *Obstructed heaven:* made the loud hymn strike the sky.

7 *Three lakes:* large vessels or tubs are probably intended.

9 *Uṣanâ:* Indra's special friend. See Index. *To the dwelling:* of Kutsa.

10 *One car-wheel:* an eclipse of the sun appears to be referred to. *Noseless:* that is, the flat-nosed barbarians, *a-nâsaḥ;* or the word may be, as Sâyaṇa explains it, *an-âsaḥ*, *i. e.* mouthless, voiceless, unintelligibly speaking. See Muir, *Original Sanskrit Texts*, II. 377.

11 *Gaurivîti:* the Ṛishi of the hymn. *Vidathin's son:* Ṛijiṣvan, mentione n Book I. as a favourite of Indra.

12 Navagvas and Daṣagvas with libations of Soma juice sing hymns of praise to Indra.
Labouring at their task the men laid open the stall of Kine though firmly closed and fastened.

13 How shall I serve thee, Maghavan, though knowing full well what hero deeds thou hast accomplished?
And the fresh deeds which thou wilt do, Most Mighty! these, too, will we tell forth in sacred synods.

14 Resistless from of old through hero courage, thou hast done all these many acts, O Indra.
What thou wilt do in bravery, Thunder-wielder! none is there who may hinder this thy prowess.

15 Indra, accept the prayers which now are offered, accept the new prayers, Mightiest! which we utter.
Like fair and well-made robes, I, seeking riches, as a deft craftsman makes a car, have wrought them.

HYMN XXX. Indra.

WHERE is that Hero? Who hath looked on Indra borne on light-rolling car by Tawny Coursers,
Who, Thunderer, seeks with wealth the Soma-presser, and to his house goes, much-invoked, to aid him?

2 I have beheld his strong and secret dwelling, longing have sought the Founder's habitation.
I asked of others, and they said in answer, May we, awakened men, attain to Indra.

3 We will tell, Indra, when we pour libation, what mighty deeds thou hast performed to please us.
Let him who knows not learn, who knows them listen: hither rides Maghavan with all his army.

4 Indra, when born, thou madest firm thy spirit: alone thou seekest war to fight with many.
With might thou clavest e'en the rock asunder, and foundest out the stable of the Milch-kine.

5 When thou wast born supremest at a distance, bearing a name renowned in far-off regions,
Since then e'en Gods have been afraid of Indra: he conquered all the floods which served the Dâsa.

---

12 *Navagvas and Daṣagvas:* priestly families connected or identified with the Angirases.

2 *I have beheld:* meaning, perhaps, I have tried to behold, I have looked for. *The Founder's habitation:* the dwelling-place of Indra who established the world.

5 *Which served the Dâsa:* which were subject to the demon Vritra.

6 These blissful Maruts sing their psalm to praise thee, and pour to thee libation of the Soma.
Indra with wondrous powers subdued the Dragon, the guileful lurker who beset the waters.

7 Thou, Maghavan, from the first didst scatter foemen, speeding, while joying in the milk, the Giver.
There, seeking man's prosperity, thou torest away the head of Namuchi the Dâsa.

8 Pounding the head of Namuchi the Dâsa, me, too, thou madest thine associate, Indra!
Yea, and the rolling stone that is in heaven both worlds, as on a car, brought to the Maruts.

9 Women for weapons hath the Dâsa taken. What injury can his feeble armies do me?
Well he distinguished his two different voices, and Indra then advanced to fight the Dasyu.

10 Divided from their calves the Cows went lowing around, on every side, hither and thither.
These Indra re-united with his helpers, what time the well-pressed Soma made him joyful.

11 What time the Somas mixed by Babhru cheered him, loud the Steer bellowed in his habitations.
So Indra drank thereof, the Fort-destroyer, and gave him guerdon, in return, of milch-kine.

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7 *The giver*: the offerer of oblations. But the meaning of *dânam* is uncertain. Professor Ludwig translates it by 'the splitting (thunderbolt),' and Sâyaṇa explains it as 'the assailant of the Gods (Vṛitra).'

Namuchi: one of the malignant demons of the atmosphere who withhold the rain.

8 *The rolling stone*: perhaps the thunderbolt; or if the thunderbolt is supposed to be the speaker of this stanza, as Professor Ludwig is inclined to think, the Sun must be meant; that is, heaven and earth brought the Sun to the Maruts to aid Indra in his fight with the demon.

9 Indra is the speaker of the first line. *Women*: perhaps the subject waters. *His two different voices*: the meaning may be that Indra heard the voices of the women as well as the voice of Namuchi, and so knew that he had not an army of demon-warrio[illegible]. Professor Wilson, following Sâyaṇa, translates: 'the two [illegible] Indra) confined in the inner apartments.'

10 *With his helpers*: with the aid of the Maruts.

11 *Babhru*: the Ṛishi of the hymn, who appears to have assisted the Rusamas, a [illegible] people, in a successful foray, and to have been rewarded with [illegible] of the booty. Ṛiṇanchaya was the king of this people.

12 This good deed have the Ruṣamas done, Agni! that they have granted me four thousand cattle.
We have received Riṇanchaya's wealth, of heroes the most heroic, which was freely offered.

13 The Ruṣamas, O Agni, sent me homeward with fair adornment and with kine in thousands.
The strong libations have made Indra joyful, when night, whose course was ending, changed to morning.

14 Night, well-nigh ended, at Riṇanchaya's coming, King of the Ruṣamas, was changed to morning.
Like a strong courser, fleet of foot, urged onward, Babhru hath gained four thousand as his guerdon.

15 We have received four thousand head of cattle presented by the Ruṣamas, O Agni.
And we, the singers, have received the caldron of metal which was heated for Pravargya.

HYMN XXXI. Indra.

MAGHAVAN Indra turns his chariot downward, the strength-displaying car which he hath mounted.
Even as a herdsman driveth forth his cattle, he goeth, first, uninjured, fain for treasure.

2 Haste to us, Lord of Bays; be not ungracious: visit us, lover of gold-hued oblation.
There is naught else better than thou art, Indra: e'en to the wifeless hast thou given spouses.

3 When out of strength arose the strength that conquers, Indra displayed all powers that he possesses.
Forth from the cave he drove the milky mothers, and with the light laid bare investing darkness.

4 Anus have wrought a chariot for thy Courser, and Tvashṭar, Much-invoked! thy bolt that glitters.
The Brahmans with their songs exalting Indra increased his strength that he might slaughter Ahi.

---

15 *Heated for Pravargya:* a ceremony introductory to the Soma-sacrifice, in which fresh milk was poured into a heated vessel called *mahâvîrá* or, as in this place, *gharmá*.

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1 *Even as a herdsman driveth forth his cattle:* so, says Sâyaṇa, Indra drives his enemies before him. *Fain for treasure:* wishing to obtain the riches of his enemies.

2 *Gold-hued oblation:* consisting of yellow Soma juice. *Spouses:* carried off in raids favoured by the Warrior-God.

4 *Anus:* probably meaning Bhrigus, who belonged to that tribe.
The Brahmans: according to Sâyaṇa, the Angirases, or the Maruts.

5 When heroes sang their laud to thee the Hero, Indrá! and stones and Aditi accordant,
Without or steed or chariot were the fellies which, sped by Indra, rolled upon the Dasyus.

6 I will declare thine exploits wrought aforetime, and, Maghavan, thy deeds of late achievement,
When, Lord of Might, thou sunderedst earth and heaven, winning for man the moistly-gleaming waters.

7 This is thy deed, e'en this, Wonderful! Singer! that, slaying Ahi, here thy strength thou showedst,
Didst check and stay e'en Sushṇa's wiles and magic, and, drawing nigh, didst chase away the Dasyus.

8 Thou, Indra, on the farther bank for Yadu and Turvaṣa didst stay the gushing waters.
Ye both assailed the fierce: thou barest Kutsa: when Gods and Uṣanâ came to you together.

9 Let the steeds bring you both, Indra and Kutsa, borne on the chariot within hearing-distance.
Ye blew him from the waters, from his dwelling, and chased the darkness from the noble's spirit.

10 Even this sage hath come looking for succour even to Vâta's docile harnessed horses.
Here are the Maruts, all thy dear companions: prayers have increased thy power and might, O Indra.

11 When night was near its close he carried forward e'en the Sun's chariot backward in its running.
Etaṣa brought his wheel and firmly stays it: setting it eastward he shall give us courage.

---

5 *Stones*: used for expressing the Soma juice. *Without or steed or chariot*: that is, the worshippers of Indra overcame their enemies by prayer and the favour of their God.

8 *Yadu and Turvaṣa*: see Index. *Ye both*: Indra and Kutsa. *The fierce*: Sushṇa, a demon of drought. *Thou barest Kutsa*: to his home.

9 *Ye blew him from the waters*: drave Sushṇa from the atmosphere in which he dwelt, and thus removed the grief of the eminent men who instituted sacrifices

10 *Looking for succour*: Sâyaṇa takes *avasyúḥ* here as the name of a Ṛishi the seer of the hymn.

11 The return of the lingering morning sun appears to be attributed, on some particular occasion, to the special intervention of Indra on his favourite's behalf. The stanza is hardly intelligible as it stands. Sâyaṇa explains Etaṣa by 'for Etaṣa' The verse is discussed by Prof. Geldner (Vedische Studien, II. 162f), and his explanation is criticized by Prof. Ludwig (Ueber die Neuesten Arbeiten &c. p. 171).

12 This Indra, O ye men, hath come to see you, seeking a friend who hath expressed the Soma.
The creaking stone is laid upon the altar, and the Adhvaryus come to turn it quickly.

13 Let mortals who were happy still be happy: let them not come to sorrow, O Immortal.
Love thou the pious, and to these thy people—with whom may we be numbered—give thou vigour.

HYMN XXXII

Indra.

THE well thou clavest, settest free the fountains, and gavest rest to floods that were obstructed.
Thou, Indra, laying the great mountain open, slaying the Dânava, didst loose the torrents.

2 The fountain-depths obstructed in their seasons, thou, Thunderer! madest flow, the mountain's udder.
Strong Indra, thou by slaying e'en the Dragon that lay extended there hast shown thy vigour.

3 Indra with violence smote down the weapon, yea, even of that wild and mighty creature.
Although he deemed himself alone unequalled, another had been born e'en yet more potent.

4 Him, whom the heavenly food of these delighted, child of the mist, strong waxing, couched in darkness,
Him the bolt-hurling Thunderer with his lightning smote down and slew, the Dânava's wrath-fire, Sushṇa.

5 Though he might ne'er be wounded still his vitals felt that, the God's bolt, which his powers supported,
When, after offered draughts, Strong Lord, thou laidest him, fain to battle, in the pit in darkness.

6 Him as he lay there huge in length extended, still waxing in the gloom which no sun lightened,
Him, after loud-voiced threats, the Hero Indra, rejoicing in the poured libation, slaughtered.

7 When 'gainst the mighty Dânava his weapon Indra uplifted, power which none could combat,
When at the hurling of his bolt he smote him, he made him lower than all living creatures.

---

12 *The creaking stone:* the upper press-stone.

---

1 *The well:* the rain-cloud. *The fountains:* the sources of the waters of the firmament. *The mountain:* the massive cloud.
The Dânava: Vṛitra, the son of Danu.
4 *Of these:* of living creatures.

8 The fierce God seized that huge and restless coiler, insatiate, drinker of the sweets, recumbent,
And with his mighty weapon in his dwelling smote down the footless evil-speaking ogre.

9 Who may arrest his strength or check his vigour? Alone, resistless, he bears off all riches.
Even these Twain, these Goddesses, through terror of Indra's might, retire from his dominion.

10 E'en the Celestial Axe bows down before him, and the Earth, lover-like, gives way to Indra.
As he imparts all vigour to these people, straightway the folk bend them to him the Godlike.

11 I hear that thou wast born sole Lord of heroes of the Five Races, famed among the people.
As such my wishes have most lately grasped him, invoking Indra both at eve and morning.

12 So, too, I hear of thee as in due season urging to action and enriching singers.
What have thy friends received from thee, the Brahmans who, faithful, rest their hopes on thee, O Indra?

HYMN XXXIII. Indra.

GREAT praise to Indra, great and strong mid heroes, I ponder thus, the feeble to the Mighty,
Who with his band shows favour to this people, when lauded, in the fight where spoil is gathered.

2 So made attentive by our hymns, Steer! Indra! thou fastenedst the girth of thy Bay Coursers,
Which, Maghavan, at thy will thou drivest hither. With these subdue for us the men who hate us.

3 They were not turned to us-ward, lofty Indra! while yet through lack of prayer they stood unharnessed.
Ascend this chariot, thou whose hand wields thunder, and draw the rein, O Lord of noble horses.

---

9 *These Goddesses:* Heaven and Earth.

10 *E'en the Celestial Axe:* perhaps the thunderbolt, which is one of the meanings assigned to *svádhitiḥ*. Sâyaṇa explains the word in this passage as 'the self-supported heaven,' and Professor Roth thinks that a tree of very hard wood, called Svadhiti, is intended, as we might say, even the oak bends down before him.

11 *Of the Five Races:* belonging to the five Âryan tribes. But see Muir, *Original Sanskrit Texts*, Vol. I. 178.

4 Thou, because many lauds are thine, O Indra, wast active warring in the fields for cattle.
For Sûrya in his own abode thou, Hero, formedst in fights even a Dâsa's nature.

5 Thine are we, Indra; thine are all these people, conscious of might, whose cars are set in motion.
Some hero come to us, O Strong as Ahi! beauteous in war, to be invoked like Bhaga.

6 Strength much to be desired is in thee, Indra: the Immortal dances forth his hero exploits.
Such, Lord of Treasure, give us splendid riches. I praise the Friend's gift, his whose wealth is mighty.

7 Thus favour us, O Indra, with thy succour; Hero, protect the bards who sing thy praises.
Be friendly in the fray to those who offer the skin of beautiful and well-pressed Soma.

8 And these ten steeds which Trasadasyu gives me, the gold-rich chief, the son of Purukutsa,
Resplendent in their brightness shall convey me. Gairikshita willed it and so came I hither.

9 And these, bestowed as sacrificial guerdon, the powerful tawny steeds of Mârutâsva;
And thousands which kind Chyavatâna gave me, abundantly bestowed for my adornment.

10 And these commended horses, bright and active, by Dhvanya son of Lakshmaṇa presented,
Came unto me, as cows into the Ṛishi Samvaraṇa's stall, with magnitude of riches.

HYMN XXXIV.

Indra.

Boundless and wasting not, the heavenly food of Gods goes to the foeless One, doer of wondrous deeds.
Press out, make ready, offer gifts with special zeal to him whom many laud, accepter of the prayer.

---

4 The second half of the stanza refers to an eclipse of the sun. Indra is said to have formed for Sûrya *in his own abode*, that is, in the eastern heaven, the nature of a Dâsa, *i. e.* made him a slave or dark.

6 *Dances forth his hero exploits:* battle being regarded as a war dance, as in the Old German poetry, and in Homer's μέλπεσθαι Ἄρηι.—Ludwig.

8 *Son of Purukutsa:* Paurukutsya and Gairikshita are both patronymics of Trasadasyu.

9 This stanza is obscure. Nothing further is known of Mârutâsva or Chyavatâna.

10 Dhvanya and his father Lakshmaṇa are also unknown to fame. These three concluding stanzas are banished to the appendix by Professor Grassmann as being a later addition to the original hymn.

2 He who filled full his belly with the Soma's juice, Maghavan, was delighted with the meath's sweet draught,
When Uṣanâ, that he might slay the monstrous beast, gave him the mighty weapon with a thousand points.

3 Illustrious is the man whoever presseth out Soma for him in sunshine or in cloud and rain.
The mighty Maghavan who is the sage's Friend advanceth more and more his beauteous progeny.

4 The Strong God doth not flee away from him whose sire, whose mother or whose brother he hath done to death.
He, the Avenger, seeketh this man's offered gifts: this God, the source of riches, doth not flee from sin.

5 He seeks no enterprise with five or ten to aid, nor stays with him who pours no juice though prospering well.
The Shaker conquers or slays in this way or that, and to the pious gives a stable full of kine.

6 Exceeding strong in war he stays the chariot wheel, and, hating him who pours not, prospers him who pours.
Indra the terrible, tamer of every man, as Ârya leads away the Dâsa at his will.

7 He gathers up for plunder all the niggards' gear: excellent wealth he gives to him who offers gifts.
Not even in wide stronghold may all the folk stand firm who have provoked to anger his surpassing might.

8 When Indra Maghavan hath marked two wealthy men fighting for beauteous cows with all their followers,
He who stirs all things takes one as his close ally, and, Shaker, with his Heroes, sends the kine to him.

---

2 *Uṣanâ:* see I. 51. 10. *The monstrous beast:* Vṛitra or Ahi; according to Sâyaṇa, a demon called Mṛiga.

3 The meaning of the second half of this stanza is somewhat uncertain. Professor Wilson, following Sâyaṇa, renders it: 'Ṣakra disregards the man who is proud of his descendants and vain of his person, and who, though wealthy, is a friend of the base.' Professor [illegible] Professor Roth's interpretation of the doubtful words, [illegible] en Prahler stösst zurück der starke, mächtige den eitlen Stutzer, der dem Kargen sich gesellt.' Professor Ludwig, whom I here follow with hesitation, explains *kavâsakháḥ*, or *kavâ sakhâ* (like Agnâvishṇu, Agnâmarut, Nâbhânedishṭha, etc.) as, friend with the wise.

4 Ṣakra or the Strong God does not fear the vengeance of those whose nearest relations he has killed for neglect of his worship.

Doth not flee from sin: perhaps, as Dr. Muir suggests, does not fear to punish the offender against him.

5 *The Shaker:* he who makes his enemies tremble, according to Sâyaṇa.

6 *The chariot wheel:* of his enemies.

9 Agni! I laud the liberal Âgniveṣi, Ṣatri the type and standard of the pious.
May the collected waters yield him plenty, and his be powerful and bright dominion.

HYMN XXXV. Indra.

INDRA, for our assistance bring that most effectual power of thine,
Which conquers men for us, and wins the spoil, invincible in fight.

2 Indra, whatever aids be thine, four be they, or, O Hero, three,
Or those of the Five Tribes of men, bring quickly all that help to us.

3 The aid most excellent of thee the Mightiest hitherward we call,
For thou wast born with hero might, conquering, Indra, with the Strong.

4 Mighty to prosper us wast thou born, and mighty is the strength thou hast.
In native power thy soul is firm: thy valour, Indra, slays a host.

5 O Satakratu, Lord of Strength, O Indra, Caster of the Stone,
With all thy chariot's force assail the man who shows himself thy foe.

6 For, Mightiest Vṛitra-slayer, thee, fierce, foremost among many, folk
Whose sacred grass is trimmed invite to battle where the spoil is won.

7 Indra, do thou protect our car that mingles foremost in the fights,
That bears its part in every fray, invincible and seeking spoil.

8 Come to us, Indra, and protect our car with thine intelligence.
May we, O Mightiest One, obtain excellent fame at break of day, and meditate our hymn at dawn.

---

9 *Âgniveṣi:* son of Agniveṣa, Ṣatri, a prince or chief whose name does not occur again in the Ṛigveda.

---

2 *Four be they:* according to Sâyaṇa, the favours or succours given to the four castes; *three,* similarly meaning the succours given to the three worlds.

3 *With the Strong:* the Maruts.

HYMN XXXVI. Indra.

MAY Indra come to us, he who knows rightly to give forth treasures from his store of riches.
Even as a thirsty steer who roams the deserts may he drink eagerly the milked-out Soma.

2 Lord of Bay Horses, Hero, may the Soma rise to thy cheeks and jaws like mountain-ridges.
May we, O King, as he who driveth coursers, all joy in thee with hymns, invoked of many!

3 Invoked of many, Caster of the Stone! my heart quakes like a rolling wheel for fear of penury.
Shall not Purûvasu the singer give thee praise, O ever-prospering Maghavan, mounted on thy car?

4 Like the press-stone is this thy praiser, Indra. Loudly he lifts his voice with strong endeavour.
With thy left hand, O Maghavan, give us riches: with thy right, Lord of Bays, be not reluctant.

5 May the strong Heaven make thee the Strong wax stronger: Strong, thou art borne by thy two strong Bay Horses.
So, fair of cheek, with mighty chariot, mighty, uphold us, strong-willed, thunder-armed, in battle.

6 Maruts, let all the people in obeisance bow down before this youthful Srutaratha,
Who, rich in steeds, gave me two dark red horses together with three hundred head of cattle.

HYMN XXXVII. Indra.

BEDEWED with holy oil and meetly worshipped, the Swift One vies with Sûrya's beam in splendour.
For him may mornings dawn without cessation who saith, Let us press Soma out for Indra.

2 With kindled fire and strewn grass let him worship, and, Soma-presser, sing with stones adjusted:
And let the priest whose press-stones ring forth loudly, go down with his oblation to the river.

---

3 *Purûvasu:* I, the Rishi; apparently the same as Prabhûvasu, the seer of the hymn.

---

1 *The Swift One:* Agni.

2 *To the river:* for ablution before sacrificing.

3 This wife is coming near who loves her husband who carries to his home a vigorous consort.
Here may his car seek fame, here loudly thunder, and his wheel make a thousand revolutions.

4 No troubles vex that King in whose home Indra drinks the sharp Soma juice with milk commingled.
With heroes he drives near, he slays the foeman: Blest, cherishing that name, he guards his people.

5 May he support in peace and win in battle: he masters both the hosts that meet together.
Dear shall he be to Sûrya, dear to Agni, who with pressed Soma offers gifts to Indra.

HYMN XXXVIII. Indra.

WIDE, Indra Satakratu, spreads the bounty of thine ample grace:
So, Lord of fair dominion, Friend of all men, give us splendid wealth.

2 The food which, Mightiest Indra, thou possessest worthy of renown
Is bruited as most widely famed, invincible, O Golden-hued!

3 O Darter of the Stone, the powers which readily obey thy will,—
Divinities, both thou and they, ye rule, to guard them, earth and heaven.

4 And from whatever power of thine, O Vṛitra-slayer, it may be,
Bring thou to us heroic strength: thou hast a man's regard for us.

5 In thy protection, with these aids of thine, O Lord of Hundred Powers,
Indra, may we be guarded well, Hero, may we be guarded well.

HYMN XXXIX. Indra.

STONE-DARTING Indra, Wondrous One, what wealth is richly given from thee,
That bounty, Treasure-Finder! bring, filling both thy hands, to us.

---

3 *This wife*: according to Sâyaṇa, the wife of Indra who accompanies him to the sacrifice.

4 *The foeman:* or the wicked man, or his enemy, *pâpam vairiṇam vâ*. – Sâyaṇa.

3 *The powers*: according to Sâyaṇa, the strong Maruts.

2 Bring what thou deemest worth the wish, O Indra, that which is in heaven.
So may we know thee as thou art, boundless in thy munificence.

3 Thy lofty spirit, far-renowned as fain to give and prompt to win,—
With this thou rendest e'en the firm, Stone-Darter! so to gain thee strength.

4 Singers with many songs have made Indra propitious to their fame,
Him who is King of human kind, most liberal of your wealthy ones.

5 To him, to Indra must be sung the poet's word, the hymn of praise.
To him, accepter of the prayer, the Atris raise their songs on high, the Atris beautify their songs.

HYMN XL.

Indra. Sûrya. Atri.

Come thou to what the stones have pressed, drink Soma, O thou Soma's Lord,
Indra best Vritra-slayer Strong One, with the Strong.

2 Strong is the stone, the draught is strong, strong is this Soma that is pressed,
Indra, best Vritra-slayer, Strong One with the Strong.

3 As strong I call on thee the Strong, O Thunder-armed, with various aids,
Indra, best Vrita-slayer, Strong One with the Strong.

4 Impetuous, Thunderer, Strong, quelling the mighty, King, potent, Vritra-slayer, Soma-drinker,
May he come hither with his yoked Bay Horses; may Indra gladden him at the noon libation.

5 O Sûrya, when the Asura's descendant, Svarbhânu, pierced thee through and through with darkness,
All creatures looked like one who is bewildered, who knoweth not the place where he is standing.

The hymn is not homogeneous. The first part (1—4) is a separate invocation of Indra, and the subject of the second part is the Sun's eclipse by Svarbhânu and release by Atri.

1 *With the Strong:* together with the Maruts.

5 *Svarbhânu:* the Asura or demon who causes eclipses of the sun and moon, the Râhu of later times. The name does not occur again in the Rigveda.

6 What time thou smotest down Svarbhânu's magic that spread itself beneath the sky, O Indra,
By his fourth sacred prayer Atri discovered Sûrya concealed in gloom that stayed his function.

7 Let not the oppressor with this dread, through anger swallow me up, for I am thine, O Atri.
Mitra art thou, the sender of true blessings: thou and King Varuṇa be both my helpers.

8 The Brahman Atri, as he set the press-stones, serving the Gods with praise and adoration,
Established in the heaven the eye of Sûrya, and caused Svarbhânu's magic arts to vanish.

9 The Atris found the Sun again, him whom Svarbhânu of the brood
Of Asuras had pierced with gloom. This none besides had power to do.

HYMN XLI. Visvedevas.

WHO, Mitra-Varuṇa, is your pious servant to give you gifts from earth or mighty heaven?
Preserve us in the seat of holy Order, and give the offerer power that winneth cattle.

2 May Mitra, Varuṇa, Aryaman, and Âyu, Indra Ṛibhukshan, and the Maruts, love us,
And they who of one mind with bounteous Rudra accept the hymn and laud with adorations.

3 You will I call to feed the car-horse, Asvins, with the wind's flight swiftest of those who travel:

---

6 *By his fourth sacred prayer:* according to Sâyaṇa, by four stanzas (5—8) of this hymn. Probably, as Ludwig suggests, a fourth prayer in addition to the usual liturgy of three prayers against an eclipse. Prof. Lanman discusses and translates the latter portion of the hymn in Festgruss an R. von Roth, pp. 187 f., and adduces an interesting Buddhist parallel from the Saṃyutta-Nikâya, I. ii. 1.

7 Sûrya or the Sun is the speaker. *The oppressor*: Svarbhânu.

9 *Of the brood of Asuras:* the word *âsuráḥ* in this hymn means belonging to, or descendant of, Asuras, demons or evil spirits. This use of the word is unknown in the earliest portions of the Ṛigveda.

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2 *Âyu:* here said to mean Vâyu, the God of wind. See I. 162. I. The celestial Agni is probably intended. *Ṛibhukshan:* a name of Indra, as Lord of the Ṛibhus.

And they who: the Maruts especially, as being Rudra's sons.

Or also to the Asura of heaven, Worshipful, bring a hymn as 'twere libation.

4 The heavenly Victor, he whose priest is Kaṇva, Trita with Dyaus accordant, Vâta, Agni,
All-feeding Pûshan, Bhaga sought the oblation, as they whose steeds are fleetest seek the contest.

5 Bring ye your riches forward borne on horses: let thought be framed for help and gain of treasure.
Blest be the priest of Ausija through courses, the courses which are yours the fleet, O Maruts.

6 Bring hither him who yokes the car, your Vâyu, who praises with his songs, the God and Singer;
And, praying and devout, noble and prudent, may the Gods' Spouses in their thoughts retain us.

7 I speed to you with powers that should be honoured, with songs distinguishing Heaven's mighty Daughters,
Morning and Night, the Two, as 'twere all-knowing: these bring the sacrifice unto the mortal.

8 You I extol, the nourishers of heroes, bringing you gifts, Vâstoshpati and Tvashṭar—
Rich Dhishaṇâ accords through our obeisance—and Trees and Plants, for the swift gain of riches.

9 Ours be the Parvatas, even they, for offspring, free-moving, who are Heroes like the Vasus.
May holy Âptya, Friend of man, exalted, strengthen our word for ever and be near us.

---

3 *The Asura of heaven:* or the Lord of heaven. According to Sâyaṇa Asura means here either the destroyer of life, Rudra, or the giver of life, Sûrya or Vâyu.

4 *The heavenly Victor:* Indra. *Trita:* according to Sâyaṇa Trita here is not the name of a separate deity (Trita Âptya), but an epithet of Vâyu, 'pervading the three regions of earth, firmament, and heaven.'

5 *The priest of Ausija:* Atri, the ministrant priest of Kakshîvân the son of Usij.—Sâyaṇa.

8 *Vâstoshpati:* Lord of the Homestead, Indra.

Dhishaṇâ: a Goddess presiding over prosperity and gain; according to Sâyaṇa, Vâgdevatâ, the Goddess of speech.

9 *The Parvatas:* the genii who preside over mountains and clouds. *For offspring:* that they may give us children and children's children.

Holy Âptya: Trita Aptya, a divinity or mythical being who dwells in the remotest part of the heavens.

10 Trita praised him, germ of the earthly hero, with pure songs him the Offspring of the Waters.
Agni with might neighs loudly like a charger: he of the flaming hair destroys the forests.

11 How shall we speak to the great might of Rudra? How speak to Bhaga who tákes thought for riches?
May Plants, the Waters, and the Sky preserve us, and Woods and Mountains with their trees for tresses.

12 May the swift Wanderer, Lord of refreshments, list to our songs, who speeds through cloudy heaven:
And may the Waters, bright like castles, hear us, as they flow onward from the cloven mountain.

13 We know your ways, ye Mighty Ones: receiving choice meed, ye Wonderful, we will proclaim it.
Even strong birds descend not to the mortal who strives to reach them with swift blow and weapons.

14 Celestial and terrestrial generations, and Waters will I summon to the feasting.
May days with bright dawns cause my songs to prosper, and may the conquered streams increase their waters.

15 Duly to each one hath my laud been offered. Strong be Varûtrî with her powers to succour.

---

10 *Germ of the earthly hero:* Agni, the Offspring of the Waters, who develops into the strong God, or Hero, who appears on earth in the form of terrestrial fire.

12 *Swift Wanderer:* Vâyu, God of the circumambient wind.

As they flow onward: the text has *pári srúcho.* Sâyaṇa explains *srúcho* (ladles) by *saraṇaşîlâḥ,* inclined or accustomed to flow. Professor Ludwig suggests *parisruto* (flowing round or over) as the original reading.

Cloven mountain: according to Sâyaṇa, the increasing, *i. e.* the towering, or swelling, mountain, or cloud.

13 This stanza is exceedingly difficult. I follow Professor Ludwig in his interpretation, and understand the meaning to be: we know what your ways are, and we glorify you because you reward us for doing so. If you appeared to us only as hostile and terrible deities we should not praise you any more than birds allow themselves to be lured down by the man who shoots at them. Professor Wilson, following Sâyaṇa, paraphrases the stanza: 'Mighty Maruts, of goodly aspect, quickly hear (the praises) that we who repair to you repeat, offering acceptable (oblations): (the Maruts) coming hither, well disposed, come down to us (destroying) with their weapons the mortals opposed to them, (overcome) by agitation.'

14 *The conquered streams:* won from the hostile barbarians.

15 *Varûtrî:* one of a class of guardian Goddesses. See I. 22. 10, and III, 62, 3.

May the great Mother Rasâ here befriend us, straight-handed, with the princes, striving forward.

16 How may we serve the Liberal Ones with worship, the Maruts swift of course in invocation, the Maruts far-renowned in invocation?

Let not the Dragon of the Deep annoy us, and gladly may he welcome our addresses.

17 Thus thinking, O ye Gods, the mortal wins you to give him increase of his herds of cattle: the mortal wins him, O ye Gods, your favour.

Here he wins wholesome food to feed this body: as for mine old age, Nirṛiti consume it!

18 O Gods, may we obtain from you this favour, strengthening food through the Cow's praise, ye Vasus.

May she who gives good gifts, the gracious Goddess, come speeding nigh to us for our well-being.

19 May Iḷâ, Mother of the herds of cattle, and Urvaṣî with all the streams accept us;

May Urvaṣî in lofty heaven accepting, as she partakes the oblation of the living,

20 Visit us while she shares Ûrjavya's food.

HYMN XLII. Viṣvedevas.

Now may our sweetest song with deep devotion reach Varuṇa, Mitra, Aditi, and Bhaga.

May the Five Priests' Lord, dwelling in oblations, bliss-giving Asura, hear, whose paths are open.

Rasâ: a mythical stream which flows round the earth and the atmosphere, here personified as a benignant Goddess: earth, according to Sâyaṇa. See I. 112. 12. *Straight-handed:* holding out her hand to guide and help us.

16 *The Dragon of the Deep:* Ahibudhnya, the regent of the depths of the firmament.

17 *Nirṛiti:* the Goddess of destruction. 'May Nirṛiti (he thinks) swallow up my old age (not me).'—Ludwig.

19 *Iḷâ:* here meaning Earth, according to Sâyaṇa. *Urvaṣî:* apparently Fervour or Enthusiasm personified as a divine being.

20 *Ûrjavya's food:* the viands provided by Ûrjavya, the prince or patron who institutes the sacrifice.

The hymn is generally difficult and obscure; and parts of the translation are, and must at present be, conjectural.

1 *The Five Priests' Lord:* apparently Varuṇa, the five priests who serve him being five Âdityas. [illegible] Vâyu is meant.

2 May Aditi welcome, even as a mother her dear heart-gladdening son, my song that lauds her.
The prayer they love, bliss-giving, God-appointed, I offer unto Varuṇa and Mitra.

3 Inspirit him, the Sagest of the Sages; with sacrificial oil and meath bedew him.
So then let him, God Savitar, provide us excellent, ready, and resplendent treasures.

4 With willing mind, Indra, vouchsafe us cattle, prosperity, Lord of Bays! and pious patrons;
And, with the sacred prayer by Gods appointed, give us the holy Deities' loving-kindness.

5 God Bhaga, Savitar who deals forth riches, Indra, and they who conquer Vṛitra's treasures,
And Vâja and Ṛibhukshan and Purandhi, the Mighty and Immortal Ones, protect us!

6 Let us declare his deeds, the undecaying unrivalled Victor whom the Maruts follow.
None of old times, O Maghavan, nor later, none of these days hath reached thy hero prowess.

7 Praise him the Chief who gives the boon of riches, Bṛihaspati distributer of treasures,
Who, blessing most the man who sings and praises, comes with abundant wealth to his invoker.

8 Tended, Bṛihaspati, with thy protections, the princes are unharmed and girt by heroes.
Wealth that brings bliss is found among the givers of horses and of cattle and of raiment.

9 Make their wealth flee who, through our hymns enjoying their riches, yield us not an ample guerdon.
Far from the sun keep those who hate devotion, the godless, prospering in their vocation.

10 With wheelless chariots drive down him, O Maruts, who at the feasts of Gods regards the demons.
May he, though bathed in sweat, form empty wishes, who blames his sacred rite who toils to serve you.

11 Praise him whose bow is strong and sure his arrow, him who is Lord of every balm that healeth.

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3 *The Sagest of the Sages:* Savitar, perhaps as identified with Agni.

5 *Ribhukshan:* in this place is said by Sâyaṇa to mean Ṛibhu, and *Purandhi* (the intelligent) to mean Vibhvan.

11 *Praise him:* Rudra.

Worship thou Rudra for his great good favour: adore the Asura, God, with salutations.

12 May the House-friends, the cunning-handed Artists, may the Steer's Wives, the streams carved out by Vibhvan,
And may the fair Ones honour and befriend us, Sarasvatî, Bṛihaddivâ, and Râkâ.

13 My newest song, thought that now springs within me, I offer to the Great, the Sure Protector,
Who made for us this All, in fond love laying each varied form within his Daughter's bosom.

14 Now, even now, may thy fair praise, O Singer, attain Iḍaspati who roars and thunders,
Who, rich in clouds and waters with his lightning speeds forth bedewing both the earth and heaven.

15 May this my laud attain the troop of Maruts, those who are youths in act, the Sons of Rudra.
The wish calls me to riches and well-being: praise the unwearied Ones whose steeds are dappled.

16 May this my laud reach earth and air's mid-region, and forest trees and plants to win me riches.
May every Deity be swift to listen, and Mother Earth with no ill thought regard me.

17 Gods, may we dwell in free untroubled bliss.

18 May we obtain the Aṣvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN XLIII. Viṣvedevas.

MAY the Milch-cows who hasten to their object come harmless unto us with liquid sweetness.
The Singer, lauding, calls, for ample riches, the Seven Mighty Ones who bring enjoyment.

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12 *The cunning-handed Artists:* the Ribhus. *The Steer's Wives:* the spouses of the mighty Indra. *Carved out by Vibhvan:* whose channels were formed by him as the artificer of Varuṇa.

Bṛihaddivâ: a Goddess frequently associated with Iḷâ, Sarasvatî, and others. Sâyaṇa takes the word in this place as an epithet, 'very brilliant,' of *Râkâ*, the Goddess who presides over the day of full moon.

13 *The Great, the Sure Protector:* Indra. *His Daughter:* Earth. Here, as Ludwig observes, we have the germ of the myth of Prajâpati and his daughter. Cf. X. 61.

14 *Iḍaspati:* the Lord of the libation; here Parjanya, God of the rain-clouds.

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1 *The Milch-cows:* the rivers. *The Seven Mighty Ones:* probably the Indus, the five rivers of the Panjâb, and the Sarasvatî, or the Kubhâ. See I, 32. 12.

2 With reverence and fair praise will I bring hither, for sake of strength, exhaustless Earth and Heaven,
Father and Mother, sweet of speech, fair-handed, may they, far-famed, in every fight protect us.

3 Adhvaryus, make the sweet libations ready, and bring the beautiful bright juice to Vâyu.
God, as our Priest, be thou the first to drink it: we give thee of the mead to make thee joyful.

4 Two arms—the Soma's dexterous immolators—and the ten fingers set and fix the press-stone.
The stalk hath poured, fair with its spreading branches, the mead's bright glittering juice that dwells on mountains.

5 The Soma hath been pressed for thee, its lover, to give thee power and might and high enjoyment.
Invoked, turn hither in thy car, O Indra, at need, thy two well-trained and dear Bay Horses.

6 Bring by God-traversed paths, accordant, Agni, the great Aramati, Celestial Lady,
Exalted, worshipped with our gifts and homage, who knoweth holy Law, to drink sweet Soma.

7 As on his father's lap the son, the darling, so on the fire is set the sacred caldron,
Which holy singers deck, as if extending and heating that which holds the fatty membrane.

8 Hither, as herald to invite the Asvins, come the great lofty song, most sweet and pleasant!
Come in one car, Joy-givers! to the banquet, like the bolt binding pole and nave, come hither.

9 I have declared this speech of adoration to mightiest Pûshan and victorious Vâyu,

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4 *Immolators:* or preparers.

6 *Aramati:* the Goddess who presides over worship and active piety, and also personifies the Earth; the Spenta-Armaiti, or Holy Piety, and Spirit of Earth, of the Zoroastrians.

7 *As if extending:* perhaps, stretching (over the fire) and so roasting, as Prof. Roth explains. *Heating that which holds the fatty membrane:* 'roasting a marrow-yielding animal.'—Wilson. The *vapâ* is the omentum or membrane enfolding the intestines of the victim, specially offered to Gods in the *Vapâhuti* sacrifice.

8 *Joy-givers:* ye beneficent Asvins. *Like the bolt:* 'As the cart cannot move if the axle of the wheel is not fastened by the pin or bolt, so the offering of the *Soma* is without efficacy unless the *Asvins* be present.'—Wilson, from Sâyaṇa.

Who by their bounty are the hymns' inspirers, and of themselves give power as a possession.

10 Invoked by us bring hither, Jâtavedas! the Maruts all under their names and figures.
Come to the sacrifice with aid all Maruts, all to the songs and praises of the singer!

11 From high heaven may Sarasvatî the Holy visit our sacrifice, and from the mountain.
Eager, propitious, may the balmy Goddess hear our effectual speech, our invocation.

12 Set in his seat the God whose back is dusky, Bṛihaspati the lofty, the Disposer.
Him let us worship, set within the dwelling, the red, the golden-hued, the all-resplendent.

13 May the Sustainer, high in heaven, come hither, the Bounteous One, invoked, with all his favours,
Dweller with Dames divine, with plants, unwearied, the Steer with triple horn, the life-bestower.

14 The tuneful eloquent priests of him who liveth have sought the Mother's bright and loftiest station.
As living men, with offered gifts and homage they deck the most auspicious Child to clothe him.

15 Agni, great vital power is thine, the mighty: pairs waxing old in their devotion seek thee.
May every Deity be swift to listen, and Mother Earth with no ill thought regard me.

16 Gods, may we dwell in free untroubled bliss.

17 May we obtain the Aşvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

---

11 *Balmy:* literally, filled with, or sprinkling *ghṛitá*, oil, fatness, or fertilizing fluid. 'The showerer of water.'—Wilson.

12 *Whose back is dusky:* darkened by enveloping smoke, Bṛihaspati being here identified with Agni.

13 *The Sustainer:* or the very strong One, Agni. *With triple horn:* according to Sâyaṇa, having horns or flames of three colours, red, white, and black (with smoke).

14 *Eloquent:* the meaning of *rắspirắsaḥ* is uncertain. Sâyaṇa explains it by 'holders of sacrificial ladles.' *The Mother* is the earth, and her *loftiest station* is the altar. *Of him who liveth:* of the living man, the worshipper. *The Child* is Agni.

15 *Pairs:* human pairs of worshippers; husbands and wives. The second half of this stanza is repeated from stanza 16 of the preceding hymn.

16 This line and the following stanza are identical with 17 and 18 of the preceding hymn.

HYMN XLIV.

Viṣvedevas.

As in the first old times, as all were wont, as now, he draweth forth the power turned hitherward with song,
The Princedom throned on holy grass, who findeth light, swift, conquering in the plants wherein he waxeth strong.

2 Shining to him who leaves heaven's regions undisturbed, which to his sheen who is beneath show fair in light,
Good guardian art thou, not to be deceived, Most Wise! Far from deceits thy name dwelleth in holy Law.

3 Truth waits upon oblation present and to come: naught checks him in his way, this victory-bringing Priest:
The Mighty Child who glides along the sacred grass, the undecaying Youth set in the midst of plants.

4 These come, well-yoked, to you for furtherance in the rite: down come the twin-born strengtheners of Law for him,
With reins easily guided and commanding all. In the deep fall the hide stealeth away their names.

5 Thou, moving beauteously in visibly pregnant ones, snatching with trees the branching plant that grasps the juice,
Shinest, true Singer! mid the upholders of the voice. Increase thy Consorts thou, lively at sacrifice.

---

1 *He draweth forth:* the Agnîdh, or priest who kindles the sacrificial fire, draws, or literally milks out, Agni from the fire-sticks by attrition. I follow Professor Ludwig in taking *dohase* and *várdhase* as third persons singular. Professor Grassmann banishes to his Appendix this 'most bombastic and intentionally obscure hymn,' which he considers to be a later interpolation. *The Princedom:* the Prince, Agni; *jyeshṭátâtim* the abstract being used for the concrete.

2 *Shining to him:* apparently, to the Sun; but the meaning is uncertain. *Who is beneath:* the Sun when he is setting, or perhaps Agni. *Thou:* Indra.

3 *Truth waits upon oblation:* the hopes and wishes of the sacrificer are realized. It seems impossible to get any meaning out of *átyam* (courser) and I follow Professor L[illegible] *satyám* (truth or realization). *The victory-bringing Priest, the* [illegible] *undecaying Youth*, is Agni.

4 *These come, well-yoked:* probably the priests, closely associated in their sacred duties, who bring the waters used in the preparation of the Soma and so are called *strengtheners of Law, i. e.* furtherers of the law-appointed sacrifice *for him*, for Agni the Child of the Waters.

The hide stealeth away their names: according to Sâyaṇa, Âditya or the Sun steals (that is, absorbs) the waters in low places; or Agni appropriates the offerings presented to him. Professor Ludwig is of opnion that *kṛtviḥ* (literally, leather bottle or bag, and metaphorically cloud, cistern, or well) in this place = *samudráḥ* in its twofold signification as Soma reservoir and sea. The meaning then would be that the names of the waters, *i. e.* the waters themselves, fall into the reservoir and into the sea. According to Sâyaṇa the whole stanza refers to the Sun, the *well-yoked* being his 'well-combined rays.'

5 This stanza is addressed to Agni. *Visibly pregnant ones:* perhaps the waters. *With trees:* with burning fuel. *Thy Consorts:* the flames.

6 Like as he is beheld such is he said to be. They with effectual splendour in the floods have made
Earth yield us room enough and amply wide extent, great might invincible, with store of hero sons.

7 Sûrya the Sage, as if unwedded, with a Spouse, in battle-loving spirit moveth o'er the foes.
May he, self-excellent, grant us a sheltering home, a house that wards the fierce heat off on every side.

8 Thy name, sung forth by Ṛishis in these hymns of ours, goes to the loftier One with this swift mover's light.
By skill he wins the boon whereon his heart is set: he who bestirs himself shall bring the thing to pass.

9 The chief and best of these abideth in the sea, nor doth libation fail wherein it is prolonged.
The heart of him who praiseth trembleth not in fear there where the hymn is found connected with the pure.

10 For it is he: with thoughts of Kshatra, Manasa, of Yajata, and Sadhri, and Evâvada,
With Avatsâra's sweet songs will we strive to win the mightiest strength which even he who knows should gain.

11 The Hawk is their full source, girth-stretching rapturous drink of Viṣvavâra, of Mâyin, and Yajata.
They ever seek a fresh draught so that they may come, know when thy time to halt and drink thy fill is near.

12 Sadâpriṇa the holy, Tarya, Ṣrutavit, and Bâhuvṛikta, joined with you, have slain the foes.
He gains his wish in both the worlds and brightly shines—when he adores the host—with well-advancing steeds.

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7 *As if unwedded:* Sûrya the Sun-God, although wedded to Ushas or Dawn, is courageous as an unmarried man untroubled by care for wife and child; may he give us assurance of security as he himself knows how delightful that is.

8 *Thy name:* the name of the institutor of the sacrifice. *The loftier One:* Sûrya. *This swift mover's light:* the flames of Agni. *He who bestirs himself:* the restless Agni.

9 *Of these:* hymns of praise. *Abideth in the sea:* is closely connected with the vat or reservoir of Soma. According to Sâyaṇa the meaning is that the best of the hymns proceed to the ocean-like Sun (*samudravatparyavasânabhûtam sûryam*).

10 *For it is he:* 'He verily (is to be glorified).'—Wilson. *Kshatra, Manasa, etc.* are said to be the names of Ṛishis associated with Avatsâra to whom especially the hymn is ascribed.

11 *The Hawk:* who brought the Soma from heaven. See IV. 27. *Viṣvavâra, Mâyin*, and *Yajata* are said to be Ṛishis.

12 *Sadâpriṇa* and the others mentioned in this verse are also Ṛishis. *He:* each of the Ṛishis. *The host:* of Gods.

13 The worshipper's defender is Sutambhara, producer and uplifter of all holy thoughts.
The milch-cow brought, sweet-flavoured milk was dealt around. Who speaks the bidding text knows this, not he who sleeps.

14 The sacred hymns love him who wakes and watches: to him who watches come the Sâma verses.
This Soma saith unto the man who watches, I rest and have my dwelling in thy friendship.

15 Agni is watchful, and the Ṛichas love him; Agni is watchful, Sâma verses seek him.
Agni is watchful, to him saith this Soma, I rest and have my dwelling in thy friendship.

HYMN XLV. Viṣvedevas.

BARDS of approaching Dawn who know the heavens are come with hymns to throw the mountain open.
The Sun hath risen and oped the stable portals: the doors of men, too, hath the God thrown open.

2 Sûrya hath spread his light as splendour: hither came the Cows' Mother, conscious, from the stable,
To streams that flow with biting waves to deserts; and heaven is stablished like a firm-set pillar.

3 This laud hath won the burden of the mountain. To aid the ancient birth of mighty waters
The mountain parted, Heaven performed his office. The worshippers were worn with constant serving.

4 With hymns and God-loved words will I invoke you, Indra and Agni, to obtain your favour,
For verily sages, skilled in sacrificing, worship the Maruts and with lauds invite them.

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13 *Sutambhara:* said to be the name of a Ṛishi. The word means the bearer of the juice or libation. Professor Ludwig says that the Hawk (st. 11) is intended.

15 *The Ṛichas:* the hymns and verses of the Ṛigveda.

The hymn is exceedingly difficult and obscure, and in parts it seems to be hopelessly unintelligible. Professor Wilson's paraphrase and Professor Grassmann's translation differ very widely from the version—founded mainly on Professor Ludwig's interpretation—which I offer as a temporary makeshift.

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1 *Bards:* the Angirases who sing the praises of Ushas and who know the exact time when morning rites are to be celebrated. *The mountain:* the cloud in which the stolen Cows, or vanished rays of light, have been concealed.

2 *The Cows' Mother:* Dawn; the parent of the rays of light.

3 *The burden of the mountain:* the store of water which lies like an unborn babe in the bosom of the mountain-like cloud. *Performed his office:* aided the production of the rain. *The worshippers:* the Angirases.

5 This day approach us: may our thoughts be holy, far from us let us cast away misfortune.
Let us keep those who hate us at a distance, and haste to meet the man who sacrifices.

6 Come, let us carry out, O friends, the purpose wherewith the Mother threw the Cow's stall open,
That wherewith Manu conquered Viṣiṣipra, wherewith the wandering merchant gained heaven's water.

7 Here, urged by hands, loudly hath rung the press-stone wherewith Navagvas through ten months sang praises.
Saramâ went aright and found the cattle. Angiras gave effect to all their labours.

8 When at the dawning of this mighty Goddess, Angirases all sang forth with the cattle,—
Their spring is in the loftiest place of meeting,—Saramâ found the kine by Order's pathway.

9 Borne by his Coursers Seven may Sûrya visit the field that spreadeth wide for his long journey.
Down on the Soma swooped the rapid Falcon. Bright was the young Sage moving mid his cattle.

10 Sûrya hath mounted to the shining ocean when he hath yoked his fair-backed Tawny Horses.
The wise have drawn him like a ship through water: the floods obedient have descended hither.

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6 *Wherewith:* I follow Professor Grassmann in taking *yā́* as instrumental—*yáyā́*. *The Mother:* Dawn.

Vi iṣipra: meaning, perhaps, jawless or chinless, may, Sâyaṇa says, be Vṛitra, and *Manu* here may mean Indra. Manu probably represents the victorious Âryan invader and Viṣiṣipra the conquered barbarian.

The wandering merchant: Sâyaṇa says that this refers to the story of Kakshîvân to whom the Asvins sent rain. See I. 112. 11.

7 *Through ten months:* referring to the sacrifices of nine and ten months' duration performed by the Navagvas and the Daṣagvas, priestly families frequently mentioned in connexion with the Angirases. These names mean, respectively, nine-month ministrants and ten-month ministrants, and are translated in the St. Petersburg Lexicon by Neuner and Zehner, Niners and Tenners. *Saramâ:* see Index. *Angiras:* Agni.

8 *Their spring:* the source of the Cows, that is the Cows themselves. *The loftiest place of meeting:* the height of heaven. The half-line is apparently parenthetical.

9 *The rapid Falcon:* which brought the Soma from heaven. *The young Sage:* 'ever young and far-seeing.' The Sun is intended, moving in the midst of his rays.

10 *The shining ocean:* the luminous firmament.

11 I lay upon the Floods your hymn, light-winning, wherewith Navagvas their ten months completed.
Through this our hymn may we have Gods to guard us: through this our hymn pass safe beyond affliction.

HYMN XLVI.

Visvedevas.

WELL knowing I have bound me, horse-like, to the pole: I carry that which bears us on and gives us help.
I seek for no release, no turning back therefrom. May he who knows the way, the Leader, guide me straight.

2 O Agni, Indra, Varuṇa, and Mitra, give, O ye Gods, and Marut host, and Vishṇu.
May both Nâsatyas, Rudra, heavenly Matrons, Pûshan, Sarasvatî, Bhaga, accept us.

3 Indra and Agni, Mitra, Varuṇa, Aditi, the Waters, Mountains, Maruts, Sky, and Earth and Heaven,
Vishṇu I call, Pûshan, and Brahmaṇaspati, and Bhaga, Ṣaṅsa, Savitar that they may help.

4 May Vishṇu also and Vâta who injures none, and Soma granter of possessions give us joy;
And may the Ṛibhus and the Asvins, Tvashṭar and Vibhvan remember us so that we may have wealth.

5 So may the band of Maruts dwelling in the sky, the holy, come to us to sit on sacred grass;
Bṛihaspati and Pûshan grant us sure defence, Varuṇa, Mitra, Aryaman guard and shelter us.

6 And may the Mountains famed in noble eulogies, and the fair-gleaming Rivers keep us safe from harm.
May Bhaga the Dispenser come with power and grace, and far-pervading Aditi listen to my call.

7 May the Gods' Spouses aid us of their own free will, aid us to offspring and the winning of the spoil.
Grant us protection, O ye gracious Goddesses, ye who are on the earth or in the waters' realm.

---

11 *I lay upon the floods:* I offer to the Waters. *Light-winning:* which gains for the worshipper the light of heaven.

The Consorts of the Gods are the deities of the last two stanzas.

1 *I:* The Ṛishi Pratikshatra. *The pole:* a metaphorical expression for sacrificial duties. *That which bears us on:* the pole, the performance of sacrifice. 'I support that transcendant and preservative load.'—Wilson. *He who knows the way:* the divine inner guide: *mârgâbhijño' ntaryâmî devaḥ*—Sâyaṇa.

3 *Ṣaṅsa:* prayer or wish, personified. Or *ṣâṅsam* may be a verbal form, I praise.

8 May the Dames, wives of Gods, enjoy our presents, Râṭ, Asvinî, Agnâyî, and Indrâṇî.
May Rodasî and Varuṇânî hear us, and Goddesses come at the Matrons' season.

HYMN XLVII.

Visvedevas.

URGING to toil and making proclamation, seeking Heaven's Daughter comes the Mighty Mother:
She comes, the youthful Hymn, unto the Fathers, inviting to her home and loudly calling.

2 Swift in their motion, hasting to their duty, reaching the central point of life immortal,
On every side about the earth and heaven go forth the spacious paths without a limit.

3 Steer, Sea, Red Bird with strong wings, he hath entered the dwelling-place of the Primeval Father.
A gay-hued Stone set in the midst of heaven, he hath gone forth and guards mid-air's two limits.

4 Four bear him up and give him rest and quiet, and ten invigorate the Babe for travel.
His kine most excellent, of threefold nature, pass swiftly round the boundaries of heaven.

5 Wondrous, O people, is the mystic knowledge that while the waters stand the streams are flowing:
That, separate from his Mother, Two support him, closely-united, twins, here made apparent.

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8 *Râṭ:* the name of a Goddess, or, as Sâyaṇa takes it, bright, qualifying *Asvinî*, the Consort of the Asvins. *Rodasî:* the Spouse of Rudra. See Index.
At the Matrons' season: at the time appointed for the celestial dames, the Consorts of the Gods.

1 *Heaven's Daughter:* Ushas or Dawn. *The Mighty Mother:* perhaps, as Professor Ludwig suggests, Vâk or Speech is intended, who appears in the second line as the Hymn personified.

2 *The central point of life immortal:* the Sun. *The paths:* the long lines of light.

3 *Sea:* as the great attracter and receptacle of the waters.
He: the Sun. *The Primeval Father:* Dyaus, or Heaven.
A gay-hued Stone: Professor Ludwig would read *priṣni-raṣmâ*, 'with variegated rays,' instead of the *priṣnir-aṣmâ* of the text. But the alteration seems to be unnecessary.

4 *Four:* according to Sâyaṇa, the four chief priests. Possibly Varuṇa, Mitra, Aryaman, Bhaga are intended—Ludwig.
Ten: the regions of space; as the Sun attracts the waters from all sides. *His kine:* his rays. *Of threefold nature:* producing heat, cold (by their absence), and rain.

5 The marvel is that the waters stand still in the sea while the rivers are continually flowing into it. Cf. Eclesiastes, I. 7. *Separate from his Mother:* Sûrya's Mother is the invisible Aditi; and he is supported by Heaven and Earth, the closely-connected pair who are visible in this world.—Ludwig.

6 For him they lengthen prayers and acts of worship: the Mothers weave garments for him their offspring.
Rejoicing, for the Steer's impregning contact, his Spouses move on paths of heaven to meet him.

7 Be this our praise, O Varuṇa and Mitra; may this be health and force to us, O Agni.
May we obtain firm ground and room for resting: Glory to Heaven, the lofty habitation!

HYMN XLVIII. Viśvedevas.

WHAT may we meditate for the belovèd Power, mighty in native strength and glorious in itself,
Which as a magic energy seeking waters spreads even to the immeasurable middle region's cloud?

2 O'er all the region with their uniform advance these have spread out the lore that giveth heroes strength.
Back, with their course reversed, the others pass away: the pious lengthens life with those that are before.

3 With pressing-stones and with the bright beams of the day he hurls his broadest bolt against the Guileful One.
Even he whose hundred wander in his own abode, driving the days afar and bringing them again.

4 I, to enjoy the beauty of his form, behold that rapid rush of his as 'twere an axe's edge,
What time he gives the man who calls on him in fight wealth like a dwelling-house filled full with store of food.

5 Four-faced and nobly clad, Varuṇa, urging on the pious to his task, stirs himself with the tongue.
Naught by our human nature do we know of him, him from whom Bhaga Savitar bestows the boon.

---

6 *They*: worshippers. *The Mothers*: the Dawns, or the regions of space, which clothe the Sun with light. *His Spouses*: the solar rays.
7 *Firm ground and room for resting*: 'stability and permanence.'—Wilson.

1 *Which as a magic energy*: or, what time the magic energy, that is Vâk, Voice or Speech.
2 *These*: Dawns. *Before*: yet to come.
3 *With pressing-stones*: in alliance with, and strengthened by them, that is, the libations which they aid. *He*: Indra. *The Guileful One*: Vṛitra. *Even he*: Indra as the Sun. *Whose hundred*: Sâyaṇa supplies, rays.
4 *His form*: Agni's.
5 *Varuṇa*: accoording to Sâyaṇa, *vâruṇaḥ* here is an adjective=*tamovârakaḥ*, darkness-repelling, and an epithet of Agni.
With the tongue: causing the worshipper to speak of him.
Naught by our human nature: all our knowledge of the God comes by his inspiration.
Bhaga: according to Sâyaṇa, *bhágaḥ* here is an epithet of Savitar, mighty or adorable.

HYMN XLIX.

Visvedevas.

THIS day I bring God Savitar to meet you, and Bhaga who allots the wealth of mortals.
You, Asvins, Heroes rich in treasures, daily seeking your friendship fain would I turn hither.

2 Knowing full well the Asura's time of coming, worship God Savitar with hymns and praises.
Let him who rightly knoweth speak with homage to him who dealeth out man's noblest treasure.

3 Not for reward doth Pûshan send his blessings, Bhaga, or Aditi: his garb is splendour.
May Indra, Vishṇu, Varuṇa, Mitra, Agni produce auspicious days, the Wonder-Workers.

4 Sending the shelter which we ask, the foeless Savitar and the Rivers shall approach us.
When I, the sacrifice's priest, invite them, may we be lords of wealth and rich possessions.

5 They who devote such worship to the Vasus, singing their hymns to Varuṇa and Mitra,
Vouchsafe them ample room, far off be danger. Through grace of Heaven and Earth may we be happy.

HYMN L.

Visvedevas.

LET every mortal man elect the friendship of the guiding God.
Each one solicits him for wealth and seeks renown to prosper him.

2 These, leading God, are thine, and these here ready to speak after us.
As such may we attain to wealth and wait with services on thee.

3 So further honour as our guests the Hero Gods and then the Dames.
May he remove and keep afar our foes and all who block our path.

---

2 *The Asura's time of coming:* the approach of the divine Savitar.
3 *Aditi:* according to [illegible] who cannot be impaired, used here as an epithet of Agni, understood, as are also *pûshâ*, 'nourishing,' and *bhágaḥ*, 'adorable.' But Sâyaṇa gives also the alternative interpretation of the words as three deities.

The Rishi is said to be Svasti (a name apparently borrowed from *svastáye*, for weal, in stanza 5).
1 *The guiding God:* Savitar.
2 *These:* worshippers.
3 *The Dames:* the Consorts of the Gods. *May he:* Savitar.

4 Where fire is set, and swiftly runs the victim dwelling in the trough,
He wins, with heroes in his home, friendly to man, like constant streams.

5 May these thy riches, Leader God! that rule the car, be blest to us,
Yea, blest to us for wealth and weal. This will we ponder praising strength, this ponder as we praise the God.

HYMN LI. Visvedevas.

WITH all assistants, Agni, come hither to drink the Soma-juice;
With Gods unto our sacred gifts.

2 Come to the sacrifice, O ye whose ways are right, whose laws are true,
And drink the draught with Agni's tongue.

3 O Singer, with the singers, O Gracious, with those who move at dawn,
Come to the Soma-draught with Gods.

4 To Indra and to Vâyu dear, this Soma, by the mortar pressed,
Is now poured forth to fill the jar.

5 Vâyu, come hither to the feast, well-pleased unto our sacred gifts:
Drink of the Soma juice effused: come to the food.

6 Ye, Indra, Vâyu, well deserve to drink the juices pressed by us,
Gladly accept them, spotless Pair: come to the food.

7 For Indra and for Vâyu pressed are Soma juices blent with curd,
As rivers to the lowland flow: come to the food.

8 Associate with all the Gods, come, with the Asvins and with Dawn,
Agni, as erst with Atri, so enjoy the juice.

---

4 This stanza is obscure. *Drónyaḥ paśúḥ*, the victim or beast connected with, or dwelling in, the *dróṇa*, tub or trough, is apparently the Soma. The meaning may be that the man who causes the sacrificial fire to be kindled and libations of Soma juice to be prepared is rewarded with brave sons and general prosperity.

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1 *With all assistants:* 'with all the protecting deities.'—Wilson.
2 *O ye:* other Gods.
3 *O Singer*: Agni. *With the singers:* with the human priests. *Those who move at dawn:* the Gods who come to the morning sacrifice.

8 *As erst with Atri:* as thou wast accustomed to enjoy the libation offered by the ancient Atri, the progenitor of the Ṛishi of the hymn.

9 Associate with Varuṇa, with Mitra, Soma, Vishṇu, come, Agni, as erst with Atri, so enjoy the juice.

10 Associate with Vasus, with Âdityas, Indra, Vâyu, come, Agni as erst with Atri, so enjoy the juice.

11 May Bhaga and the Aṣvins grant us health and wealth, and Goddess Aditi and he whom none resist.
The Asura Pûshan grant us all prosperity, and Heaven and Earth most wise vouchsafe us happiness.

12 Let us solicit Vâyu for prosperity, and Soma who is Lord of all the world for weal;
For weal Bṛihaspati with all his company. May the Âdityas bring us health and happiness.

13 May all the Gods, may Agni the beneficent, God of all men, this day be with us for our weal.
Help us the Ṛibhus, the Divine Ones, for our good. May Rudra bless and keep us from calamity.

14 Prosper us, Mitra, Varuṇa. O wealthy Pathyâ, prosper us.
Indra and Agni, prosper us; prosper us thou, O Aditi.

15 Like Sun and Moon may we pursue in full prosperity our path,
And meet with one who gives again, who knows us well and slays us not.

HYMN LII.

Maruts.

SING boldly forth, Ṣyâvâṣva, with the Maruts who are loud in song,
Who, holy, as their wont is, joy in glory that is free from guile.

2 For in their boldness they are friends of firm and sure heroic strength.
They in their course, bold-spirited, guard all men of their own accord.

3 Like steers in rapid motion they advance and overtake the nights;
And thus the Maruts' power in heaven and on the earth we celebrate.

---

11 *Health and wealth: svasti;* well-being, prosperity. I have slightly varied the translation of the word, which recurs in every line of stanzas 11—14 and in the first line of 15. *The Asura:* the divine and immortal being. Sâyaṇa explains the word as 'the expeller of enemies, or the giver of life and strength.'

12 *With all his company:* with all the host of heaven.

14 *Wealthy Pathyâ:* 'the rich path,' personified as a deity of happiness and welfare.

15 *Who gives again:* who repays the kindness we have shown him when he was our guest. These, as Professor Ludwig observes, are the wishes of a man who is starting on a journey to a distant place.

4 With boldness to your Maruts let us offer laud and sacrifice;
Who all, through ages of mankind, guard mortal man from injury.

5 Praiseworthy, givers of good gifts, Heroes with full and perfect strength—
To Maruts, Holy Ones of heaven, will I extol the sacrifice.

6 The lofty Heroes cast their spears and weapons bright with gleaming gold.
After these Maruts followed close, like laughing lightning from the sky, a splendour of its own accord.

7 They who waxed mighty, of the earth, they who are in the wide mid-air,
Or in the rivers' compass, or in the abode of ample heaven.

8 Praise thou the Maruts' company, the valorous and truly strong.
The Heroes, hasting, by themselves have yoked their deer for victory.

9 Fair-gleaming, on Parushṇî they have clothed themselves in robes of wool,
And with their chariot tires they cleave the rock asunder in their might.

10 Whether as wanderers from the way or speeders on or to the path,
Under these names the spreading band tend well the sacrifice for me.

11 To this the Heroes well attend, well do their teams attend to this.
Visible are their varied forms. Behold, they are Pârâvatas.

12 Hymn-singing, seeking water, they, praising, have danced about the spring.
What are they unto me? No thieves, but helpers, splendid to behold.

---

9 *Parushṇî:* one of the rivers of the Panjâb, now called the Râvî. *Robes of wool:* the fleecy vapours which rise from the waters. See IV. 22. 2.

11 *Pârâvatas:* a tribe who dwelt on the banks of the Parushṇî who may have been in the habit of making sudden incursions into the country through which the Sindhu or Indus flows.

12 *Seeking water:* this is Sâyaṇa's explanation of *kubhanyávaḥ*, the meaning of which is uncertain. *The spring:* apparently, the cloud. According to Sâyaṇa the reference is to the water—or the well—which was miraculously brought to the thirsting Gotama by the Maruts. See I. 85. 11. The stanza is difficult and obscure.

13 Sublime, with lightnings for their spears, Sages and Orderers are they.
Ṛishi, adore that Marut host, and make them happy with thy song.

14 Ṛishi, invite the Marut band with offerings, as a maid her friend.
From heaven, too, Bold Ones, in your might haste hither glorified with songs.

15 Thinking of these now let him come, as with the escort of the Gods,
And with the splendid Princes, famed for rapid courses, to the gifts.

16 Princes, who, when I asked their kin, named Pṛiṣni as their Mother-cow,
And the impetuous Rudra they, the Mighty Ones, declared their Sire.

17 The mighty ones, the seven times seven, have singly given me hundred gifts.
I have obtained on Yamunâ famed wealth in kine and wealth in steeds.

---

14 *As a maid her friend:* this seems to be the meaning of *mitrám ná yoshánâ*, which Sâyaṇa explains, as a friend (or as Âditya, the Sun) with praise.

15 The three concluding stanzas are very difficult, and attempts at translation and explanation must be purely conjectural. The following is the substance of Professor Ludwig's note. Ṣâkins [mighty ones] in stanza 17 are apparently a clan (yajamânâḥ, or institutors of sacrifice) whose number consisting of a multiple of seven, gave occasion to their comparison to the Maruts, and an easy transition to the *dânastuti* or eulogy of their liberality. The construction is : now thinking of these sacrificers [or, Maruts] may he [the Ṛishi] come together, as with the escort of the Gods [invited in stanza 14], in company with [the Maruts or] the Sûris to the sacrificial offerings.

Stanza 16 is to be understood figuratively as eulogy of the Ṣâkins who are here directly identified with the Maruts. The priest must know the lineage of the sacrificers, because in certain ceremonies he must proclaim their names, and here Ṣâkins are considered to have inherited their liberality from Pṛiṣni as their mother and their power from Rudra as their father.

17 *The Mighty Ones :* or the Sâkins, as Professor Ludwig explains.

The seven times seven : there are said to be seven troops of the Maruts, each consisting of seven. The Sâkins, or powerful institutors of sacrifice, appear to be intended here (see preceding note) as compared to, or identified with the Maruts. *On Yamunâ :* on the banks of the river now known as the Jumna.

This and all Ṛigveda hymns addressed to the Maruts have been translated and thorougly discussed by Professor Max Müller in Vedic Hymns, Part I. (Sacred Books of the East, Vol. XXXII.)

HYMN LIII. Maruts.

WHO knows the birth of these, or who lived in the Maruts' favour in the days of old
What time their spotted deer were yoked?

2 Who, when they stood upon their cars, hath heard them tell the way they went?
Who was the bounteous man to whom their kindred rains flowed down with food of sacrifice?

3 To me they told it, and they came with winged steeds radiant to the draught,
Youths, Heroes free from spot or stain: Behold us here and praise thou us;

4 Who shine self-luminous with ornaments and swords, with breastplates, armlets, and with wreaths,
Arrayed on chariots and with bows.

5 O swift to pour your bounties down, ye Maruts, with delight I look upon your cars,
Like splendours coming through the rain.

6 Munificent Heroes, they have cast heaven's treasury down for the worshipper's behoof:
They set the storm-cloud free to stream through both the worlds, and rainfloods flow o'er desert spots.

7 The bursting streams in billowy flood have spread abroad, like milch-kine, o'er the firmament.
Like swift steeds hasting to their journey's resting-place, to every side run glittering brooks.

8 Hither, O Maruts, come from heaven, from mid-air, or from near at hand:
Tarry not far away from us.

9 So let not Rasâ, Krumu, or Anitabhâ, Kubhâ, or Sindhu hold you back.
Let not the watery Sarayu obstruct your way. With us be all the bliss ye give.

10 That brilliant gathering of your cars, the company of Maruts, of the Youthful Ones,
The rain-showers, speeding on, attend.

---

1 *Of these:* Gods; the Maruts.

9 *Rasâ:* a river, probably an affluent of the Sindhu or Indus, as *Anitabhâ* also seems to have been. *Krumu:* a tributary of the Indus, identified by some with the Kurum. *Kubhâ:* the Kôphên, or Kâbul river which falls into the Indus near Attock. *Sarayu:* probably a river in the Panjâb which gave its name to the Sarayu or Sarjû of Oudh,

11 With eulogies and hymns may we follow your army, troop by troop, and band by band,
And company by company.

12 To what oblation-giver, sprung of noble ancestry, have sped
The Maruts on this course to-day?

13 Vouchsafe to us the bounty, that which we implore, through which, for child and progeny,
Ye give the seed of corn that wasteth not away, and bliss that reacheth to all life.

14 May we in safety pass by those who slander us, leaving behind disgrace and hate.
Maruts, may we be there when ye, at dawn, in rest and toil, rain waters down and balm.

15 Favoured by Gods shall be the man, O Heroes, Maruts! and possessed of noble sons,
Whom ye protect. Such may we be.

16 Praise the Free-givers. At this liberal patron's rite they joy like cattle in the mead.
So call thou unto them who come as ancient Friends: hymn those who love thee with a song.

HYMN LIV.

Maruts.

THIS hymn will I make ready for the Marut host who bright in native splendour cast the mountains down.
Sing the great strength of those illustrious in renown, who stay the heat, who sacrifice on heights of heaven.

2 O Maruts, rich in water, strengtheners of life are your strong bands with harnessed steeds, that wander far.
Trita roars out at him who aims the lightning-flash. The waters sweeping round are thundering on their way.

3 They gleam with lightning, Heroes, Casters of the Stone, wind-rapid Maruts, overthrowers of the hills,
Oft through desire to rain coming with storm of hail, roaring in onset, violent and exceeding strong.

---

1 *Who sacrifice on heights of heaven:* 'to whom solemn rites are familiar; by whom the sacrifices called *Prishtha* are made.'—Wilson. The word *prishthâ* is ambiguous, signifying both height or ridge and a certain arrangement of hymns (see IV. 20. 4). So also *gharmá* in the same half-line signifies both heat and an oblation of hot milk or other heated beverage, and the meaning of the compound *gharmastúbhe* is accordingly ambiguous.

2 *Trita:* the Vedic God who frequently appears in connexion with the Maruts. According to Sâyaṇa, *Trita* is the cloud or company of Maruts stationed in three places.

4 When, mighty Rudras, through the nights and through the days, when through the sky and realms of air, shakers of all,
When over the broad fields ye drive along like ships, e'en to strongholds ye come, Maruts, but are not harmed.

5 Maruts, this hero strength and majesty of yours hath, like the Sun, extended o'er a lengthened way,
When in your course like deer with splendour unsubdued ye bowed the hill that gives imperishable rain.

6 Bright shone your host, ye Sages, Maruts, when ye smote the waving tree as when the worm consumeth it.
Accordant, as the eye guides him who walks, have ye led our devotion onward by an easy path.

7 Never is he, O Maruts, slain or overcome, never doth he decay, ne'er is distressed or harmed;
His treasures, his resources, never waste away, whom, whether he be prince or Rishi, ye direct.

8 With harnessed team like heroes overcoming troops, the friendly Maruts, laden with their water-casks,
Let the spring flow, and when impetuous they roar they inundate the earth with floods of pleasant meath.

9 Free for the Maruts is the earth with sloping ways, free for the rushing Ones is heaven with steep descents.
The paths of air's mid-region are precipitous, precipitous the mountains with their running streams.

10 When, as the Sun hath risen up, ye take delight, O bounteous radiant Maruts, Heroes of the sky,
Your coursers weary not when speeding on their way, and rapidly ye reach the end of this your path.

11 Lances are on your shoulders, anklets on your feet, gold chains are on your breasts, gems, Maruts, on your car.
Lightnings aglow with flame are flashing in your hands, and visors wrought of gold are laid upon your heads.

12 Maruts, in eager stir ye shake the vault of heaven, splendid beyond conception, for its shining fruit.
They gathered when they let their deeds of might flash forth. The Pious Ones send forth a far-resounding shout.

13 Sage Maruts, may we be the drivers of the car of riches full of life that have been given by you.
O Maruts, let that wealth in thousands dwell with us which never vanishes like Tishya from the sky.

---

12 *For its shining fruit*: the bright water.
13 *The drivers of the car*: that is, the controllers. May we by our prayers and sacrifices bring down and enjoy the riches which you give.

14 Maruts, ye further wealth with longed-for heroes, further the Ṛishi skilled in chanted verses.
Ye give the Bharata as his strength, a charger, and ye bestow a King who quickly listens.

15 Of you, most swift to succour! I solicit wealth wherewith we may spread forth mid men like as the Sun.
Accept, O Maruts, graciously this hymn of mine that we may live a hundred winters through its power.

HYMN LV.

Maruts.

With gleaming lances, with their breasts adorned with gold, the Maruts, rushing onward, hold high power of life.
They hasten with swift steeds easy to be controlled. Their cars moved onward as they went to victory.

2 Ye, as ye wist, have gained of your own selves your power: high, O ye Mighty Ones, and wide ye shine abroad.
They with their strength have even measured out the sky. Their cars moved onward as they went to victory.

3 Strong, born together, they together have waxed great: the Heroes more and more have grown to majesty.
Resplendent as the Sun's beams in their light are they. Their cars moved onward as they went to victory.

4 Maruts, your mightiness deserves to be adored, sight to be longed for like the shining of the Sun.
So lead us with your aid to immortality. Their cars moved onward as they went to victory.

5 O Maruts, from the Ocean ye uplift the rain, and fraught with vaporous moisture pour the torrents down.
Never, ye Wonder-Workers, are your Milch-kine dry. Their cars moved onward as they went to victory.

6 When to your car-poles ye have yoked your spotted deer to be your steeds, and put your golden mantles on,
O Maruts, ye disperse all enemies abroad. Their cars moved onward as they went to victory.

Tishya: an asterism regarded as shaped like an arrow and containing three stars. According to Sâyaṇa *Tishya* here is synonymous with Âditya.

14 *The Bharata:* a warrior, or one of family of Bharata. See Index. According to Sâyaṇa, Ṣyâvâṣva the Ṛishi of the hymn is intended: 'to (me) the ministrant priest.'—Wilson.

Who quickly listens: to his people's prayers. Sâyaṇa explains *ṣrushtimántam* as *sukhavantam*, happy and prosperous.

15 *A hundred winters:* a frequently occurring expression, 'from which we might infer,' says Dr. J. Muir, 'that the Indians still retained some recollection of their having at one time occupied a colder country.' See *Original Sanskrit Texts*, II. 323.

5 *Your Milch-kine:* the rain-clouds.

7 Neither the mountains nor the rivers keep you back: whither ye have resolved thither ye, Maruts, go.
Ye compass round about even the heaven and earth. Their cars moved onward as they went to victory.

8 Whate'er is ancient, Maruts, what of recent time, whate'er is spoken, Vasus, what is chanted forth,
They who take cognizance of all of this are ye. Their cars moved onward as they went to victory.

9 Be gracious unto us, ye Maruts, slay us not: extend ye unto us shelter of many a sort.
Pay due regard unto our friendship and our praise. Their cars moved onward as they went to victory.

10 O Maruts, lead us on to higher fortune: deliver us, when lauded, from afflictions.
Accept, ye Holy Ones, the gifts we bring you. May we be masters of abundant riches.

HYMN LVI. Maruts.

Agni, that valorous company adorned with ornaments of gold,
The people of the Maruts, I call down to-day even from the luminous realm of heaven.

2 Even as thou thinkest in thy heart, thither my wishes also tend.
Those who have come most near to thine invoking calls, strengthen them fearful to behold.

3 Earth, like a bounteous lady, liberal of her gifts, struck down and shaken, yet exultant, comes to us.
Impetuous as a bear, O Maruts, is your rush terrible as a dreadful bull.

4 They who with mighty strength o'erthrow like oxen difficult to yoke,
Cause e'en the heavenly stone to shake, yea, shake the rocky mountain as they race along.

5 Rise up! even now with lauds I call the very numerous company,
Unequalled, of these Maruts, like a herd of kine, grown up together in their strength.

---

2 *Strengthen them:* that is, the Maruts, with oblations.

3 The exact meaning of the first line is somewhat uncertain. Sâyaṇa explains it: 'As the earth—that is the people of the earth—having a powerful masters, when oppressed by others, has recourse to him her own master, so the army of Maruts comes exulting to us.' But *mîḷhúshmatî* (bounteous, liberal, bringing forth abundant fruit) cannot mean *prabalasvâmikâ*, having a powerful master.

Struck down; by the rain sent by the Maruts.

6 Bind to your car the bright red mares, yoke the red coursers to your car.
Bind to the pole, to draw, the fleet-foot tawny steeds, the best at drawing, to the pole.

7 Yea, and this loudly-neighing bright red vigorous horse who hath been stationed, fair to see,
Let him not cause delay, O Maruts, in your course, urge ye him onward in your cars.

8 The Maruts' chariot, ever fain to gather glory, we invoke,
Which Rodasî hath mounted, bringing pleasant gifts, with Maruts in her company.

9 I call that brilliant band of yours, adorable, rapid on the car
Whereon the bounteous Dame, auspicious, nobly born, shows glorious with the Marut host.

HYMN LVII. Maruts.

Of one accord, with Indra, O ye Rudras, come borne on your golden car for our prosperity.
An offering from us, this hymn is brought to you, as, unto one who thirsts for water, heavenly springs.

2 Armed with your daggers, full of wisdom, armed with spears, armed with your quivers, armed with arrows, with good bows,
Good horses and good cars have ye, O Pṛiṣni's Sons: ye, Maruts, with good weapons go to victory.

3 From hills and heaven ye shake wealth for the worshipper: in terror at your coming low the woods bow down.
Ye make the earth to tremble, Sons of Pṛiṣni, when for victory ye have yoked, fierce Ones! your spotted deer.

4 Bright with the blasts of wind, wrapped in their robes of rain, like twins of noble aspect and of lovely form,
The Maruts, spotless, with steeds tawny-hued and red, strong in their mightiness and spreading wide like heaven.

5 Rich in adornment, rich in drops, munificent, bright in their aspect, yielding bounties that endure,
Noble by birth, adorned with gold upon their breasts, the Singers of the sky have won immortal fame.

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7 *Who hath been stationed:* or harnessed to the car.
8 *Rodasî:* the Consort of Rudra and mother of the Maruts.
9 *The bounteous Dame:* Rodasî. *Shows glorious:* or, is glorified.

---

1 *O ye Rudras:* or Sons of Rudra. *For our prosperity:* 'to the accessible (sacrifice).'—Wilson. *Heavenly springs:* an allusion, says Sâyaṇa, to the well, that is, the cloud which was brought by the Maruts to thirsty Gotama. See I. 85. 11.
4 *Like twins:* all alike.
5 *The Singers of the sky:* chanters of their thunder-psalm.

6 Borne on both shoulders, O ye Maruts, are your spears: within your arms is laid your energy and strength.
Bold thoughts are in your heads, your weapons in your cars, all glorious majesty is moulded on your forms.

7 Vouchsafe to us, O Maruts, splendid bounty in cattle and in steeds, in cars and heroes.
Children of Rudra, give us high distinction: may I enjoy your Godlike help and favour.

8 Ho! Maruts, Heroes, skilled in Law, immortal, be gracious unto us, ye rich in treasures,
Ye hearers of the truth, ye sage and youthful, grown mighty, dwelling on the lofty mountains.

HYMN LVIII.

Maruts.

Now do I glorify their mighty cohort, the company of these the youthful Maruts,
Who ride impetuous on with rapid horses, and radiant in themselves, are Lords of Amrit.

2 The mighty glittering band, arm-bound with bracelets, givers of bliss, unmeasured in their greatness,
With magical powers, bountiful, ever-roaring,—these, liberal Heroes, venerate thou singer.

3 This day may all your water-bringers, Maruts, they who impel the falling rain, approach us.
This fire, O Maruts, hath been duly kindled; let it find favour with you, youthful Sages.

4 Ye raise up for the folk an active ruler whom, Holy Ones! a Master's hand hath fashioned.
Ye send the fighter hand to hand, arm-mighty, and the brave hero, Maruts! with good horses.

---

6 *Bold thoughts:* Sâyaṇa explains *nṛimṇâ*=*nṛimṇâni* as golden tiaras. The word *nṛimṇá* in one or another of its cases occurs some thirty times in the Ṛigveda, and always in the sense of manly power, valour, or valorous deed.

8 *Ye hearers of the truth:* or, famous for your truth, for the realization of your promises.

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1 *Lords of Amrit:* controllers of the sweet life-giving rain.

2 *Arm-bound with bracelets:* or, rather, 'adorned with quoits on their hands.'—M. Müller.

4 *Whom......a Master's hand hath fashioned;* according to Sâyaṇa *vibhvataṣhṭám* means fabricated or modelled by Vibhvan, the second of the three Ṛibhus. i. e. *atyantarûpavantam* or exceedingly handsome. *The fighter hand to hand:* the man who fights on foot is your gift as well as the warrior who is borne to battle in a chariot,

5 They spring forth more and more, strong in their glories, like days, like spokes where none are last in order.
Highest and mightiest are the Sons of Pṛiṣni. Firm to their own intention cling the Maruts.

6 When ye have hastened on with spotted coursers, O Maruts, on your cars with strong-wrought fellies,
The waters are disturbed, the woods are shattered. Let Dyaus the Red Steer send his thunder downward.

7 Even Earth hath spread herself wide at their coming, and they as husbands have with power impregned her.
They to the pole have yoked the winds for coursers: their sweat have they made rain, these Sons of Rudra.

8 Ho! Maruts, Heroes, skilled in Law, immortal, be gracious unto us, ye rich in treasures,
Ye hearers of the truth, ye sage and youthful, grown mighty, dwelling on the lofty mountains.

HYMN LIX.

Maruts.

YOUR spy hath called to you to give prosperity. I sing to Heaven and Earth and offer sacrifice.
They bathe their steeds and hasten through the firmament: they spread abroad their radiance through the sea of cloud.

2 Earth shakes and reels in terror at their onward rush, like a full ship which, quivering, lets the water in.
Marked on their ways are they, visible from afar: the Heroes press between in mighty armament.

3 As the exalted horn of bulls for splendid might, as the Sun's eye set in the firmament's expanse,
Like vigorous horses ye are beauteous to behold, and for your glory show like bridegrooms, O ye Men.

4 Who, O ye Maruts, may attain the mighty lore of you the mighty, who may reach your manly deeds?
Ye, verily, make earth tremble like a ray of light what time ye bring your boons to give prosperity.

5 Like steeds of ruddy colour, scions of one race, as foremost champions they have battled in the van.
The Heroes have waxed strong like well-grown manly youths: with floods of rain they make the Sun's eye fade away.

6 Having no eldest and no youngest in their band, no middlemost, preëminent they have waxed in might,

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1 *Your spy:* Agni, as the lightning. According to Sâyaṇa *spâṭ* is for *sprashṭâ*, one who touches (the oblation), the Hotar or presenting priest.

2 *Press between:* rush through the air between heaven and earth.

These Sons of Pṛiṣni, sprung of noble ancestry: come hitherward to us, ye bridegrooms of the sky.

7 Like birds of air they flew with might in lengthened lines from heaven's high ridges to the borders of the sky.
The steeds who carry them, as Gods and mortals know, have caused the waters of the mountains to descend.

8 May Dyaus, the Infinite, roar for our banquet: may Dawns toil for us, glittering with moisture.
Lauded by thee, these Maruts, Sons of Rudra, O Ṛishi, have sent down the heavenly treasure.

HYMN LX. Maruts.

I LAUD with reverence the gracious Agni: here may he sit and part our meed among us.
As with spoil-seeking cars I bring oblation: turned rightward I will swell the Marut's praise-song.

2 The Maruts, yea, the Rudras, who have mounted their famous spotted deer and cars swift-moving,—
Before you, fierce Ones! woods bow down in terror: Earth, even the mountain, trembles at your coming.

3 Though vast and tall, the mountain is affrighted, the height of heaven is shaken at your roaring
When, armed with lances, ye are sporting, Maruts, and rush along together like the waters.

4 They, like young suitors, sons of wealthy houses, have with their golden natures decked their bodies.
Strong on their cars, the lordly Ones, for glory, have set their splendours on their forms for ever.

5 None being eldest, none among them youngest, as brothers they have grown to happy fortune.
May their Sire Rudra, young and deft, and Pṛiṣni pouring much milk, bring fair days to the Maruts.

---

7 *Gods and mortals:* the text has only *ubháye*, both (sides or parties). The word generally means Gods and men; but perhaps, as Professor Ludwig suggests, Heaven and Earth may be intended here.

8 *Dyaus, the Infinite;* Cf. X. 63. 3.

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1 *Turned rightward:* making reverential salutation by circumambulation from left to right; the Gaelic *deasil*.

4 *With their golden natures:* with some hesitation I follow Professor Ludwig [illegible] old form of the feminine, with *svadhā́iḥ*. Professor [illegible] translates: 'with golden (ornaments) and purifying waters.'

5 *Pouring much milk:* Pṛiṣni, the mother of the Maruts, the cloud of the firmament, being represented as a cow.

Bring fair days to the Maruts: perhaps the bright weather which follows the Rains. 'Grant favourable days for (the sake of) the Maruts.'—Wilson.

6 Whether, O blessèd Maruts, ye be dwelling in highest, midmost, or in lowest heaven,
Thence, O ye Rudras, and thou also, Agni, notice the sacrificial food we offer.

7 O Maruts, Lords of all, when Agni and when ye drive downward from sublimest heaven along the heights,
Shakers of all, rejoicing, slayers of the foe, give riches to the Soma-pressing worshipper.

8 O Agni, with the Maruts as they gleam and sing, gathered in troop, rejoicing drink the Soma juice;
With these the living ones who cleanse and further all, joined with thy banner, O Vaiṣvânara, from of old.

HYMN LXI.

Maruts.

O HEROES lordliest of all, who are ye that have singly come
Forth from a region most remote?

2 Where are your horses, where the reins? How came ye? how had ye the power?
Rein was on nose and seat on back.

3 The whip is laid upon the flank. The heroes stretch their thighs apart,
Like women when the babe is born.

4 Go ye, O Heroes, far away, ye bridegrooms with a lovely Spouse,
That ye may warm you at the fire.

5 May she gain cattle for her meed, hundreds of sheep and steeds and kine,
Who threw embracing arms around the hero whom Ṣyâvâṣva praised.

6 Yea, many a woman is more firm and better than the man who turns
Away from Gods, and offers not.

7 She who discerns the weak and worn, the man who thirsts and is in want:
She sets her mind upon the Gods.

---

8 *Joined with thy banner:* closely connected with thy ensign or banner of flame.

---

4 *With a lovely Spouse:* apparently Rodasî, who is sometimes regarded as the wife of the whole band of Maruts.

5 *She:* according to Sâyaṇa, the wife of Taranta (stanza 10) who is 'the hero whom Ṣyâvâṣva praised.'

6 *More firm:* the word thus rendered, *ṣáṣîyasî*, is taken by Sâyaṇa to be the name of Taranta's wife.

8 And yet full many a one, unpraised, mean niggard, is entitled man:
Only in weregild is he such.

9 And she, the young, the joyous-spirited, divulged the path to Ṣyâva, yea, to me.
Two red steeds carried me to Purumîḷha's side, that sage of far-extended fame,

10 Him who, like Vaidadaṣvi, like Taranta, hath bestowed on me
A hundred cows in liberal gift.

11 They who are borne by rapid steeds, drinking the meath that gives delight,
They have attained high glories here.

12 They by whose splendour both the worlds are over-spread: they shine on cars
As the gold gleams above in heaven.

13 That Marut band is ever young, borne on bright cars, unblamable,
Moving to victory, checked by none.

14 Who knoweth, verily, of these where the All-shakers take delight,
Born, spotless, after sacred Law?

15 Guides are ye, lovers of the song! to mortal man through holy hymn,
And hearers when he cries for help.

16 Do ye, destroyers of the foe, worshipful and exceeding bright,
Send down the treasures that we crave.

17 O Ûrmyâ, bear thou far away to Dârbhya this my hymn of praise,
Songs, Goddess, as if chariot-borne.

18 From me to Rathavîti say, when he hath pressed the Soma juice,
The wish I had departeth not.

19 This wealthy Rathavîti dwells among the people rich in kine,
Among the mountains, far withdrawn.

---

8 *Only in weregild:* only as regards the fine to be paid for manslaughter, either by him or for him, can he be accounted a man. The verse is obscure. See Vedic Hymns (Sacred Books of the East), Part I. p. 360, and Ludwig, Ueber die neuesten Arbeiten, &c., p. 40.

9 *And she:* Taranta's wife. *Ṣyâva*=Ṣyâvâṣva, the Ṛishi of the hymn.

10 *Vaidadaṣvi:* Purumîḷha, son of Vidadaṣva.

11 This stanza is apparently the beginning of a separate hymn, in honour of the Maruts.

12 *As the gold:* the golden Sun.

17 *Ûrmyâ:* Goddess of Night. *Dârbhya:* Rathavîti, son of Darbha.

18 *The wish I had:* to perform a sacrifice for the rich and liberal Rathavîti.

HYMN LXII. Mitra-Varuṇa.

By your high Law firm order is established there where they loose for travel Sûrya's horses.
Ten hundred stood together: there I looked on this the most marvellous Deities' one chief glory.

2 This, Mitra-Varuṇa, is your special greatness: floods that stood there they with the days attracted.
Ye cause to flow all voices of the cow-pen: your single chariot-felly hath rolled hither.

3 O Mitra-Varuṇa, ye by your greatness, both Kings, have firmly stablished earth and heaven.
Ye caused the cows to stream, the plants to flourish, and, scattering swift drops, sent down the rain-flood.

4 Let your well-harnessed horses bear you hither: hitherward let them come with reins drawn tightly.
A covering cloud of sacred oil attends you, and your streams flow to us from days aforetime.

5 To make the lustre wider and more famous, guarding the secred grass with veneration,
Ye, Mitra-Varuṇa, firm, strong, awe-inspiring, are seated on a throne amid oblations.

6 With hands that shed no blood, guarding the pious, whom, Varuṇa, ye save amid oblations.
Ye Twain, together, Kings of willing spirit, uphold dominion based on thousand pillars.

7 Adorned with gold, its columns are of iron: in heaven it glitters like a whip for horses;

---

1 *By your high Law:* the eternal order of the universe, which in the region of the Sun regulates the starting and the journeying of his horses, depends on, or is identical with, the everlasting statutes of Mitra and Varuṇa. *Ten hundred:* rays of the Sun. *One chief glory:* the orb of the Sun, the noblest visible form of Agni and other Gods.

2 *Floods that stood there:* they, that is the sunbeams, have in the course of days milked out or attracted to themselves the waters that stood apart from the Sun. *Tasthúshîḥ* (standing, stationary) has no substantive expressed, and the meaning of the second half line is consequently somewhat uncertain. *All voices of the cow-pen:* the cow-pen is the vast aerial stall which holds the rain-clouds, the milch-kine of the firmament. The voices are probably the thunder and the roar of the rushing rain. *Your single chariot-felly:* the circumference or felly of the wheel being, by metonymy, put for the chariot.

4 *A covering cloud of sacred oil:* of *ghṛita*, butter, *i. e.* fertilizing rain.

5 *On a throne:* or on your car.

6 *Ye save amid oblations:* the sacrificial hall with its precincts being regarded as an inviolable asylum.

7 *Adorned with gold:* the chariot of Mitra and Varuṇa. *Like a whip for horses:* according to Sâyaṇa, the whip is the lightning and the horses are the flying clouds.

Or stablished on a field deep-soiled and fruitful. So may we share the meath that loads your car-seat.

8 Ye mount your car gold-hued at break of morning, and iron-pillared when the Sun is setting,
And from that place, O Varuṇa and Mitra, behold infinity and limitation.

9 Bountiful guardians of the world! the shelter that is impenetrable, strongest, flawless,
Aid us with that, O Varuṇa and Mitra, and when we long to win may we be victors.

HYMN LXIII. Mitra-Varuṇa.

GUARDIANS of Order, ye whose Laws are ever true, in the sublimest heaven your chariot ye ascend.
O Mitra-Varuṇa whomsoe'er ye favour, here, to him the rain with sweetness streameth down from heaven.

2 This world's imperial Kings, O Mitra-Varuṇa, ye rule in holy synod, looking on the light.
We pray for rain, your boon, and immortality. Through heaven and over earth the thunderers take their way.

3 Imperial Kings, strong, Heroes, Lords of earth and heaven, Mitra and Varuṇa, ye ever active Ones,
Ye wait on thunder with the many-tinted clouds, and by the Asura's magic power cause Heaven to rain.

4 Your magic, Mitra-Varuṇa, resteth in the heaven. The Sun, the wondrous weapon, cometh forth as light.
Ye hide him in the sky with cloud and flood of rain, and water-drops, Parjanya! full of sweetness flow.

Or stablished: the meaning of this third Pâda is not clear. Professor Wilson, following Sâyaṇa, translates: 'may we load the vehicle with the libation in an auspicious place, or in the sacrificial hall, (where the columns) are erected.'

8 *Iron-pillared:* the chariot which shines like gold in the light of the rising sun looks dim and dark like bronze or iron at sunset.

Infinity and limitation: áditim dítim cha; according to Sâyaṇa, Aditi or the Earth as an indivisible whole, and Diti as representing the divisible people and living creatures inhabiting it. Aditi appears to mean infinite Nature, and Diti to be a Goddess connected with Aditi without any distinct conception, and merely as a contrast to her. The two words may perhaps mean the eternal and the perishable, yonder boundless space and the bounded space near us, or Sky and Earth, or Nature by day and Nature by night. 'At all events, as Dr. Muir observes, 'the two together appear to be put by the poet for the entire aggregate of visible nature.' See *Original Sanskrit Texts,* V. pp. 42, 43.

The hymn is a prayer for rain.

2 *The thunderers:* the roaring winds.

3 *The Asura's magic power:* the Asura or divine Being here is either Dyaus or Parjanya.

4 The Maruts yoke their easy car for victory, O Mitra-Varuṇa, as a hero in the wars.
The thunderers roam through regions varied in their hues. Imperial Kings, bedew us with the milk of heaven.

6 Refreshing is your voice, O Mitra-Varuṇa: Parjanya sendeth out a wondrous mighty voice.
With magic power the Maruts clothe them with the clouds. Ye Two cause Heaven to rain, the red, the spotless One.

7 Wise, with your Law and through the Asura's magic power ye guard the ordinances, Mitra-Varuṇa.
Ye by eternal Order govern all the world. Ye set the Sun in heaven as a refulgent car.

HYMN LXIV. Mitra-Varuṇa.

YOU, foeman-slaying Varuṇa and Mitra, we invoke with song,
Who, as with penfold of your arms, encompass round the realm of light.

2 Stretch out your arms with favouring love unto this man who singeth hymns,
For in all places is sung forth your ever-gracious friendliness.

3 That I may gain a refuge now, may my steps be on Mitra's path.
Men go protected in the charge of this dear Friend who harms us not.

4 Mitra and Varuṇa, from you may I, by song, win noblest meed
That shall stir envy in the homes of wealthy chiefs and those who praise.

5 With your fair splendours, Varuṇa and Mitra, to our gathering come,
That in their homes the wealthy chiefs and they who are your friends may thrive.

6 With those, moreover, among whom ye hold your high supremacy,
Vouchsafe us room that we may win strength for prosperity and wealth.

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1 *With penfold of your arms:* I follow Professor Ludwig in taking *vrajā́* as an instrumental case.

3 *May my steps be:* may I walk in the way of Mitra, that is, may I keep his holy law.

5 *The wealthy chiefs:* the institutors of sacrifice. *Your friends:* we, the priests.

6 *With those:* with the Gods.

7 When morning flushes, Holy Ones! in the Gods' realm where white Cows shine,
Supporting Archanânas, speed, ye Heroes, with your active feet hither to my pressed Soma juice.

HYMN LXV. Mitra-Varuṇa.

FULL wise is he who hath discerned: let him speak to us of the Gods,—
The man whose praise-songs Varuṇa the beautiful, or Mitra, loves.

2 For they are Kings of noblest might, of glorious fame most widely spread;
Lords of the brave, who strengthen Law, the Holy Ones with every race.

3 Approaching you with prayer for aid, together I address you first.
We who have good steeds call on you, Most Sage, to give us strength besides.

4 E'en out of misery Mitra gives a way to dwelling at our ease,
For he who worships hath the grace of Mitra, fighter in the van.

5 In Mitra's shelter that extends to utmost distance may we dwell,
Unmenaced, guarded by thy care, ever as sons of Varuṇa.

6 Ye, Mitra, urge this people on, and to one end direct their ways.
Neglect not ye the wealthy chiefs, neglect not us the Ṛishis: be our guardians when ye quaff the milk.

HYMN LXVI. Mitra-Varuṇa.

O SAPIENT man, call the Two Gods, the very wise, who slay the foe.
For Varuṇa, whose form is Law, place offerings for his great delight.

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7 *White Cows:* the white clouds of early morning. *Archanânas:* the Ṛishi of the hymn. *With your active feet:* the literal translation of *hastibhiḥ padbhiḥ* would be, with feet provided with hands: 'With rapid steeds.'—Wilson. See M. Bloomfield, Contributions to the Interpretation of the Veda, Second Series, p. 35.

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1 *Of the Gods:* regarding Mitra and Varuṇa.
5 *As sons of Varuṇa:* or perhaps, as Professor Ludwig suggests, with Varuṇa as our son, that is with kingly descendants.
6 *Ye, Mitra:* and Varuṇa.
When ye quaff the milk: 'in the presenting of the libation.'—Wilson.

---

1 *O Sapient man:* thou who knowest how to praise the Gods.
Whose form is Law: according to Sâyaṇa, 'whose form is water.'

2 For they have won unbroken sway in full perfection, power divine.
And, like high laws, the world of man hath been made beautiful as light.

3 Therefore we praise you that your cars may travel far in front of ours—
You who accept the eulogy of Râtahavya with his hymns.

4 And ye show wisdom, Wondrous Gods! with fulness of intelligence.
By men's discernment are ye marked, O ye whose might is purified.

5 This is the Law sublime, O Earth: to aid the Ṛishis' toil for fame
The Two, wide-spreading, are prepared. They come with ample overflow.

6 Mitra, ye Gods with wandering eyes, would that the worshippers and we
Might strive to reach the realm ye rule, most spacious and protected well.

HYMN LXVII. Mitra-Varuṇa.

Ye Gods, Âdityas, Varuṇa, Aryaman, Mitra, verily
Have here obtained supremest sway, high, holy, set apart for you.

2 When, Varuṇa and Mitra, ye sit in your golden dwelling-place,
Ye Twain, supporters of mankind, foe-slayers, give felicity.

3 All these, possessors of all wealth, Varuṇa, Mitra, Aryaman,
Follow their ways, as if with feet, and guard from injury mortal man.

---

2 *Like high laws:* Professor Ludwig would read *vratena* instead of *vratéva*, that is, through holy ordinance.

3 *Râtahavya:* the Ṛishi of the hymn. I can make nothing out of this stanza, and I follow Sâyaṇa in despair of finding a reasonable interpretation.

4 This stanza also is difficult and obscure.

5 *O Earth:* Pṛithivî, or Earth, is quite out of place here. Professor Ludwig suspects a corruption of the text, and Professor Grassmann thinks that the whole stanza has been inserted by mistake. The two wide-spreading or far-reaching Gods, Mitra and Varuṇa, are said to be ready to listen to the Rishis' prayers and so to increase their renown. The copious fall of rain is proof that their prayers have been heard.

6 *Ye Gods:* Mitra and Varuṇa, Mitra only being named.

---

2 *Your golden dwelling-place:* the delightful place of sacrifice, according to Sâyaṇa.

3 *Follow their ways:* their royal ordinances, *vratá*, that is *vratâni.*

4 For they are true, they cleave to Law, held holy among every race,
Good leaders, bounteous in their gifts, deliverers even from distress.

5 Which of your persons, Varuṇa or Mitra, merits not our praise?
Therefore our thought is turned to you, the Atris' thought is turned to you.

HYMN LXVIII. Mitra-Varuṇa.

SING forth unto your Varuṇa and Mitra with a song inspired.
They, Mighty Lords, are lofty Law:

2 Full springs of fatness, Sovran Kings, Mitra and Varuṇa, the Twain,
Gods glorified among the Gods.

3 So help ye us to riches, great terrestrial and celestial wealth:
Vast is your sway among the Gods.

4 Carefully tending Law with Law they have attained their vigorous might.
The Two Gods wax devoid of guile.

5 With rainy skies and streaming floods, Lords of the strength that bringeth gifts,
A lofty seat have they attained.

HYMN LXIX. Mitra-Varuṇa.

THREE spheres of light, O Varuṇa, three heavens, three firmaments ye comprehend, O Mitra;
Waxed strong, ye keep the splendour of dominion, guarding the Ordinance that lasts for ever.

2 Ye, Varuṇa, have kine who yield refreshment; Mitra, your floods pour water full of sweetness.
There stand the Three Steers, splendid in their brightness, who fill the three world-bowls with genial moisture.

---

1 *They, Mighty Lords, are lofty Law:* '(come) mighty deities, to the great sacrifice.'—Wilson.

2 *Full springs of fatness:* originators of streams of fertilizing rain; or *ghṛitáyonî* may mean here as it does elsewhere, dwelling or having their home with *ghṛitá*, clarified butter or oil used in sacrifice.

5 *Lords of the strength that bringeth gifts:* 'lords of sustenance, suited to the liberal donors (of oblations).'—Wilson.

---

1 *Three firmaments:* according to Sâyaṇa, three realms of earth, an interpretation which is more in accordance with the second half of stanza 2.

2 *The Three Steers:* Agni as terrestrial fire on earth, Vâyu as the wind in the firmament, and Sûrya as the Sun in heaven. *World bowls:* Ludwig explains differently. See his Ueber die neuesten Arbeiten auf dem Gebiete der Ṛgveda-forschung, p. 85. *Genial moisture:* the fertilizing rain.

3 I call at dawn on Aditi the Goddess, I call at noon and when the Sun is setting.
I pray, O Mitra-Varuṇa, for safety, for wealth and progeny, in rest and trouble.
4 Ye who uphold the region, sphere of brightness, ye who support earth's realm, Divine Âdityas,
The Immortal Gods, O Varuṇa and Mitra, never impair your everlasting statutes.

HYMN LXX. Mitra-Varuṇa.

EVEN far and wide, O Varuṇa and Mitra, doth your grace extend.
May I obtain your kind good-will.
2 From you, benignant Gods, may we gain fully food for sustenance.
Such, O ye Rudras, may we be.
3 Guard us, O Rudras, with your guards, save us, ye skilled to save, may we
Subdue the Dasyus, we ourselves.
4 Or ne'er may we, O Wondrous Strong, enjoy another's solemn feast,
Ourselves, our sons, or progeny.

HYMN LXXI. Mitra-Varuṇa.

O VARUṆA and Mitra, ye who slay the foemen, come with might
To this our goodly sacrifice.
2 For, Varuṇa and Mitra, ye Sages are Rulers over all. Fill full our songs, for this ye can.
3 Come to the juice that we have pressed. Varuṇa, Mitra, come to drink
This Soma of the worshipper.

HYMN LXXII. Mitra-Varuṇa.

To Varuṇa and Mitra we offer with songs, as Atri did. Sit on the sacred grass to drink the Soma juice.

---

2 *O ye Rudras:* O Mitra and Varuṇa.

4 *Or ne'er may we:* I adopt Professor Ludwig's explanation. We will overcome the Dasyus by our own power, or we will never again participate in any man's solemn festival held in honour of the Gods: a self-imprecation in case of failing to carry out their purpose.

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1 *With might:* Sâyaṇa explains *barhâṇâ* as *hantârau śatrûṇâm*, destroyers of enemies.

2 *Fill full our songs:* let them overflow with, or produce abundantly, the results for which we pray.

---

1 *As Atri did:* after the manner of Atri, the founder of our family.

2 By Ordinance and Law ye dwell in peace secure, bestirring men. Sit on the sacred grass to drink the Soma juice.

3 May Varuṇa and Mitra, for our help, accept the sacrifice. Sit on the sacred grass to drink the Soma juice.

HYMN LXXIII.

Asvins.

WHETHER, O Asvins, ye this day be far remote or near at hand, In many spots or in mid-air, come hither, Lords of ample wealth.

2 These here, who show o'er widest space, bringing full many a wondrous act, Resistless, lovingly I seek, I call the Mightiest to enjoy.

3 Another beauteous wheel have ye fixed there to decorate your car. With others through the realms ye roam in might unto the neighbouring tribes.

4 That deed of yours that is extolled, Visvas! hath all been done with this. Born otherwise, and spotless, ye have entered kinship's bonds with us.

5 When Sûryâ mounted on your car that rolls for ever rapidly, Birds of red hue were round about and burning splendours compassed you.

6 Atri bethinks himself of you, O Heroes, with a friendly mind, What time, Nâsatyas, with his mouth he stirs the spotless flame for you.

---

1 *In many spots:* the *purû* in the text is thus explained by Sâyaṇa.

2 *To enjoy:* the libation offered to you. According to Sâyaṇa, *bhujé* here means for enjoyment, or for protection.

3 *There:* the third wheel of their chariot, standing by itself in front, is especially ornamental. *With others:* Sâyaṇa explains *anyâ* by *anyena chakreṇa, i. e.* with another, or the other, wheel; but the two hind wheels must be intended, or [illegible] with *yugâ*. *The neighbouring tribes:* the meaning of [illegible]. Professor Ludwig translates the words by 'zu den geschlechtern der Nahuṣa,' 'to the tribes of the [people called] Nahushas.' Professor Wilson, following Sâyaṇa, translates the stanza differently: 'You have arrested one luminous wheel of (your) car for illumining the form (of the sun), whilst with the other you traverse the spheres (to regulate) by your power the ages of mankind.'

4 *Visvas!:* Sâyaṇa explains *visvâ*, by *vyâptau*, the two who spread through or pervade: 'universal (deities).'—Wilson. *With this:* according to Sâyaṇa, with this Paura (the Ṛishi of the hymn). Or 'this' may mean, as Professor Ludwig thinks, the third wheel of the car, in which mysterious virtue more especially resides. *Born otherwise:* of divine and not human origin.

5 *Sûryâ:* the Daughter of the Sun. See I. 116. 17.

7 Strong is your swiftly moving steed, famed his exertion in the course
When by your great deeds, Asvins, Chiefs, Atri is brought to us again.

8 Lovers of sweetness, Rudras, she who streams with sweetness waits on you.
When ye have travelled through the seas men bring you gifts of well-dressed food.

9 Asvins, with truth they call you Twain bestowers of felicity;
At sacrifice most prompt to hear, most gracious ye at sacrifice.

10 Most pleasing to the Asvins be these prayers which magnify their might,
Which we have fashioned, even as cars: high reverence have we spoken forth.

HYMN LXXIV.

Asvins.

WHERE in the heavens are ye to-day, Gods, Asvins, rich in constancy?
Hear this, ye excellent as Steers: Atri inviteth you to come.

2 Where are they now? Where are the Twain, the famed, Nâsatyas, Gods in heaven?
Who is the man ye strive to reach? Who of your suppliants is with you?

3 Whom do ye visit, whom approach? to whom direct your harnessed car?
With whose devotions are ye pleased? We long for you to further us.

4 Ye, Strengtheners, for Paura stir the filler swimming in the flood,
Advancing to be captured like a lion to the ambuscade.

---

7 *Atri is brought to us again:* see I. 112. 7.
8 *She who streams with sweetness:* Vâk, Vo[illegible] [illegible]. or our praise, *stutirasmatkritâ.* 'Our nutritious (adoration).' [illegible] *seas:* of air.

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1 *Rich in constancy:* faithful friends of your worshippers. *Excellent as Steers:* 'liberal showerers (of benefits).'—Wilson.
2 *Of yo*[illegible] [illegible] [illegible]ough not entirely satisfactory, seems to be the only [illegible] *[illegible]nadînâm* in this place. Professor Ludwig remarks, [illegible] (quis?) could be taken as = *kâ* (quae), the passage w[illegible] The meaning would then be, which of the rivers (of [illegible] [illegible]n your presence? Sâyana paraphrases the passage: *kah stotâ vâm yuvayornadînâm stutînâm suchâ sahîyah syât;* 'what praiser may be the associate of the praises of you twain?'
4 This stanza is desperately difficult. Professor Wilson translates in accordance with Sâyana's explanation: '*Pauras,* send to *Paura* the rain-shedding

5 Ye from Chyavâna worn with age removed his skin as 'twere a robe.
So, when ye made him young again, he stirred the longing of a dame.

6 Here is the man who lauds you both: to see your glory are we here.
Now hear me, come with saving help, ye who are rich in store of wealth.

7 Who among many mortal men this day hath won you to himself?
What bard, accepters of the bard? Who, rich in wealth! with sacrifice?

8 O Asvins, may your car approach, most excellent of cars for speed.
Through many regions may our praise pass onward among mortal men.

9 May our laudation of you Twain, lovers of meath! be sweet to you.
Fly hitherward, ye wise of heart, like falcons with your wingèd steeds.

10 O Asvins, when at any time ye listen to this call of mine,
For you is dainty food prepared: they mix refreshing food for you.

---

cloud; drive it to him who is engaged in sacrifice, as (hunters chase) a lion in a forest.' Professor Wilson remarks: 'The name of the *Rishi* is here, according to the scholiast, arbitrarily applied, first to the *Aświns*, because they are in relation with *Paura* as the author of the *Súkta*; and although the text gives *Paura* in the vocative singular, it is to be understood in the dual *Paura*, therefore, being *Aświns:* next it implies, as *Pauram*, a cloud, from its being solicited by the *Rishi* for the fall of rain, as implied by the last term, *Pauráya*, to me the Rishi so called.' Professor Roth is of opinion that Paúra, in the vocative case, means the Asvins, as fillers, increasers, or strengtheners; and that *paurám*, in the accusative case, means the Soma, the filler or satisfying juice (cf. II. 11. 11, The juice that satisfies hath holpen Indra), said to be swimming in the flood, *i. e.* mixed with water. The second half of the stanza would then probably mean that the Soma flows on in order to be taken up and used in libations as a lion goes to the place where men lie in wait to capture him or where a pitfall has been prepared to entrap him. Still there remains the very great difficulty of Paúra in the singular being used instead of the dual Paurau. Professor Ludwig remarks: 'Paura: S. etad asvinoḥ sambodhanam; but it is to be taken direct as a cry of warning. Paura is to mean the Asvins, Paura is to mean the Rishi of the hymn, Paura is to mean the cloud. This is naturally too much. The word udaprutam (swimming in water) shows that Paura had been enticed to a place where his enemies intended to drown him. He had gone to the spot as unsuspiciously as a lion approaches the pitfall, and was already in the water when the Asvins called out to him and stopped him. According to this explanation the translation would be: 'For Paura ye cried, Paura! and saved him when swimming in the flood, Him who had reached the ambush as a lion to the capture goes.

5 *Chyavâna:* see I. 116. 10.

6 *Rich in store of wealth:* 'affluent in food,'—Wilson, after Sâyaṇa; 'lords of swift horses,'—Roth; 'possessors of excellent mares,'—Ludwig.

HYMN LXXV.

Asvins.

To meet your treasure-bringing car, the mighty car most dear to us,
Asvins, the Rishi is prepared, your praiser, with his song of praise. Lovers of sweetness, hear my call.

2 Pass, O ye Asvins, pass away beyond all tribes of selfish men,
Wonderful, with your golden paths, most gracious, bringers of the flood. Lovers of sweetness, hear my call.

3 Come to us, O ye Asvin Pair, bringing your precious treasures, come
Ye Rudras, on your paths of gold, rejoicing, rich in store of wealth. Lovers of sweetness, hear my call.

4 O Strong and Good, the voice of him who lauds you well cleaves to your car.
And that great beast, your chariot-steed, fair, wonderful, makes dainty food. Lovers of sweetness, hear my call.

5 Watchful in spirit, born on cars, impetuous, listing to his cry,
Asvins, with wingèd steeds ye speed down to Chyavâna void of guile. Lovers of sweetness, hear my call.

6 Hither, O Heroes, let your steeds, of dappled hue, yoked at the thought,
Your flying steeds, O Asvins, bring you hitherward, with bliss, to drink. Lovers of sweetness, hear my call.

7 O Asvins, hither come to us; Nâsatyas, be not disinclined.
Through longing for the pious turn out of the way to reach our home. Lovers of sweetness, hear my call.

8 Ye Lords of Splendour, free from guile, come, sta nd at this our sacrifice
Beside the singer, Asvins, who longs for your grace and lauds you both. Lovers of sweetness, hear my call.

9 Dawn with her white herd hath appeared, and in due time hath fire been placed.
Harnessed is your immortal car, O Wonder-Workers, strong and kind. Lovers of sweetness, hear my call.

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1 *Lovers of sweetness:* drinkers of the sweet Soma juice: according to Sâyaṇa, masters of the Madhuvidyâ, or knowledge of sweetness, that is, the knowledge that teaches where the Soma is to be found. See I. 84. 13.

2 *Selfish men:* reading *ahaṃsanâh* for *ahaṃ sanâ*. See Aufrecht, R. V. II, XLII. note.

3 *Rich in store of wealth:* or, Lords of rapid steeds. See note on stanza 6 of the preceding hymn.

4 *And that great beast:* the chariot of the Asvins is sometimes said to be drawn by a stallion ass (see I. 34. 9; 116. 2; 162. 21), the dun-coloured animal representing the grey tints of early morning.

5 *Chyavâna:* see I. 116. 10.

8 *Who longs for your grace:* Sâyaṇa takes *avasyúm* here to be a proper name, Avasyu, who is said to be the Rishi of the hymn.

9 *In due time:* for the morning libation.

HYMN LXXVI. Asvins.

AGNI, the bright face of the Dawns, is shining; the singers' pious voices have ascended.
Borne on your chariot, Asvins, turn you hither, and come unto our full and rich libation.

2 Most frequent guests, they scorn not what is ready: even now the lauded Asvins are beside us.
With promptest aid they come at morn and evening, the worshipper's most blessèd guards from trouble.

3 Yea, come at milking-time, at early morning, at noon of day and when the Sun is setting,
By day, by night, with favour most auspicious. Not only now the draught hath drawn the Asvins.

4 For this place, Asvins, was of old your dwelling, these were your houses, this your habitation.
Come to us from high heaven and from the mountain. Come from the waters bringing food and vigour.

5 May we obtain the Asvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN LXXVII. Asvins.

FIRST worship those who come at early morning: let the Twain drink before the giftless niggard.
The Asvins claim the sacrifice at day-break: the sages yielding the first share extol them.

2 Worship at dawn and instigate the Asvins: nor is the worshipper at eve rejected.
Besides ourselves another craves and worships: each first in worship is most highly favoured.

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1 *The bright face:* making his first appearance at early morning. *Libation: gharmám,* the offering of hot milk or other heated beverage.

3 'The Asvins are invited to come at different times, at morning, mid-day and sunset; and in VIII. 22. 14, it is similarly said that they are invoked in the evening as well as at dawn. It need not, however, surprise us that they should be invited to attend the different ceremonies of the worshippers, and therefore conceived to appear at hours distinct from the supposed natural periods of their manifestation.'—J. Muir, *O. Sanskrit Texts,* V. 239.

5 This stanza is identical with V. 42. 18.

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1 *Before the giftless niggard:* 'before the greedy withholders (of the offering).'—Wilson.

2 *Nor is the worshipper at eve rejected:* literally, a thing unaccepted or rejected. Sâyaṇa explains differently: 'the evening is not for the gods; it is unacceptable to them'—Wilson. Th[illegible] though supported by the text *pûrvâhṇo vai devânâm,* the [illegible] to the Gods, is not in accordance with the use of Vedic times.

3 Covered with gold, meath-tinted, dropping fatness, your chariot with its freight of food comes hither,
Swift as thought, Aṣvins, rapid as the tempest, wherewith ye travel over all obstructions.

4 He who hath served most often the Nâsatyas, and gives the sweetest food at distribution,
Furthers with his own holy works his offspring, and ever passes those whose flames ascend not.

5 May we obtain the Aṣvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN LXXVIII. Aṣvins.

YE Aṣvins, hither come to us: Nâsatyas, be not disinclined.
Fly hither like two swans unto the juice we shed.

2 O Aṣvins, like a pair of deer, like two wild cattle to the mead:
Fly hither like two swans unto the juice we shed.

3 O Aṣvins rich in gifts, accept our sacrifice to prosper it:
Fly hither like two swans unto the juice we shed.

4 As Atri when descending to the cavern called on you loudly like a wailing woman,
Ye came to him, O Aṣvins, with the freshest and most auspicious fleetness of a falcon.

5 Tree, part asunder like the side of her who bringeth forth a child.
Ye Aṣvins, listen to my call: loose Saptavadhri from his bonds.

6 For Saptavadhri, for the seer affrighted when he wept and wailed,
Ye, Aṣvins, with your magic powers rent up the tree and shattered it.

7 Like as the wind on every side ruffles a pool of lotuses,
So stir in thee the babe unborn, so may the ten-month babe descend.

8 Like as the wind, like as the wood, like as the sea is set astir,
So also, ten-month babe, descend together with the after-birth.

9 The child who hath for ten months' time been lying in his mother's side,—
May he come forth alive, unharmed, yea, living from the living dame.

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2 *Wild cattle:* Gauras, or Boves Gauri.

4 *The cavern:* the abyss or deep pit into which he was cast by Asuras or evil spirits. See I. 112. 7; 116. 8; 117. 3.

5 *Tree, part asunder:* Saptavadhri appears to have got his hand or foot jammed in a split tree, and to have been extricated when he called on the Aṣvins to aid him.

9 'This and the two stanzas preceding are termed by Sâyaṇa the *garbhasrâviṇyupanishad,* the liturgy of child-birth.'—Wilson.

HYMN LXXIX. Dawn.

O HEAVENLY Dawn, awaken us to ample opulence to-day
Even as thou hast wakened us with Satyaṣravas, Vayya's son, high-born! delightful with thy steeds!

2 Daughter of Heaven, thou dawnedst on Sunîtha Ṣuchadratha's son,
So dawn thou on one mightier still, on Satyaṣravas, Vayya's son, high-born! delightful with thy steeds!

3 So, bringing treasure, dawn to-day on us thou Daughter of the Sky,
As thou, O mightier yet, didst shine for Satyaṣravas, Vayya's son, high-born! delightful with thy steeds!

4 Here round about thee are the priests who laud thee, Bright One, with their hymns,
And men with gifts, O Bounteous Dame, splendid with wealth and offering much, high-born! delightful with thy steeds!

5 Whatever these thy bands perform to please thee or win them wealth,
E'en fain they gird us round and give rich gifts which ne'er are reft away, high-born! delightful with thy steeds!

The connexion between 1—6, and 7—9 is not clear. By *yóshâ nâdhamânâ* (a wailing woman) a parturient woman may perhaps, Professor Ludwig thinks, be intended. Atri, as he descended into the pit, invoked the Asvins that they might release him as a woman releases the child she bears. A tree—which is much harder and firmer than a woman's body—unclosed itself when Saptavadhri invoked the Asvins. So shall the parturient woman bring forth her child through the help of the Asvins and at Atri's intercession. A connexion may thus be established, though here and there it would be rather forced.

1 *Satyaṣravas:* the Ṛishi of the hymn. *Delightful with thy steeds:* pleasant to those whom thou favourest on account of the horses which thou bestowest. The word *áṣvasûnṛite* is variously rendered, *e. g.* by Professor Wilson, after Sâyaṇa, 'praised sincerely for (the gift of) horses;' by Prof. Ludwig, 'an rossen trefliches besitzende,' 'having an excellent possession in horses;' by Prof. Roth, 'vom jubel der Rosse begleitete,' 'accompanied by the joyous neigh of horses;' and by Prof. Grassmann, 'rossereiche,' 'rich in horses.'

4 *Men with gifts:* the Maghavans, or wealthy householders, who institute the sacrifice and provide offerings for the Gods and presents for the officiating priests.

5 *These thy bands:* the congregation of worshippers. *Which ne'er are reft away:* or which are never in vain, never fail to obtain their due reward from heaven: 'Sâyaṇa,' Professor Wilson remarks, 'seems rather dubious as to the proper sense of several of these words :...... .....the sum of the meaning, agreeably to the scholiast, is, all they who, offering oblations, worship the dawn, receive the reward for the benefit of us, of me, that is the author of the hymn, *ye twâm havir-dadataḥ stuvanti te sarve apy-asmadartham phalam dhârayanti.*'

6 Give to these wealthy patrons fame, O affluent Dawn, with hero sons,
To these our princes who have brought rich gifts ne'er to be reft away, high-born! delightful with thy steeds!

7 Bring lofty and resplendent fame, O thou munificent Dawn, to these
Our wealthy patrons who bestow rich gifts on us of steeds and kine, high-born! delightful with thy steeds!

8 Bring us, O Daughter of the Sky, subsistence in our herds of kine,
Together with the sunbeams, with the shine of pure refulgent flames, high-born! delightful with thy steeds!

9 O Daughter of the Sky, shine forth; delay not to perform thy task.
Let not the Sun with fervent heat consume thee like a robber foe, high-born! delightful with thy steeds!

10 So much, and more exceedingly, O Dawn, it suits thee to bestow,
Thou Radiant One who ceasest not to shine for those who sing thy praise, high-born! delightful with thy steeds!

HYMN LXXX.

Dawn.

THE singers welcome with their hymns and praises the Goddess Dawn who bringeth in the sunlight,
Sublime, by Law true to eternal Order, bright on her path, red-tinted, far-refulgent.

2 She comes in front, fair, rousing up the people, making the pathways easy to be travelled.
High, on her lofty chariot, all-impelling, Dawn gives her splendour at the days' beginning.

3 She, harnessing her car with purple oxen, injuring none, hath brought perpetual riches.
Opening paths to happiness, the Goddess shines, praised by all, giver of every blessing.

4 With changing tints she gleams in double splendour while from the eastward she displays her body.
She travels perfectly the path of Order, nor fails to reach, as one who knows, the quarters.

5 As conscious that her limbs are bright with bathing, she stands, as 'twere, erect that we may see her.

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9 *Delay not to perform thy task:* 'delay not our (sacred) rite.'—Wilson.

2 *In front* of the Sun; *sûryasya purastât.*—Sâyaṇa.

4 *The quarters:* the regions of the sky which she visits in obedience to the eternal law of the universe.

5 *With bathing:* in the dews of heaven.

Driving away malignity and darkness, Dawn, Child of Heaven, hath come to us with lustre.

6 The Daughter of the Sky, like some chaste woman, bends, opposite to men, her forehead downward.
The Maid, disclosing boons to him who worships, hath brought again the daylight as aforetime.

HYMN LXXXI. Savitar.

THE priests of him the lofty Priest well-skilled in hymns harness their spirit, yea, harness their holy thoughts.
He only knowing works assigns their priestly tasks. Yea, lofty is the praise of Savitar the God.

2 The Sapient One arrays himself in every form: for quadruped and biped he hath brought forth good.
Excellent Savitar hath looked on heaven's high vault, and shineth after the outgoing of the Dawn.

3 Even he, the God whose going-forth and majesty the other Deities have followed with their might,
He who hath measured the terrestrial regions out by his great power, he is the Courser Savitar.

4 To the three spheres of light thou goest, Savitar, and with the rays of Sûrya thou combinest thee.
Around, on both sides thou encompassest the night: yea, thou, O God, art Mitra through thy righteous laws.

5 Over all generation thou art Lord alone: Pûshan art thou, O God, in all thy goings-forth.
Yea, thou hast domination over all this world. Ṣyâvâṣva hath brought praise to thee, O Savitar.

HYMN LXXXII. Savitar.

WE crave of Savitar the God this treasure much to be enjoyed.
The best, all-yielding, conquering gift of Bhaga we would gladly win.

2 Savitar's own supremacy, most glorious and beloved of all,
No one diminisheth in aught.

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1 *The lofty Priest:* Savitar. *Knowing works:* skilled in rules which regulate religious functions, or perhaps understanding the intentions or wishes of the worshippers: 'he alone knowing their functions directs the priests.'—Wilson.

2 *Arrays himself in every form:* makes all erternal objects clearly visible at sunrise.

3 *The Courser Savitar:* Sâyaṇa explains *étaṣaḥ* as white, bright, shining. It also means a horse, especially one of the horses of the Sun, and here designates the Sun himself under that form. See Ṣatapatha-Brâhmaṇa, VI. 3. 1. 18; Sacred Books of the East, XLI. p. 195.

4 According to Sâyaṇa, Savitar is especially the Sun before rising, and Sûrya is the Sun in general.

3 For Savitar who is Bhaga shall send riches to his worshipper.
That wondrous portion we implore.

4 Send us this day, God Savitar, prosperity with progeny.
Drive thou the evil dream away.

5 Savitar, God, send far away all sorrows and calamities,
And send us only what is good.

6 Sinless in sight of Aditi through the God Savitar's influence,
May we obtain all lovely things.

7 We with our hymns this day elect the general God, Lord of the good,
Savitar whose decrees are true.

8 He who for ever vigilant precedes these Twain, the Day and Night,
Is Savitar the thoughtful God.

9 He who gives glory unto all these living creatures with the song,
And brings them forth, is Savitar.

HYMN LXXXIII. Parjanya.

SING with these songs thy welcome to the Mighty, with adoration praise and call Parjanya.
The Bull, loud roaring, swift to send his bounty, lays in the plants the seed for germination.

2 He smites the trees apart, he slays the demons: all life fears him who wields the mighty weapon.
From him exceeding strong flees e'en the guiltless, when thundering Parjanya smites the wicked.

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3 *Shall send: suvā́ti*, from the root *su* or *sū*, from which Savitar also is formed. The principal significations of the root are (1) to generate or bring forth; (2) to pour forth a libation; and (3) to send or impel. See Muir, *O. S. Texts*, V. 165.

4 *Send us: sā́vīḥ*, from the same root: *Drive thou away: párā suva.*

5 *Send far away: párā suva.*

6 *Influence: savé.*

7 *The general God: visvádevam:* 'who possesses all divine attributes,'—Muir; '(identical with) all the gods,'—Wilson; 'den allgott,' 'the all-god,'—Ludwig; 'den allgöttlichen,' 'the all-divine,'—Grassmann. *Whose decrees are true: satyásavam:* 'who possesses true energy.'—Muir.

9 *He who gives glory:* 'he who by his creative power produces the objects of the song of praise.'—Ludwig.

1 *Parjanya:* God of thunderstorms and rain, the generator and nourisher of plants and living creatures See Muir, *O. S. Texts*, V. 140 ff., and, especially, M. Müller, India, What can it Teach us? pp. 186—194.

2 *The wicked: dushkṛítaḥ*, evil-doers. 'There does not seem to be any sufficient reason to understand evil-doers here, and, in verse 9, of the cloud demons, or simply of the malignant clouds, as Sâyaṇa in his explanation of verse 9 does. The poet may naturally have supposed that it was exclusively or principally the wicked who were struck down by thunderbolts.'—Muir, *O. S. Texts*, V. 141.

3 Like a car-driver whipping on his horses, he makes the messengers of rain spring forward
Far off resounds [illegible] of the lion, what time Parjanya fills the sky [illegible]

4 Forth burst the winds, down come the lightning-flashes: the plants shoot up, the realm of light is streaming.
Food springs abundant for all living creatures, what time Parjanya quickens earth with moisture.

5 Thou at whose bidding earth bows low before thee, at whose command hoofed cattle fly in terror,
At whose behest the plants assume all colours, even thou Parjanya, yield us great protection.

6 Send down for us the rain of heaven, ye Maruts, and let the Stallion's flood descend in torrents.
Come hither with this thunder while thou pourest the waters down, our heavenly Lord and Father.

7 Thunder and roar: the germ of life deposit. Fly round us on thy chariot water-laden.
Thine opened water-skin draw with thee downward, and let the hollows and the heights be level.

8 Lift up the mighty vessel, pour down water, and let the liberated streams rush forward.
Saturate both the earth and heaven with fatness, and for the cows let there be drink abundant.

9 When thou, with thunder and with roar, Parjanya, smitest sinners down,
This universe exults thereat, yea, all that is upon the earth.

10 Thou hast poured down the rain-flood: now withhold it. Thou hast made desert places fit for travel.
Thou hast made herbs to grow for our enjoyment: yea, thou hast won thee praise from living creatures.

HYMN LXXXIV. Pṛithivî.

Thou, of a truth, O Pṛithivî, bearest the tool that rends the hills:
Thou rich in torrents, who with might quickenest earth, O Mighty One.

---

10 *Thou hast won thee praise:* or, perhaps, 'thou hast fulfilled the longing of the people.'

1 *Pṛithivî:* in this place not the Goddess Earth or earth personified, but a deity of the middle air or firmament. '*Dvirûpâ Pṛithivî,*' says Sâyaṇa, 'Pṛithivî has two forms.' *The tool that rends the hills:* the instrument that strikes and pierces the mountains and opens the water-springs, the thunderbolt or the power that produces similar results.

2 To thee, O wanderer at will, ring out the lauds with beams of day,
Who drivest, like a neighing steed, the swelling cloud, O bright of hue.

3 Who graspest with thy might on earth e'en the strong sovrans of the wood,
When from the lightning of thy cloud the rain-floods of the heaven descend.

HYMN LXXXV. Varuṇa.

SING forth a hymn sublime and solemn, grateful to glorious Varuṇa, imperial Ruler,
Who hath struck out, like one who slays the victim, earth as a skin to spread in front of Sûrya.

2 In the tree-tops the air he hath extended, put milk in kine and vigorous speed in horses,
Set intellect in hearts, fire in the waters, Sûrya in heaven and Soma on the mountain.

3 Varuṇa lets the big cask, opening downward, flow through the heaven and earth and air's mid-region.
Therewith the universe's Sovran waters earth as the shower of rain bedews the barley.

4 When Varuṇa is fain for milk he moistens the sky, the land, and earth to her foundation.
Then straight the mountains clothe them in the rain-cloud: the Heroes, putting forth their vigour, loose them.

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2 *The swelling cloud: perúm;* the exact meaning of the word is doubtful. Professor Ludwig thinks that the lightning is intended.

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1 *Sing forth: prá......archâ.* The Ṛishi addresses himself. Or *archâ* may be the first person singular, I sing. *Like one who slays the victim:* 'not the ordinary Immolator, but the priest who spreads out the skin of the slaughtered victim to receive its disjointed members.'—Ludwig.

2 *In the tree-tops: vâneshu,* explained by Sâyaṇa as *vṛikshâgreshu:* 'in the clouds,' according to the St. Petersburg Lexicon. *Soma on the mountain:* 'the Soma creeper, *Mahîdhara* observes, grows in the clefts of the stones of mountains, *parvatânâm pâshṇasandhishu somavallyâ utpâdyamânatwât.*'—Wilson.

4 *Is fain for milk:* wishes for libations of milk; or the meaning may be, when he wishes to draw forth the milk, the fertilizing rain, of the clouds. *Earth to her foundation:* the text has only *pṛithivîm,* meaning earth in its full extent (terra) as distinguished from *bhûmim,* the land, soil, or ground (humus or solum). Or *pṛithivîm* may perhaps mean the firmament here as Sâyaṇa explains it. See note on *Pṛithivî* in the preceding hymn. *The Heroes:* the strong Maruts. *Loose them:* loosen the roots of the mountains and make them tremble.

5 I will declare this mighty deed of magic, of glorious Varuṇa the Lord Immortal,
Who standing in the firmament hath meted the earth out with the Sun as with a measure.

6 None, verily, hath ever let or hindered this the most wise God's mighty deed of magic,
Whereby with all their flood, the lucid rivers fill not one sea wherein they pour their waters.

7 If we have sinned against the man who loves us, have ever wronged a brother, friend, or comrade,
The neighbour ever with us, or a stranger, O Varuṇa, remove from us the trespass.

8 If we, as gamesters cheat at play, have cheated, done wrong unwittingly or sinned of purpose,
Cast all these sins away like loosened fetters, and, Varuṇa, let us be thine own belovèd.

HYMN LXXXVI. Indra-Agni.

THE mortal man whom ye, the Twain, Indra and Agni, help in fight,
Breaks through e'en strongly-guarded wealth as Trita burst his way through reeds.

2 The Twain invincible in war, worthy to be renowned in frays,
Lords of the Fivefold People, these, Indra and Agni, we invoke.

3 Impetuous is their strength, and keen the lightning of the mighty Pair,
Which from their arms speeds with the car to Vṛitra's slayer for the kine.

4 Indra and Agni, we invoke you both, as such, to send your cars:
Lords of quick-coming bounty, ye who know, chief lovers of the song.

5 These who give increase day by day, Gods without guile for mortal man,
Worthy themselves, I honour most, Two Gods as partners, for my horse.

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5 *Deed of magic: mâyâm:* or the word may be rendered by 'device' or 'design.' See Wallis, *Cosmology of the Ṛigveda*, pp. 102, 103.

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1 *Through reeds:* so Professor Roth interprets the *vánāh* of the text. See I. 52. 5. According to Sâyaṇa the meaning is, as Trita the Ṛishi breaks down and refutes the words or arguments of his opponents.

2 *The Fivefold People:* the five Âryan tribes.

5 *I honour most: puró dadhé;* I set in front, in the most honourable place. *For my horse:* that I may win the chariot-race. 'For (the sake of obtaining) horses.'—Wilson.

6 The strength-bestowing offering thus to Indra-Agni hath been paid, as butter, purified by stones.
Deal to our princes high renown, deal wealth to those who sing your praise, deal food to those who sing your praise.

HYMN LXXXVII. Maruts.

To Vishṇu, to the Mighty whom the Maruts follow let your hymns born in song go forth, Evayâmarut;
To the impetuous, strong band, adorned with bracelets, that rushes on in joy and ever roars for vigour.

2 They who with might were manifest, and who willingly by their own knowledge told it forth, Evayâmarut.
Maruts, this strength of yours no wisdom comprehendeth: through their gifts' greatness they are moveless as the mountains.

3 Who by the psalm they sing are heard, from lofty heaven, the strong, the brightly shining Ones, Evayâmarut;
In whose abode there is no mightier one to move them, whose lightnings are as fires, who urge the roaring rivers.

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6 *As butter:* Sâyaṇa explains *ghṛitám*, sacrificial oil or clarified butter, by Soma juice; but *pûtám*, purified, qualifies *havyám*, the offering, and not *ghṛitám*. The libation of Soma juice which has been purified by the operation of the press-stones, strainer, etc., has been offered like clarified butter or holy oil.

The hymn is ascribed to a Ṛishi Evayâmarut, a name which is evidently borrowed from the refrain.

1 *Born in song:* developing themselves and taking form in song: *vâchi nishpannâ*:—Sâyaṇa. 'Voice-born.'—Wilson. Or *girijâ* may have its usual meaning, mountain-born, with reference to the close connexion of the hymns with the pressing-stones which came from the hills. *Evayâmarut:* Professor Wilson, following Sâyaṇa, translates: 'May the voice-born praises of Evayâmarut reach you, Vishṇu, attended by the Maruts,' and observes that 'the name of the *Ṛishi*, *Evayâmarut*, remains unaltered in its case termination, whatever may be its syntactical connection with the rest of the sentence.' This is manifestly impossible, and the word is certainly not a proper name. *Evayâ*, in I. 156. 1, 'going thy wonted way,' is an epithet of Vishṇu, and Professor Roth thinks that *Evayâmarut* is an exclamation meaning, O Vishṇu and Maruts! or, O Maruts who speed around! But in both these cases it would be necessary to change the accent, both in this hymn and in the Sâmaveda where stanza 1 occurs again. Professor Grassmann suggests, 'speeding (like Vishṇu) is the Marut host,' or, 'The speeding Vishṇu is the true Marut, or lord of the Maruts,' as the probable meaning of the word. I find *Evayâmarut* unintelligible, and, as Professor Ludwig has done, leave it untranslated, as a mere sacrificial exclamation. See Vedic Hymns (Sacred Books of the East) Part 1. p. 365.

4 He of the Mighty Stride forth strode, Evayâmarut, out of the spacious dwelling-place, their home in common.
When he, himself, hath yoked his emulous strong horses on heights, he cometh forth, joy-giving, with the Heroes.

5 Like your tremendous roar, the rainer with light flashing, strong, speeding, hath made all tremble, Evayâmarut,
Wherewith victorious ye, self-luminous, press onward, with strong reins, decked with gold, impetuous and well-weaponed.

6 Unbounded is your greatness, ye of mighty power: may your bright vigour be our aid, Evayâmarut;
For ye are visible helpers in the time of trouble: like fires, aglow with light, save us from shame and insult.

7 So may the Rudras, mighty warriors, Evayâmarut, with splendid brilliancy, like fires, be our protectors;
They whose terrestrial dwelling-place is wide-extended, whom none suspect of sin, whose bands have lofty courage.

8 Come in a friendly spirit, come to us, O Maruts, and hear his call who praises you, Evayâmarut.
Like car-borne men, one-minded with the mighty Vishṇu, keep enmity far from us with your deeds of wonder.

9 Come to our sacrifice, ye Holy Ones, to bless it, and, free from demons, hear our call, Evayâmarut.
Most excellent, like mountains in the air's mid-region, be irresistible, ye Wise, to this man's hater.

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4 *He of the Mighty Stride:* Vishṇu. According to Sâyaṇa, the wide-spreading (band of Maruts). *Their home:* Vishṇu's and Indra's. *With the Heroes:* with the Maruts.

6 *In the time of trouble:* the meaning of *prâsitau* is uncertain. Professor Wilson, after Sâyaṇa, translates: 'for you are regulators for overseeing (what is fit for) the limits of the sacrifice.'

9 *This man's hater:* him who hates the institutor of the sacrifice, or derides and reviles the holy ceremony.

BOOK THE SIXTH.

HYMN I.

Agni.

THOU, first inventor of this prayer, O Agni, Worker of Marvels, hast become our Herald.
Thou, Bull, hast made us strength which none may conquer strength that shall overcome all other prowess.

2 As Priest thou sattest at the seat of worship, furthering us, best Offerer, meet for honour.
So first to thee have pious men resorted, turning thy mind to thoughts of ample riches.

3 In thee, still watching, they have followed riches, who goest with much wealth as with an army,
The radiant Agni, lofty, fair to look on, worshipped with marrow, evermore resplendent.

4 They who approached the God's abode with homage, eager for glory, won them perfect glory:
Yea, they gained even sacrificial titles, and found delight in thine auspicious aspect.

5 On earth the people magnify thee greatly, thee their celestial and terrestrial riches.
Thou, Helper, must be known as our Preserver, Father and Mother of mankind for ever.

6 Dear priest among mankind, adorable Agni hath seated him, joy-giver, skilled in worship.
Let us approach thee shining in thy dwelling, kneeling upon our knees, with adoration.

7 Longing for bliss, pure-minded, God-devoted, Agni, we seek thee, such, meet to be lauded.
Thou, Agni, leddest forth our men to battle, refulgent with the heaven's exalted splendour.

The Ṛishi of the hymn is Bharadvâja, to whom, with a few exceptions, all the hymns of this Book are attributed.

1 *Our Herald:* or Invoking Priest who calls the Gods to the sacrifice.

3 [illegible] *with marrow:* to whom especially the fat covering of the [illegible] victims was offered.

4 *They who approached the God's abode:* the Ṛibhus, Maruts, or Angirases may be meant.

5 *Their celestial and terrestrial riches: râyáḥ ubháyâsaḥ;* literally, riches of both kinds. According to Sâyaṇa, consisting in cattle and in possessions other than cattle.

8 Sage of mankind, all peoples' Lord and Master, the Bull of men, the sender down of blessings,
Still pressing on, promoting, purifying, Agni the Holy One, the Lord of riches.

9 Agni, the mortal who hath toiled and worshipped, brought thee oblations with his kindled fuel,
And well knows sacrifice with adoration, gains every joy with thee to guard and help him.

10 Mightily let us worship thee the Mighty, with reverence, Agni! fuel and oblations,
With songs, O Son of Strength, with hymns, with altar: so may we strive for thine auspicious favour.

11 Thou who hast covered heaven and earth with splendour and with thy glories, glorious and triumphant,
Continue thou to shine on us, O Agni, with strength abundant, rich, and long-enduring.

12 Vouchsafe us ever, as man needs, O Vasu, abundant wealth of kine for son and offspring.
Food noble, plenteous, far from sin and evil, be with us, and fair fame to make us happy.

13 May I obtain much wealth in many places by love of thee and through thy grace, King Agni;
For in thee, Bounteous One, in thee the Sovran, Agni, are many boons for him who serves thee.

HYMN II. Agni.

THOU, Agni, even as Mitra, hast a princely glory of thine own.
Thou, active Vasu, makest fame increase like full prosperity.

2 For, verily, men pray to thee with sacrifices and with songs.
To thee the Friendly Courser, seen of all, comes speeding through the air.

3 Of one accord men kindle thee Heaven's signal of the sacrifice,
When, craving bliss, this race of man invites thee to the solemn rite.

4 Let the man thrive who travails sore, in prayer, for thee the Bountiful.

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8 *Sage of mankind, etc:* Sage, Lord, Bull, etc. are in the accusative case, in apposition with 'thee' in stanza 7, though separated by an intervening half-stanza.

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2 *The Friendly Courser:* the Sun.
3 Or, possibly, as suggested by Professor Ludwig, 'The men accordant with the heaven light thee the sign of sacrifice;' that is, understanding the signs in heaven and so knowing the proper time for the ceremony.

He with the help of lofty Dyaus comes safe through straits of enmity.

5 The mortal who with fuel lights thy flame and offers unto thee,
Supports a house with many a branch, Agni, to live a hundred years.

6 Thy bright smoke lifts itself aloft, and far-extended shines in heaven.
For, Purifier! like the Sun thou beamest with thy radiant glow.

7 For in men's houses thou must be glorified as a well-loved guest,
Gay like an elder in a fort, claiming protection like a son.

8 Thou, Agni, like an able steed, art urged by wisdom in the wood.
Thou art like wind; food, home art thou, like a young horse that runs astray.

9 E'en things imperishable, thou, O Agni, like a grazing ox,
Eatest, when hosts, Eternal One! of thee the Mighty rend the woods.

10 Agni, thou enterest as Priest the home of men who sacrifice.
Lord of the people, prosper them. Accept the offering, Angiras!

11 O Agni, God with Mitra's might, call hither the favour of the Gods from earth and heaven.
Bring weal from heaven, that men may dwell securely. May we o'ercome the foe's malign oppressions, may we o'ercome them, through thy help o'ercome them.

HYMN III. Agni.

True, guardian of the Law, thy faithful servant wins ample light and dwells in peace, O Agni,
Whom thou, as Varuṇa in accord with Mitra, guardest, O God, by banishing his trouble.

2 He hath paid sacrifices, toiled in worship, and offered gifts to wealth-increasing Agni.

---

7 *Gay like an elder*: Agni must be respected and cared for like a father as well as protected like a son.

8 *In the wood*: wherein fire is produced by attrition. The exact meaning of the stanza is somewhat uncertain. *Like wind*: moving everywhere.

9 *Eatest*: this or some similar verb must be supplied.

1 *As Varuṇa in accord with Mitra*: that is, Agni, Varuṇa, and Mitra as one.—Ludwig.

Him the displeasure of the famous moves not, outrage and scorn affect not such a mortal.

3 Bright God, whose look is free from stain like Sûrya's, thou, swift, what time thou earnestly desirest,

Hast gear to give us. Come with joy at evening, where, Child of Wood, thou mayest also tarry.

4 Fierce is his gait and vast his wondrous body: he champeth like a horse with bit and bridle,

And, darting forth his tongue, as 'twere a hatchet, burning the woods, smelteth them like a smelter.

5 Archer-like, fain to shoot, he sets his arrow, and whets his splendour like the edge of iron:

The messenger of night with brilliant pathway, like a tree-roosting bird of rapid pinion.

6 In beams of morn he clothes him like the singer, and bright as Mitra with his splendour crackles.

Red in the night, by day the men's possession: red, he belongs to men by day, Immortal.

7 Like Heaven's when scattering beams his voice was uttered: among the plants the radiant Hero shouted,

Who with his glow in rapid course came hither to fill both worlds, well-wedded Dames, with treasure.

8 Who, with supporting streams and rays that suit him, hath flashed like lightning with his native vigour.

Like the deft Maker of the band of Maruts, the bright impetuous One hath shone refulgent.

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3 I gratefully adopt Professor Pischel's interpretation of this very difficult stanza which I had regarded as hopelessly obscure. See *Vedische Studien*, I. pp. 37—50.

4 *With bit and bridle: yamasā́nā āsā́*; 'champing fodder with his mouth.'—Wilson. *As 'twere a hatchet:* Agni, and not his tongue, is likened to the hatchet.

5 *Of iron:* or metal, the exact meaning of *áyas* being uncertain.

6 *In beams of morn:* the light of early morning shines on the fire and the singer alike and simultaneously. [illegible] 'diffusing friendly light.'—Wilson. *The men's possession:* I take *nṛ́tn* as a shortened form of *nṛiṇā́m;* but it is difficult to make sense of the half-stanza. Professor Wilson, following Sâyaṇa, translates: '(he it is) who is luminous by night, and who lights men (to their work) by day; who is immortal and radiant; who lights men by day'. The verb is supplied by Sâyaṇa.

7 *Like Heaven's:* like the voice of Dyaus, the thumder. *Well-wedded Dames:* having excellent Lords, perhaps Indra and Agni.

8 *The deft Maker of the band of Maruts:* Dyaus is probably intended.

HYMN IV. Agni.

As at man's service of the Gods, Invoker, thou, Son of Strength, dost sacrifice and worship,
So bring for us to-day all Gods together, bring willingly the willing Gods, O Agni.

2 May Agni, radiant Herald of the morning, meet to be known, accept our praise with favour.
Dear to all life, mid mortal men Immortal, our guest, awake at dawn, is Jâtavedas.

3 Whose might the very heavens regard with wonder: bright as the Sun he clothes himself with lustre.
He who sends forth, Eternal Purifier, hath shattered e'en the ancient works of Aṣna.

4 Thou art a Singer, Son! our feast-companion: Agni at birth prepared his food and pathway.
Therefore vouchsafe us strength, O Strength-bestower. Win like a King: foes trouble not thy dwelling.

5 Even he who eats his firm hard food with swiftness, and overtakes the nights as Vâyu kingdoms.
May we o'ercome those who resist thine orders, like a steed casting down the flying foemen.

6 Like Sûrya with his fulgent rays, O Agni, thou overspreadest both the worlds with splendour.
Decked with bright colour he dispels the darkness, like Auṣija, with clear flame swiftly flying.

7 We have elected thee as most delightful for thy beams' glow: hear our great laud, O Agni.
The best men praise thee as the peer of Indra in strength, mid Gods, like Vâyu in thy bounty.

---

1 *Invoker: Hotar*, herald or inviter of the Gods.

3 *Aṣna:* apparently one of the demons of drought.

4 *His food and pathway:* or his pathway to his food may be intended.

5 *His firm hard food: vâraṇám ánnam;* the food of elephants, *i. e.* trees, according to Professor Ludwig. Professor Wilson, following Sâyaṇa, translates the first half-line: 'He who whets his (gloom)—dispersing (radiance), who eats the (offered) oblation.' *As Vâyu kingdoms: râshṭrî* standing, perhaps, for *râshṭryâ* (*râshṭryâṇi*), but the exact meaning is uncertain. Perhaps, as Professor Ludwig suggests, as Vâyu or the wind blows uninterrupted through the whole land, so Agni is kindled at night-fall and again at early dawn before the night has entirely passed away.

6 *Like Auṣija:* perhaps some contemporary priest, who is regarded as bringing back the daylight by prayer and sacrifice. 'Like the adored (sun).'—Wilson.

8 Now, Agni, on the tranquil paths of riches come to us for our weal: save us from sorrow.
Grant chiefs and bard this boon. May we live happy, with hero children, through a hundred winters.

HYMN V.

Agni.

I INVOCATE your Son of Strength, the Youthful, with hymns, the Youngest God, whose speech is guileless;
Sage who sends wealth comprising every treasure, bringer of many boons, devoid of malice.

2 At eve and morn thy pious servants bring thee their precious gifts, O Priest of many aspects,
On whom, the Purifier, all things living, as on firm ground their happiness have stablished.

3 Thou from of old hast dwelt among these people, by mental power the charioteer of blessings.
Hence sendest thou, O sapient Jâtavedas, to him who serves thee treasures in succession.

4 Agni, whoever secretly attacks us, the neighbour, thou with Mitra's might! who harms us,
Burn him with thine own Steers for ever youthful, burning with burning heat, thou fiercest burner.

5 He who serves thee with sacrifice and fuel, with hymn, O Son of Strength, and chanted praises,
Shines out, Immortal! in the midst of mortals, a sage, with wealth, with splendour and with glory.

6 Do this, O Agni, when we urge thee, quickly, triumphant in thy might subdue our foemen.
When thou art praised with words and decked with brightness, accept this chanted hymn, the singer's worship.

7 Help us, that we may gain this wish, O Agni, gain riches, Wealthy One! with store of heroes.
Desiring strength from thee may we be strengthened, and win, Eternal! thine eternal glory.

---

8 *Tranquil : avṛikébhiḥ ;* literally untroubled by wolves, or enemies. *Grant chiefs and bard :* the wealthy men who institute the sacrifice and the priest who sings. Or it may be rendered, 'Grant the chiefs' bard,' that is, the priest who sings for his wealthy patrons. *A hundred winters :* see V. 54. 15, note.

2 *Priest of many aspects : purvaṇîka,* having many faces, aspects, or manifestations. According to Sâyaṇa, having many flames instead of faces.

4 *Thine own Steers :* thy strong flames. *Burn him, etc. : tápâ tapishṭha tápasâ tápasvân.*

HYMN VI.

Agni.

He who seeks furtherance and grace to help him goes to the Son of Strength with newest worship,
Calling the heavenly Priest to share the banquet, who rends the wood, bright, with his blackened pathway.

2 White-hued and thundering he dwells in splendour, Most Youthful, with the loud-voiced and eternal—
Agni, most variform, the Purifier, who follows crunching many ample forests.

3 Incited by the wind thy flames, O Agni, move onward, Pure One! pure, in all directions.
Thy most destructive heavenly Navagvas break the woods down and devastate them boldly.

4 Thy pure white horses from their bonds are loosened: O Radiant One, they shear the ground beneath them,
And far and wide shines out thy flame, and flickers rapidly moving over earth's high ridges.

5 Forth darts the Bull's tongue like the sharp stone weapon discharged by him who fights to win the cattle.
Agni's fierce flame is like a hero's onset: dread and resistless he destroys the forests.

6 Thou with the sunlight of the great Impeller hast boldly overspread the earth's expanses.
So drive away with conquering might all perils: fighting our foemen burn up those who harm us.

7 Wondrous! of wondrous power! give to the singer wealth wondrous, marked, most wonderful, life-giving.
Wealth bright, O Bright One, vast, with many heroes, give with thy bright flames to the man who lauds thee.

HYMN VII.

Agni.

Him, messenger of earth and head of heaven, Agni Vaiṣvânara, born in holy Order,
The Sage, the King, the guest of men, a vessel fit for their mouths, the Gods have generated.

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2 *The loud-voiced and eternal:* the Maruts.

3 *Navagvas:* the flames of fire being regarded as the ministers of Agni, who is the best or oldest of the Angirases of whom the Navagvas are a class.

4 *Earth's high ridges: ádhi sắnu pṛíṣneḥ;* Pṛiṣni here being the multiform earth.

5 *Who fights to win the cattle:* Indra who wars with demons of drought and darkness.

6 *The great Impeller:* Sûrya, the vivifying Sun.

7 *Sá chitra chit*[illegible] *chítrakshatra chitrấtamam vasodhẩm |*
Chandrám rayim [illegible] *chándra chandrẩbhir gṛiṇaté yuvasva.*

---

1 *A vessel fit for their mouths:* through whose means they receive men's offerings.

2 Him have they praised, mid-point of sacrifices, great cistern of libations, seat of riches.
Vaisvânara, conveyer of oblations, ensign of worship, have the Gods engendered.

3 From thee, O Agni, springs the mighty singer, from thee come heroes who subdue the foeman.
O King, Vaisvânara, bestow thou on us excellent treasures worthy to be longed for.

4 To thee, Immortal! when to life thou springest, all the Gods sing for joy as to their infant.
They by thy mental powers were made immortal, Vaisvânara, when thou shonest from thy Parents.

5 Agni Vaisvânara, no one hath ever resisted these thy mighty ordinances,
When thou, arising from thy Parents' bosom, foundest the light for days' appointed courses.

6 The summits of the heaven are traversed through and through by the Immortal's light, Vaisvânara's brilliancy.
All creatures in existence rest upon his head. The Seven swift-flowing Streams have grown like branches forth.

7 Vaisvânara, who measured out the realms of air, Sage very wise who made the lucid spheres of heaven,
The Undeceivable who spread out all the worlds, keeper is he and guard of immortality.

HYMN VIII.

Agni.

At Jâtavedas' holy gathering I will tell aloud the conquering might of the swift red-hued Steer.
A pure and fresher hymn flows to Vaisvânara, even as for Agni lovely Soma is made pure.

2 That Agni, when in loftiest heaven he sprang to life, Guardian of Holy Laws, kept and observed them well.
Exceeding wise, he measured out the firmament. Vaisvânara attained to heaven by mightiness.

3 Wonderful Mitra propped the heaven and earth apart, and covered and concealed the darkness with his light.

---

2 *Mid-point of sacrifices:* 'the bond of sacrifices.'—Wilson. Agni or fire is essential in all sacrifices.

6 *The Seven swift-flowing Streams:* the five rivers of the Panjâb, the Indus and the Sarasvatî or the Kubhâ. *Have grown:* from Vaisvânara Agni.

7 *Of immortality:* according to Sâyana, of water which is the cause of immortality. 'Of ambrosial (rain).'—Wilson.

He made the two bowls part asunder like two skins. Vaiṣvânara put forth all his creative power.

4 The Mighty seized him in the bosom of the floods: the people waited on the King who should be praised.
As envoy of Vivasvân Mâtariṣvan brought Agni Vaiṣvânara hither from far away.

5 In every age bestow upon the singers wealth, worthy of holy synods, glorious, ever new.
King, undecaying, as it were with sharpened bolt, smite down the sinner like a tree with lightning-flash.

6 Do thou bestow, O Agni, on our wealthy chiefs, rule, with good heroes, undecaying, bending not.
So may we win for us strength, O Vaiṣvânara, hundredfold, thousandfold, O Agni, by thy help.

7 O thou who dwellest in three places, Helper, keep with effective guards our princely patrons.
Keep our band, Agni, who have brought thee presents. Lengthen their lives, Vaiṣvânara, when lauded.

HYMN IX.

Agni.

ONE half of day is dark, and bright the other; both atmospheres move on by sage devices.
Agni Vaiṣvânara, when born as Sovran, hath with his lustre overcome the darkness.

2 I know not either warp or woof, I know not the web they weave when moving to the contest.

---

3 *The two bowls:* the heaven and earth, called *dhishâṇe* or bowls from their hemispherical appearance.

4 *The Mighty:* the Gods who followed and found the fugitive Agni. *The people:* or the subjects, *viṣaḥ*. *Of Vivasvân:* according to Sâyaṇa, from Âditya or the Sun.

7 *Who dwellest in three places:* in heaven as the Sun, in the firmament as lightning, and on earth as fire.

The hymn is somewhat obscure; but the general purport appears to be; Agni is the priests' guide and teacher. As sunlight dispels the darkness so he enlightens our understandings. I know nothing of the mysteries of sacrifice; but I look to Agni for light, and prepare the ear and eye of my mind to receive knowledge and inspiration from him.

1 *Both atmospheres:* the *rájas* or atmosphere is divided into two parts, one half belonging to the sky and the other to the earth. See Wallis, *The Cosmology of the Rigveda*, pp. 115, 116.

2 *I know not either warp or woof:* 'The first half of the stanza...implies, according to those who know tradition, [illegible], says *Sáyaṇa*, a figurative allusion to the mysteries of sacrifi[illegible] the warp, *tantu*, are the metres of the Vedas, those of the woof, *otu*, the liturgic prayers and ceremonial, the combination of which two is the cloth, or sacrifice: the *átmavidah*, or, *Vedántis*, understand [illegible] the mysteries of creation, the threads of the warp being the [illegible], those of the woof the gross, and their combination the universe.'—Wilson. Professor Grassmann

Whose son shall here speak words that must be spoken without assistance from the Father near him?

3 For both the warp and woof he understandeth, and in due time shall speak what should be spoken,
Who knoweth as the immortal world's Protector, descending, seeing with no aid from other.

4 He is the Priest, the first of all: behold him. Mid mortal men he is the light immortal.
Here was he born, firm-seated in his station, Immortal, ever waxing in his body.

5 A firm light hath been set for men to look on: among all things that fly the mind is swiftest.
All Gods of one accord, with one intention, move unobstructed to a single purpose.

6 Mine ears unclose to hear, mine eye to see him; the light that harbours in my spirit broadens.
Far roams my mind whose thoughts are in the distance. What shall I speak, what shall I now imagine?

7 All the Gods bowed them down in fear before thee, Agni, when thou wast dwelling in the darkness.
Vaiṣvânara be gracious to assist us, may the Immortal favour us and help us.

HYMN X. Agni.

INSTALL at sacrifice, while the rite advances, your pleasant, heavenly Agni, meet for praises.
With hymns—for he illumines us—install him. He, Jâtavedas, makes our rites successful.

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and the translators of the *Siebenzig Lieder* think that a young singer is preparing himself for a contest with older bards, and, being distrustful of his own unaided powers to find material for his song, expresses his reliance upon Agni, and seeks inspiration from him. *To the contest:* the sacrifice is here intended: a meeting for religious worship; *sangamane devayajane.*—Sâyaṇa.
Whose son: Agni is the Father whose aid every one requires, however excellent his own human father may be.

5 *A firm light:* Agni remains in his place, and the effectual performance of the sacrifice depends upon the activity of his mind.
'According to the *Vedânti* view of the text, the light is *Brahma,* seated spontaneously in the heart as the means of true knowledge, to which all the senses, together with the mind and consciousness, refer, as to the one cause of creation, or *Paramâtmâ,* supreme spirit.'—Wilson. The stanza is translated by Prof. Wilson, after Sâyaṇa: 'A steady light, swifter than thought, stationed among moving beings to shew (the way) to happiness: all the gods being of one mind and of like wisdom, proceed respectfully to the presence of the one (chief) agent, (Vaiṣvânara)'.

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1 *Install:* establish him as your *Purohita* or Chief Priest; or set him in front as the Âhavanîya fire.

2 Hear this laud, Radiant Priest of many aspects, O Agni with the fires of man enkindled,
Laud which bards send forth pure as sacred butter; strength to this man, as 'twere for self-advantage.

3 Mid mortal men that singer thrives in glory who offers gifts with hymns of praise to Agni,
And the God, wondrous bright, with wondrous succours helps him to win a stable filled with cattle.

4 He, at his birth, whose path is black behind him, filled heaven and earth with far-apparent splendour:
And he himself hath been, through night's thick darkness, made manifest by light, the Purifier.

5 With thy most mighty aid, confer, O Agni, wonderful wealth on us and on our princes,
Who stand preëminent, surpassing others in liberal gifts, in fame, and hero virtues.

6 Agni, accept this sacrifice with gladness, which, seated here, the worshipper presenteth.
Fair hymns hadst thou among the Bharadvâjas, and holpest them to gain abundant vigour.

7 Scatter our foes, increase our store. May we be glad a hundred winters with brave sons.

HYMN XI.

Agni.

EAGERLY sacrifice thou, most skilful, Agni! Priest, pressing on as if the Maruts sent thee.
To our oblation bring the two Nâsatyas, Mitra and Varuṇa and Earth and Heaven.

2 Thou art our guileless, most delightful Herald, the God, among mankind, of holy synods.
A Priest with purifying tongue, O Agni, sacrifice with thy mouth to thine own body.

---

2 *Strength to this man:* the hymn is to give strength to the worshipper, and the priests are to sing with vigour as though their own interests were immediately concerned. Sâyaṇa takes *mamátâ* (out of self-interest) as a proper name, 'As Mamatâ (formerly offered it).'—Wilson.

3 *A stable filled with cattle:* the expression includes the waters of heaven, the light of day, and booty in cattle-lifting expeditions.

6 *Bharadvâjas:* the family of the great Ṛishi to whom the hymn was revealed.

7 *A hundred winters:* see note on VI. 4. 8.

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2 *Of holy synods:* I follow Professor Ludwig in taking *vidáthâ* as an old genitive plural, and not=*vidáthe*, as Sâyaṇa does. *Sacrifice......to thine own body:* or, sacrifice......thy proper body; or, 'keep thine own body near us to be worshipped.'

3 For even the blessèd longing that is in thee would bring the Gods down to the singer's worship,
When the Angirases' sagest Sage, the Poet, sings the sweet measure at the solemn service.

4 Bright hath he beamed, the wise, the far-refulgent. Worship the two wide-spreading Worlds, O Agni,
Whom as the Living One rich in oblations the Five Tribes, bringing gifts, adorn with homage.

5 When I with reverence clip the grass for Agni, when the trimmed ladle, full of oil, is lifted,
Firm on the seat of earth is based the altar: eye-like, the sacrifice is directed Sun-ward.

6 Enrich us, O thou Priest of many aspects, with the Gods, Agni, with thy fires, enkindled.
O Son of Strength, clad in the robe of riches, may we escape from woe as from a prison.

HYMN XII. Agni.

KING of trimmed grass, Herald within the dwelling, may Agni worship the Impeller's World-halves.
He, Son of Strength, the Holy, from a distance hath spread himself abroad with light like Sûrya.

2 In thee, most wise, shall Dyaus, for full perfection, King! Holy One! pronounce the call to worship.
Found in three places, like the Speeder's footstep, come to present men's riches as oblations!

3 Whose blaze most splendid, sovran in the forest, shines waxing on his way like the Impeller.
He knows himself, like as a guileless smelter, not to be stayed among the plants, Immortal.

4 Our friends extol him like a steed for vigour, even Agni in the dwelling, Jâtavedas.

---

1 *The Impeller's World-halves:* the heaven and earth, illumined by, and so belonging to, the all-vivifying Sun.

2 *In thee:* or by thee, in thy lightning form, Dyaus or Heaven shall pronounce the *yâjyâ*, the consecrating text used at sacrifices, and thus invite the Gods to be present. *Found in three places:* in heaven, atmosphere, and earth, and in the corresponding fire-receptacles at sacrifice. *The Speeder's footstep:* the threefold step of Vishṇu as the Sun, traversing the three worlds of earth, air, and sky.

3 *A guileless smelter:* he knows his power to consume what he attacks, like a melter of metal who knows what he can do and does not deceive himself. According to Sâyaṇa, *dravitâ* here means runner, 'rushing like the innoxious (wind).'—Wilson.

Tree-fed, he fights with power as doth a champion, like Dawn's Sire to be praised with sacrifices.

5 Men wonder at his shining glows when, paring the woods with ease, o'er the broad earth he goeth,
And, like a rushing flood, loosed quickly, burneth, swift as a guilty thief, o'er desert places.

6 So mighty thou protectest us from slander, O Champion, Agni! with all fires enkindled.
Bring opulence and drive away afflicton. May brave sons gladden us through a hundred winters.

HYMN XIII.

Agni.

From thee, as branches from a tree, O Agni, from thee, Auspicious God! spring all our blessings—
Wealth swiftly, strength in battle with our foemen, the rain besought of heaven, the flow of waters.

2 Thou art our Bhaga to send wealth: thou dwellest, like circumambient air, with wondrous splendour.
Friend art thou of the lofty Law, like Mitra, Controller, Agni! God! of many a blessing.

3 Agni! the hero slays with might his foeman; the singer bears away the Paṇi's booty—
Even he whom thou, Sage, born in Law, incitest by wealth, accordant with the Child of Waters.

4 The man who, Son of Strength! with sacrifices, hymns, lauds, attracts thy fervour to the altar,
Enjoys each precious thing, O God, O Agni, gains wealth of corn and is the lord of treasures.

5 Grant, Son of Strength, to men for their subsistence such things as bring high fame and hero children.
For thou with might givest much food in cattle even to the wicked wolf when he is hungry.

6 Eloquent, Son of Strength, Most Mighty, Agni, vouchsafe us seed and offspring, full of vigour.
May I by all my songs obtain abundance. May brave sons gladden us through a hundred winters.

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4 *Dawn's Sire:* Dyaus or Heaven, the Father of Ushas or Dawn.

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3 *His foeman: vṛitrám* signifying any enemy: *ávarakam ṣatrum*—Sâyaṇa. *The Child of Waters:* here said to mean the lightning, born of the watery cloud.

5 *To the wicked wolf:* or, perhaps, even to the foe Vṛika. Cf. VII. 68. 8.

HYMN XIV.

Agni.

WHOSO to Agni hath endeared his thought and service by his hymns,
That mortal eats before the rest, and finds sufficiency of food.

2 Agni, in truth, is passing wise, most skilled in ordering, a Seer.
At sacrifices Manus' sons glorify Agni as their Priest.

3 The foeman's wealth in many a place, Agni, is emulous to help.
Men fight the fiend, and seek by rites to overcome the riteless foe.

4 Agni bestows the hero chief, winner of waters, firm in fray.
Soon as they look upon his might his enemies tremble in alarm.

5 For with his wisdom Agni, God, protects the mortal from reproach,
Whose conquering wealth is never checked, is never checked in deeds of might.

6 O Agni, God with Mitra's might call hither the favour of the Gods from earth and heaven.
Bring weal from heaven that men may dwell securely. May we o'ercome the foe's malign oppressions, may we o'ercome them, through thy help o'ercome them.

HYMN XV.

Agni.

WITH this my song I strive to reach this guest of yours, who wakes at early morn, the Lord of all the tribes.
Each time he comes from heaven, the Pure One from of old: from ancient days the Child eats everlasting food.

2 Whom, well-disposed, the Bhṛigus stablished as a Friend, whom men must glorify, high-flaming in the wood.
As such, most friendly, thou art every day extolled in lauds by Vitahavya, O thou wondrous God.

3 Be thou the foeless helper of the skilful man, subduer of the enemy near or far away.
Bestow a wealthy home on men, O Son of Strength. Give Vîtahavya riches spreading far and wide, give Bharadvâja wide-spread wealth.

4 Him, your refulgent guest, Agni who comes from heaven, the Herald of mankind, well-skilled in sacred rites,

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1 *That mortal eats before the rest:* 'May the mortal......quickly become distinguished as first (amongst men).'—Wilson.

2 *Most skilled in ordering:* the chief regulator of religious rites.

3 *Emulous to help:* waiting for us to seize and use.

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1 *The Child:* born of the fire-sticks, or of Heaven and Earth. *Everlasting food:* the Amṛita contained in the sacrificial offerings.

2 *Vîtahavya:* either the name of the Ṛishi, as Sâyaṇa takes it, or an epithet 'whose oblations are enjoyed,' qualifying Bharadvâja understood.

Who, like a holy singer, utters heavenly words, oblation-bearer, envoy, God, I seek with hymns.

5 Who with his purifying, eye-attracting form hath shone upon the earth as with the light of Dawn;
Who speeding on, as in the fight of Etaṣa, cometh, untouched by age, as one athirst in heat.

6 Worship ye Agni, Agni, with your log of wood; praise your belovèd, your belovèd guest with songs.
Invite ye the Immortal hither with your hymns. A God among the Gods, he loveth what is choice, loveth our service, God mid Gods.

7 Agni inflamed with fuel in my song I sing, pure, Cleanser, stedfast, set in front at sacrifice.
Wise Jâtavedas we implore with prayers for bliss, the Priest, the holy Singer, bounteous, void of guile.

8 Men, Agni, in each age have made thee, Deathless One, their envoy, offering-bearer, guard adorable.
With reverence Gods and mortals have established thee, the ever-watchful, omnipresent Household Lord.

9 Thou, Agni, ordering the works and ways of both, as envoy of the Gods traversest both the worlds.
When we lay claim to thy regard and gracious care, be thou to us a thrice-protecting friendly guard.

10 Him fair of face, rapid, and fair to look on, him very wise may we who know not follow.
Let him who knows all rules invite for worship, Agni announce our offering to the Immortals.

11 Him, Agni, thou deliverest and savest who brings his prayer to thee the Wise, O Hero,
The end of sacrifice or its inception; yea, thou endowest him with power and riches.

12 Guard us from him who would assail us, Agni; preserve us, O thou Victor, from dishonour.
Here let the place of darkening come upon thee: may wealth be ours, desirable in thousands.

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5 *In the fight of Etaṣa:* when he contended with Sûrya. See II. 19. 5, where Indra is said to have assisted Etaṣa.

9 *Of both:* of Gods and men.

11 The second half of the stanza is not clear. Professor Wilson paraphrases it after Sâyaṇa: 'thou rewardest with strength and with riches him (who undertakes) the institution, (who effects) the accomplishment, of the sacrifice.

12 *The place of darkening:* this passage is very obscure. Professor Ludwig thinks that the time of battle is meant. May the foes who attack us find

13 Agni, the Priest, is King, Lord of the homestead, he, Jâtavedas, knows all generations.
Most skilful worshipper mid Gods and mortals, may he begin the sacrifice, the Holy.

14 Whate'er to-day thou, bright-flamed Priest, enjoyest from the man's rite—for thou art Sacrificer—
Worship, for duly dost thou spread in greatness: bear off thine offerings of to-day, Most Youthful.

15 Look thou upon the viands duly laid for thee. Fain would he set thee here to worship Heaven and Earth.
Help us, O liberal Agni, in the strife for spoil, so that we may o'ercome all things that trouble us, o'ercome, o'ercome them with thy help.

16 Together with all Gods, O fair-faced Agni, be seated first upon the wool-lined altar,
Nest-like, bedewed with oil. Bear this our worship to Savitar who sacrifices rightly.

17 Here the arranging priests, as did Atharvan, rub this Agni forth,
Whom, not bewildered, as he moved in winding ways, they brought from gloom.

18 For the Gods' banquet be thou born, for full perfection and for weal.
Bring the Immortal Gods who strengthen holy Law: so let our sacrifice reach the Gods.

---

that they have to deal with thee as our ally. Sâyaṇa explains *pâthaḥ* as food offered in sacrifice, and *dhvasmanvát* as *dhvastadosham*, freed from defects; 'May the food reach thee free from imperfection.' Professor Grassmann translates: 'Es dring mit dir dein rauchumhüllter Gang vor;' 'Thy smoke-enveloped course press forward with thee.'

13 *Knows all generations: víṣvâ veda jánimâ;* etymology of Jâtavedas.—Ludwig.

14 *The man's:* who institutes the sacrifice.

15 *Fain would he:* the patron of the sacrifice.

The original hymn seems to end with this stanza, as the repetition, o'ercome......o'ercome, o'ercome, *tarema...tarema.........tarema* also indicates.

16 *Wool-lined altar:* built up like the nest of a bird with layers of wool, in which wool and resins for incense are placed. See Aitareya-Brâhmaṇa, 1. 5. 28 (Haug's translation p. 62). *To Savitar:* according to Sâyaṇa, Savitar means the originator, the institutor of the sacrifice, and the dative case is used in the sense of the genitive, 'the sacrifice of the institutor of the rite.' In another place he explains *savitré yájamânâya* by 'for the sake of the benefit of the sacrificing institutor of the ceremony.'

17 *Atharvan:* the priest who first obtained fire and offered Soma and prayers to the Gods. *As he moved in winding ways:* when he fled and tried to hide himself from the Gods.

19 O Agni, Lord and Master of men's homesteads, with kindled fuel we have made thee mighty.
Let not our household gear be found defective. Sharpen us with thy penetrating splendour.

HYMN XVI.

Agni.

PRIEST of all sacrifices hast thou been appointed by the Gods,
Agni, amid the race of man.
2 So with thy joyous tongues for us sacrifice nobly in this rite.
Bring thou the Gods and worship them.
3 For well, O God, Disposer, thou knowest, straight on, the paths and ways,
Agni, most wise in sacrifice.
4 Thee, too, hath Bharata of old, with mighty men, implored for bliss,
And worshipped thee the worshipful.
5 Thou givest these abundant boons to Divodâsa pouring forth,
To Bharadvâja offering gifts.
6 Do thou, Immortal Messenger, bring hither the Celestial Folk,
Hearing the singer's eulogy.
7 Mortals with pious thought implore thee, Agni, God, at holy rites.
To come unto the feast of Gods.
8 I glorify thine aspect and the might of thee the Bountiful.
All those who love shall joy in thee,
9 Invoker placed by Manus, thou, Agni, art near, the wisest Priest:
Pay worship to the Tribes of Heaven.
10 Come, Agni, lauded, to the feast; come to the offering of the gifts
As Priest be seated on the grass.
11 So, Angiras, we make thee strong with fuel and with holy oil.
Blaze high, thou youngest of the Gods.
12 For us thou winnest, Agni, God, heroic strength exceeding great,
Far-spreading and of high renown.
13 Agni, Atharvan brought thee forth, by rubbing, from the lotus-flower,
The head of Viṣva, of the Priest.
14 Thee, Vṛitra's slayer, breaker down of castles, hath Atharvan's son,
Dadhyach the Ṛishi, lighted up.

---

4 *Bharata:* according to Sâyaṇa the King of that name, son of Dushyanta and Ṣakuntalâ.

13 *The lotus-flower:* apparently a figurative expression for heaven. *Viṣva;* Heaven, personified.

14 *Dadhyach:* see I. 84. 13, note.

15 The hero Pâthya kindled thee the Dasyus' most destructive foe,
Winner of spoil in every fight.

16 Come, here, O Agni, will I sing verily other songs to thee;
And with these drops shalt thou grow strong.

17 Where'er thy mind applies itself, vigour preëminent hast thou:
There wilt thou gain a dwelling-place.

18 Not for a moment only lasts thy bounty, good to many a one!
Our service therefore shalt thou gain.

19 Agni, the Bhârata, hath been sought, the Vritra-slayer, marked of all,
Yea, Divodâsa's Hero Lord.

20 For he gave riches that surpass in greatness all the things of earth,
Fighting untroubled, unsubdued.

21 Thou, Agni, as in days of old, with recent glory, gathered light,
Hast overspread the lofty heaven.

22 Bring to your Agni, O my friends, boldly your laud and sacrifice:
Give the Disposer praise and song.

23 For as sagacious Herald he hath sat through every age of man,
Oblation-bearing messenger.

24 Bring those Two Kings whose ways are pure, Âdityas, and the Marut host,
Excellent God! and Heaven and Earth.

25 For strong and active mortal man, excellent, Agni, is the look
Of thee Immortal, Son of Strength!

26 Rich through his wisdom, noblest be the giver serving thee to-day:
The man hath brought his hymn of praise.

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15 *Pâthya:* probably some celebrated sacrificer. Dr. Garbe (Vaitâna-Sûtra II. 14) translates *pâthyó vrishá* in this text by 'der Hengst auf der Strasse, the Stallion on the way.'

18 *Not for a moment only lasts thy bounty:* Sâyaṇa understands this differently: 'Let not thy full (blaze) be distressing to the eye.'—Wilson.

19 *The Bhârata:* the especial protector of the Bharatas. According to Sâyaṇa the word means either 'descended from the priests called Bharatas,' or 'the bearer of oblations.'

Those Two Kings: Mitra and Varuṇa.

27 These, Agni, these are helped by thee, who, strong and *active* all their lives,
O'ercome the malice of the foe, fight down the malice of the foe.

28 May Agni with his pointed blaze cast down each fierce devouring fiend:
May Agni win us wealth by war.

29 O active Jâtavedas, bring riches with store of hero sons:
Slay thou the demons, O Most Wise.

30 Keep us, O Jâtavedas, *from the troubling of the man of sin;*
Guard us thou Sage who knowest prayer.

31 Whatever sinner, Agni, brings oblations to procure our death,
Save us from woe that he would work.

32 Drive from us with thy tongue, O God, the man who doeth evil deeds,
The mortal who would strike us dead.

33 Give shelter reaching far and wide to Bharadvâja, conquering Lord!
Agni, send wealth most excellent.

34 May Agni slay the Vṛitras,—fain for riches, through the lord of song,
Served with oblation, kindled, bright.

35 His Father's Father, *shining in his Mother's everlasting side,*
Set on the seat of holy Law.

36 O active Jâtavedas, bring devotion that wins progeny, Agni, that it may shine to heaven,

37 O Child of Strength, to thee whose look is lovely we with dainty food,
O Agni, have poured forth our songs.

38 To thee for shelter are we come, as to the shade from fervent heat,
Agni, who glitterest like gold.

39 Mighty as one who slays with shafts, or like a bull with sharpened horn,
Agni, thou brakest down the forts.

---

35 *His Father's Father*: 'here, as before, the mother of *Agni* is the ear[th] the father is heaven: Agni is said to be the father or fosterer of his p[arent] heaven by transmitting to it the flame and smoke of burnt-offe[rings]' Wilson.

37 *Child of Strength*: *sahaskṛita;* literally, made or produ[ced by strength] i, e. the violent agitation of the fire-stick.

40 Whom, like an infant newly born, devourer, in their arms they bear,
Men's Agni, skilled in holy rites.

41 Bear to the banquet of the Gods the God best finder-out of wealth.
Let him be seated in his place.

42 In Jâtavedas kindle ye the dear guest who hath now appeared
In a soft place, the homestead's Lord.

43 Harness, O Agni, O thou God, thy steeds which are most excellent:
They bear thee as thy spirit wills.

44 Come hither, bring the Gods to us to taste the sacrificial feast,
To drink the draught of Soma juice.

45 O Agni of the Bharatas, blaze high with everlasting might,
Shine forth and gleam, Eternal One.

46 The mortal man who serves the God with banquet, and, bringing gifts at sacrifice, lauds Agni,
May well attract, with prayer and hands uplifted, the Priest of Heaven and Earth, true Sacrificer.

47 Agni, we bring thee, with our hymn, oblation fashioned in the heart.
Let these be oxen unto thee, let these be bulls and kine to thee.

48 The Gods enkindle Agni, best slayer of Vṛitra, first in rank,
The Mighty One who brings us wealth and crushes down the Râkshasas.

HYMN XVII. Indra.

DRINK Soma, Mighty One, for which, when lauded, thou brakest through the cattle-stall, O Indra;
Thou who, O Bold One, armed with thunder smotest Vṛitra with might, and every hostile being.

2 Drink it thou God who art impetuous victor, Lord of our hymns, with beauteous jaws, the Hero,
Render of kine-stalls, car-borne, thunder-wielding, so pierce thy way to wondrous strength, O Indra.

3 Drink as of old, and let the draught delight thee: hear thou our prayer and let our songs exalt thee.
Make the Sun visible, make food abundant, slaughter the foes, pierce through and free the cattle.

Jâtavedas kindle ye: the meaning is said to be, that the fire of burnt- to be kindled by the fire produced by attrition.
[illegible]rificer: whose sacrifices are always effectual.
[illegible]xen: let our oblations be as acceptable to thee as herds of

4 These gladdening drops, O Indra, Self-sustainer, quaffed shall augment thee in thy mighty splendour.
Yea, let the cheering drops delight thee greatly, great, perfect, strong, powerful, all-subduing.

5 Gladdened whereby, bursting the firm enclosures, thou gavest splendour to the Sun and Morning.
The mighty rock that compassed in the cattle, ne'er moved, thou shookest from its seat, O Indra.

6 Thou with thy wisdom, power, and works of wonder, hast stored the ripe milk in the raw cows' udders,
Unbarred the firm doors for the kine of Morning, and, with the Angirases, set free the cattle.

7 Thou hast spread out wide earth, a mighty marvel, and, high thyself, propped lofty heaven, O Indra.
Both worlds, whose Sons are Gods, thou hast supported, young, Mothers from old time of holy Order.

8 Yea, Indra, all the Deities installed thee their one strong Champion in the van for battle.
What time the godless was the Gods' assailant, Indra they chose to win the light of heaven.

9 Yea, e'en that heaven itself of old bent backward before thy bolt, in terror of its anger,
When Indra, life of every living creature, smote down within his lair the assailing Dragon.

10 Yea, Strong One! Tvashṭar turned for thee, the Mighty, the bolt with thousand spikes and hundred edges,
Eager and prompt at will, wherewith thou crushedst the boasting Dragon, O impetuous Hero.

11 He dressed a hundred buffaloes, O Indra, for thee whom all accordant Maruts strengthen.
He, Pûshan Vishṇu, poured forth three great vessels to him, the juice that cheers, that slaughters Vṛitra.

---

6 *The ripe milk:* the cows are called raw as contrasted with the warm milk matured in their udders. See 1. 62. 9. This miracle is ascribed to the Asvins also. See 1. 180. 3.

7 *Whose Sons are Gods:* Heaven and Earth are frequently called the parents of the Gods. So in Greek mythology the Gods sprang from the union of Uranus and Gaia. 'Cent mythologies,' M. Réville remarks, 'sont fondées sur le mariage du ciel et de la terre.' See Muir, *O. S. Texts,* V. p. 24.

8 *The godless:* the demon Vṛitra.

11 *He:* Agni. See V. 29. 7. *Three great vessels:* literally, lakes. See V. 29. 7. *That slaughters Vṛitra:* inspirits Indra to slay him.

12 Thou settest free the rushing wave of waters, the floods' great swell encompassed and obstructed.
Along steep slopes their course thou turnedst, Indra, directed downward, speeding to the ocean.

13 So may our new prayer bring thee to protect us, thee well-armed Hero with thy bolt of thunder,
Indra, who made these worlds, the Strong, the Mighty, who never groweth old, the victory-giver.

14 So, Indra, form us brilliant holy singers for strength, for glory, and for food and riches.
Give Bharadvâja hero patrons, Indra! Indra, be ours upon the day of trial.

15 With this may we obtain strength God-appointed, and brave sons gladden us through a hundred winters.

HYMN XVIII.

Indra.

Glorify him whose might is all-surpassing, Indra the much-invoked who fights uninjured.
Magnify with these songs the never-vanquished, the Strong, the Bull of men, the Mighty Victor.

2 He, Champion, Hero, Warrior, Lord of battles, impetuous, loudly roaring, great destroyer,
Who whirls the dust on high, alone, o'erthrower, hath made all races of mankind his subjects.

3 Thou, thou alone, hast tamed the Dasyus; singly thou hast subdued the people for the Ârya.
Is this, or is it not, thine hero exploit, Indra? Declare it at the proper season.

4 For true, I deem, thy strength is, thine the Mighty, thine, O Most Potent, thine the Conquering Victor;
Strong, of the strong, Most Mighty, of the mighty, thine, driver of the churl to acts of bounty.

5 Be this our ancient bond of friendship with you and with Angirases here who speak of Vala.
Thou, Wondrous, Shaker of things firm, didst smite him in his fresh strength, and force his doors and castles.

---

14 *The day of trial:* the decisive day of battle.

15 *With this: stutyâ*, praise, is understood.

3 *At the proper season:* show that thou hast this power by aiding us before it is too late and when our enemies have conquered us.

5 *With you:* with Indra and his allies, the Maruts.

6 With holy thoughts must he be called, the Mighty, showing his power in the great fight with Vṛitra.
He must be called to give us seed and offspring, the Thunderer must be moved and sped to battle.

7 He in his might, with name that lives for ever, hath far surpassed all human generations.
He, most heroic, hath his home with splendour, with glory and with riches and with valour.

8 Stranger to guile, who ne'er was false or faithless, bearing a name that may be well remembered,
Indra crushed Chumuri, Dhuni, Ṣambara, Pipru, and Sushṇa, that their castles fell in ruin.

9 With saving might that must be praised and lauded, Indra, ascend thy car to smite down Vṛitra.
In thy right hand hold fast thy bolt of thunder, and weaken, Bounteous Lord, his art and magic.

10 As Agni, as the dart burns the dry forest, like the dread shaft burn down the fiends, O Indra;
Thou who with high deep-reaching spear hast broken, hast covered over mischief and destroyed it.

11 With wealth, by thousand paths come hither, Agni, paths that bring ample strength, O thou Most Splendid.
Come, Son of Strength, o'er whom, Invoked of many! the godless hath no power to keep thee distant.

12 From heaven, from earth is bruited forth the greatness of him the firm, the fiery, the resplendent.
No foe hath he, no counterpart, no refuge is there from him the Conqueror full of wisdom.

13 This day the deed that thou hast done is famous, when thou, for him, with many thousand others
Laidest low Kutsa, Âyu, Atithigva, and boldly didst deliver Tûrvayâṇa.

14 In thee, O God, the wisest of the Sages, all Gods were joyful when thou slewest Ahi.

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8 *Chumuri, etc:* demons of drought. See Index.

10 The exact meaning of the second half-stanza is uncertain, as *gambhîráyâ* and *ṛishváyâ*, deep and high, have no substantive.

13 *For him:* for Tûrvayâṇa, who appears to have been an especial favourite of Indra. According to Sâyaṇa, *tûrvayâṇa*, 'quickly going,' is an epithet of Divodâsa. Sâyaṇa represents the [illegible] been achieved *for* Kutsa, Âyu, and Atithigva, but this is not [illegible] words of the text. *A new hymn:* of praise for some new favour shown to us.

37

When, lauded for thyself, thou gavest freedom to sore-afflicted Heaven and to the people.

15 This power of thine both heaven and earth acknowledge, the deathless Gods acknowledge it, O Indra.
Do what thou ne'er hast done, O Mighty Worker: beget a new hymn at thy sacrifices.

HYMN XIX.

Indra.

GREAT, hero-like controlling men is Indra, unwasting in his powers, doubled in vastness.
He, turned to us, hath grown to hero vigour: broad, wide, he hath been decked by those who serve him.

2 The bowl made Indra swift to gather booty, the High, the Lofty, Youthful, Undecaying,
Him who hath waxed by strength which none may conquer, and even at once grown to complete perfection.

3 Stretch out those hands of thine, extend to us-ward thy wide capacious arms, and grant us glory.
Like as the household herdsman guards the cattle, so move thou round about us in the combat.

4 Now, fain for strength, let us invite your Indra hither, who lieth hidden with his Heroes,—
Free from all blame, without reproach, uninjured, e'en as were those who sang, of old, his praises.

5 With stedfast laws, wealth-giver, strong through Soma, he hath much fair and precious food to feed us.
In him unite all paths that lead to riches, like rivers that commingle with the ocean.

6 Bring unto us the mightiest might, O Hero, strong and most potent force, thou great Subduer!
All splendid vigorous powers of men vouchsafe us, Lord of Bay Steeds, that they may make us joyful.

7 Bring us, grown mighty in its strength, O Indra, thy friendly rapturous joy that wins the battle,
Wherewith by thee assisted and triumphant, we may laud thee in gaining seed and offspring.

---

1 *Controlling men:* or, satisfier of men. 'Fulfiller (of the desires) of men.' —Wilson.

2 *The bowl:* that is, the libation of Soma juice. But see Ludwig, Ueber die neuesten Arbeiten, &c., p. 87.

4 *Who lieth hidden:* Sâyaṇa explains *chatînam* as *śatrûṇâm châtakam nâśakam;* 'the destroyer (of enemies)'.—Wilson.

8 Indra, bestow on us the power heroic, skilled and exceeding strong, that wins the booty,
Wherewith, by thine assistance, we may conquer our foes in battle, be they kin or stranger.

9 Let thine heroic strength come from behind us, before us, from above us or below us.
From every side may it approach us, Indra. Give us the glory of the realm of splendour.

10 With most heroic aid from thee, like heroes, Indra, may we win wealth by deeds of glory.
Thou, King, art Lord of earthly, heavenly treasure: vouchsafe us riches vast, sublime, and lasting.

11 The Bull, whose strength hath waxed, whom Maruts follow, free-giving Indra, the Celestial Ruler,
Mighty, all-conquering, the victory-giver, him let us call to grant us new protection.

12 Give up the people who are high and haughty to these men and to me, O Thunder-wielder!
Therefore upon the earth do we invoke thee, where heroes win, for sons and kine and waters.

13 Through these thy friendships, God invoked of many! may we be victors over every foeman.
Slaying both kinds of foe, may we, O Hero, be happy, helped by thee, with ample riches.

HYMN XX.

Indra.

GIVE us wealth, Indra, that with might, as heaven o'ertops the earth, o'ercomes our foes in battle,
Wealth that brings thousands and that wins the corn-lands, wealth, Son of Strength! that vanquishes the foeman.

2 Even as the power of Dyaus, to thee, O Indra, all Asura sway was by the Gods entrusted,
When thou, Impetuous! leagued with Vishṇu, slewest Vṛitra the Dragon who enclosed the waters.

3 Indra, Strong, Victor, Mightier than the mighty, addressed with prayer and perfect in his splendour,
Lord of the bolt that breaketh forts in pieces, became the King of the sweet juice of Soma.

---

9 *From behind us, etc:* or, from the west, from the north, from the south, from the east.

11 This stanza has occurred in III. 47. 5.

12 *Where heroes win: śûrasâtau;* in battle.

13 *Both kinds of foe;* kinsmen and strangers. See stanza 8.

4 There, Indra, while the light was won, the Paṇis fled, 'neath a hundred blows, for wise Daṣoṇi,
And greedy Ṣushṇa's magical devices: nor left he any of their food remaining.

5 What time the thunder fell and Ṣushṇa perished, all life's support from the great Druh was taken.
Indra made room for his car-driver Kutsa who sate beside him, when he gained the sunlight.

6 As the Hawk rent for him the stalk that gladdens, he wrenched the head from Namuchi the Dâsa.
He guarded Namî, Sayya's son, in slumber, and sated him with food, success, and riches.

7 Thou, thunder-armed, with thy great might hast shattered Pipru's strong forts who knew the wiles of serpents.
Thou gavest to thy worshipper Ṛijiṣvan imperishable wealth, O Bounteous Giver.

8 The crafty Vetasu, the swift Daṣoṇi, and Tugra speedily with all his servants,
Hath Indra, gladdening with strong assistance, forced near as 'twere to glorify the Mother.

9 Resistless, with the hosts he battles, bearing in both his arms the Vṛitra-slaying thunder.
He mounts his Bays, as the car-seat an archer: yoked at a word they bear the lofty Indra.

10 May we, O Indra, gain by thy new favour: so Pûrus laud thee, with their sacrifices,
That thou hast wrecked seven autumn forts, their shelter, slain Dâsa tribes and aided Purukutsa.

---

4 *For wise Daṣoṇi:* Daṣoṇi would appear in this place to be the name of some man whom Indra protected. Sâyaṇa says that the dative case is put for the ablative, and that the meaning is, 'from the sage who offers many oblations,' that is, from Kutsa. Ludwig takes Daṣoṇi here to be the priest of the Paṇis: 'fled or fell for or to him' meaning that he was powerless to save them.

5 *Druh:* or, oppressor. Cf IV. 28. 2.

6 *The Hawk:* which brought the Soma from heaven. See I. 93. 6; IV. 27. *Namî:* see X. 48. 9.

8 Vetasu, Daṣoṇi, and Tugra appear to be names of enemies conquered by Indra. But *swift, tûtujim,* may be a Proper Name, Tûtuji = Tuji (VI. 26. 4), and Daṣoṇi (*daṣoṇim*) may be an adjective, 'having ten arms or helpers.' Cf. X. 49. 4, and see Ludwig, Der Rigveda, III. p. 156. *As 'twere to glorify the Mother:* Sâyaṇa takes *dyótanâya* as the name of a râjâ, and according to his interpretation Indra compelled the conquered foes to approach Dyotana submissively as a son comes before a mother. *The Mother:* the great Mother Aditi.

10 *Autumn forts:* probably strong places on elevated ground occupied by the Dâsas or original inhabitants during the rains and autumn. According to Sâyaṇa, cities or strongholds of Ṣarat, a demon.

11 Favouring Uṣanâ the son of Kavi, thou wast his ancient strengthener, O Indra.
Thou gavest Navavâstva as a present, to the great father gavest back his grandson.

12 Thou, roaring Indra, dravest on the waters that made a roaring sound like rushing rivers,
What time, O Hero, o'er the sea thou broughtest, in safety broughtest Turvaṣa and Yadu.

13 This Indra, was thy work in war: thou sentest Dhuni and Chumuri to sleep and slumber.
Dabhîti lit the flame for thee, and worshipped with fuel, hymns, poured Soma, dressed oblations.

HYMN XXI. Indra. Viṣvedevas.

THESE the most constant singer's invocations call thee who art to be invoked, O Hero;
Hymns call anew the chariot-borne, Eternal: by eloquence men gain abundant riches.

2 I praise that Indra, known to all men, honoured with songs, extolled with hymns at sacrifices,
Whose majesty, rich in wondrous arts, surpasseth the magnitude of earth, and heaven in greatness.

3 He hath made pathways, with the Sun to aid him, throughout the darkness that extended pathless.
Mortals who yearn to worship ne'er dishonour, O Mighty God, thy Law who art Immortal.

4 And he who did these things, where is that Indra? among what tribes? what people doth he visit?
What sacrifice contents thy mind and wishes? What priest among them all? what hymn, O Indra?

5 Yea, here were they who, born of old, have served thee, thy friends of ancient time, thou active Worker.
Bethink thee now of these, Invoked of many! the midmost and the recent, and the youngest.

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11 *Navavâstva:* an Asura, or a mysterious being who perhaps represents the Sun, released from captivity or eclipse by Indra and by him restored to his own or to Indra's father—apparently to Uṣanâ or Heaven. Cf. X. 49. 6; Bergaigne, II. 223; Pischel (Vedische Studien, II. 128); Ludwig, Ueber die n. Arbeiten auf dem Gebiete der Ṛgveda-forschung, 160.

12 See I. 174. 9.

13 *Dhuni and Chumuri:* Asuras or demons, sent to sleep, that is slain, by Indra. 'Thou, with sleep whelming Chumuri and Dhuni, slewest the Dasyu keptest safe Dabhîti' (II. 15. 9). Cf. VI. 18. 8.

6 Inquiring after him, thy later servants, Indra, have gained thy former old traditions.
Hero, to whom the prayer is brought, we praise thee as great for that wherein we know thee mighty.

7 The demon's strength is gathered fast against thee: great as that strength hath grown, go forth to meet it.
With thine own ancient friend and close companion, the thunderbolt, brave Champion! drive it backward.

8 Hear, too, the prayer of this thy present beadsman, O Indra, Hero, cherishing the singer.
For thou wast aye our fathers' Friend aforetime, still swift to listen to their supplication.

9 Bring to our help this day, for our protection, Varuṇa, Mitra, Indra, and the Maruts,
Pûshan and Vishṇu, Agni and Purandhi, Savitar also, and the Plants and Mountains.

10 The singers here exalt with hymns and praises thee who art very Mighty and Most Holy.
Hear, when invoked, the invoker's invocation. Beside thee there is none like thee, Immortal!

11 Now to my words come quickly thou who knowest, O Son of Strength, with all who claim our worship,
Who visit sacred rites, whose tongue is Agni, Gods who made Manu stronger than the Dasyu.

12 On good and evil ways be thou our Leader, thou who art known to all as Path-preparer.
Bring power to us, O Indra, with thy Horses, Steeds that are best to draw, broad-backed, unwearied.

HYMN XXII. Indra.

With these my hymns I glorify that Indra who is alone to be invoked by mortals,
The Lord, the Mighty One, of manly vigour, victorious, Hero, true, and full of wisdom.

2 Our sires of old, Navagvas, sages seven, while urging him to show his might, extolled him,
Dwelling on heights, swift, smiting down opponents, guileless in word, and in his thoughts most mighty.

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9 *Purandhi*: 'the intelligent,' or 'the bold' may be either an epithet of Agni or the name of a separate deity.

2 *Navagvas*; here, apparently, identified with the Angirases.

3 We seek that Indra to obtain his riches that bring much food, and men, and store of heroes.
Bring us, Lord of Bay Steeds, to make us joyful, celestial wealth, abundant, undecaying.

4 Tell thou us this, if at thy hand aforetime the earlier singers have obtained good fortune,
What is thy share and portion, Strong Subduer, Asura-slayer, rich, invoked of many?

5 He who for car-borne Indra, armed with thunder, hath a hymn, craving, deeply-piercing, fluent,
Who sends a song effectual, firmly-grasping, and strength-bestowing, he comes near the mighty.

6 Strong of thyself, thou by this art hast shattered, with thought-swift Parvata, him who waxed against thee,
And, Mightiest! roaring! boldly rent in pieces things that were firmly fixed and never shaken.

7 Him will we fit for you with new devotion, the strongest Ancient One, in ancient manner.
So may that Indra, boundless, faithful Leader, conduct us o'er all places hard to traverse.

8 Thou for the people who oppress hast kindled the earthly firmament and that of heaven.
With heat, O Bull, on every side consume them: heat earth and flood for him who hates devotion.

9 Of all the Heavenly Folk, of earthly creatures thou art the King, O God of splendid aspect.
In thy right hand, O Indra, grasp the thunder: Eternal! thou destroyest all enchantments.

10 Give us confirmed prosperity, O Indra, vast and exhaustless for the foe's subduing.
Strengthen therewith the Ârya's hate and Dâsa's, and let the arms of Nahushas be mighty.

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4 *What is thy share and portion:* 'what is the portion, what the offering (due) to thee.'—Wilson. *Asura-slayer:* possibly, the smiter and conqueror of the Asura Dyaus.

5 *Comes near the mighty:* 'encounters (with confidence) the malevolent.'—Wilson.

6 *Parvata:* the Genius of the mountains and clouds, frequently associated with Indra. According to Sâyaṇa (*bahuparvaṇâ vajreṇa*), the many-knotted thunderbolt is intended. *Him who waxed against thee:* Vṛitra.

8 *The people who oppress:* the Ṛâkshasas and other enemies.

10 *Nahushas:* see VI. 46. 7, note.

11 Come with thy team which brings all blessings hither, Disposer, much-invoked, exceeding holy.
Thou whom no fiend, no God can stay or hinder, come swiftly with these Steeds in my direction.

HYMN XXIII.

Indra.

THOU art attached to pressed-out Soma, Indra, at laud, at prayer, and when the hymn is chanted;
Or when with yoked Bays, Maghavan, thou comest, O Indra, bearing in thine arms the thunder.

2 Or when on that decisive day thou holpest the presser of the juice at Vṛitra's slaughter;
Or when thou, while the strong one feared, undaunted, gavest to death, Indra, the daring Dasyus.

3 Let Indra drink the pressed-out Soma, Helper and mighty Guide of him who sings his praises.
He gives the hero room who pours oblations, and treasure even to the lowly singer.

4 E'en humble rites with his Bay Steeds he visits: he wields the bolt, drinks Soma, gives us cattle.
He makes the valiant rich in store of heroes, accepts our praise and hears the singer's calling.

5 What he hath longed for we have brought to Indra, who from the days of old hath done us service.
While Soma flows we will sing hymns and laud him, so that our prayer may strengthen Indra's vigour.

6 Thou hast made prayers the means of thine exalting, therefore we wait on thee with hymns, O Indra.
May we, by the pressed Soma, Soma-drinker! bring thee, with sacrifice, blissful sweet refreshment.

7 Mark well our sacrificial cake, delighted: Indra, drink Soma and the milk commingled.
Here on the sacrificer's grass be seated: give ample room to thy devoted servant.

8 O Mighty One, be joyful as thou willest. Let these our sacrifices reach and find thee;
And may this hymn and these our invocations turn thee, whom many men invoke, to help us.

9 Friends, when the juices flow, replenish duly your own, your bounteous Indra with the Soma.
Will it not aid him to support us? Indra spares him who sheds the juice to win his favour.

10 While Soma flowed, thus Indra hath been lauded, Ruler of nobles, mid the Bharadvâjas,
That Indra may become the singer's patron and give him wealth in every kind of treasure.

HYMN XXIV.

Indra.

STRONG rapturous joy, praise, glory are with Indra: impetuous God, he quaffs the juice of Soma:
That Maghavan whom men must laud with singing, Heaven-dweller, King of songs, whose help is lasting.

2 He, Friend of man, most wise, victorious Hero, hears, with far-reaching aid, the singer call him.
Excellent, Praise of Men, the bard's Supporter, Strong, he gives strength, extolled in holy synod.

3 The lofty axle of thy wheels, O Hero, is not surpassed by heaven and earth in greatness.
Like branches of a tree, Invoked of many! manifold aids spring forth from thee, O Indra.

4 Strong Lord, thine energies, endowed with vigour, are like the paths of kine converging homeward.
Like bonds of cord, Indra, that bind the younglings, no bonds are they, O thou of boundless bounty.

5 One act to-day, another act to-morrow: oft Indra makes what is not yet existent.
Here have we Mitra, Varuṇa, and Pûshan to overcome the foeman's domination.

6 By song and sacrifice men brought the waters from thee, as from a mountain's ridge, O Indra.
Urging thy might, with these fair lauds they seek thee, O theme of song, as horses rush to battle.

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1 *Strong rapturous joy:* produced by drinking Soma-libations.

2 *Praise of Men:* *ṣáṅso narấm,* as Agni is called Narâṣansa.

4 *Converging homeward:* all Indra's great deeds indicate their divine author as the tracks made by grazing cows may be traced back to the common pen from which they have come forth.

Like bonds: the ties by which Indra's worshippers are bound to him are ties of love and not fetters of slavery. There is a play on the word *dấman* in the text which derived from *dấ,* to give, means gift or bounty, and derived from *dấ,* to bind, means, cord, rope, bond, or fetter: *vatsấnấm ná tantấyaḥ te Indra dấmanvantaḥ adamấnaḥ sudấman* (Pada text). The word *vatsá* also means a youngling, especially a calf, and a dear child, a darling, so that Indra's favoured worshippers are also intended.

5 *Here:* that is, in Indra we have a champion equal to the three Gods mentioned.

7 That Indra whom nor months nor autumn seasons wither with age, nor fleeting days enfeeble,—
Still may his body wax, e'en now so mighty, glorified by the lauds and hymns that praise him.

8 Extolled, he bends not to the strong, the stedfast, nor to the bold incited by the Dasyu.
High mountains are as level plains to Indra: even in the deep he finds firm ground to rest on.

9 Impetuous Speeder through all depth and distance, give strengthening food, thou drinker of the juices.
Stand up erect to help us, unreluctant, what time the gloom of night brightens to morning.

10 Hasting to help, come hither and protect him, keep him from harm when he is here, O Indra.
At home, abroad, from injury preserve him. May brave sons gladden us through a hundred winters.

HYMN XXV. Indra.

With thine assistance, O thou Mighty Indra, be it the least, the midmost, or the highest,—
Great with those aids and by these powers support us, Strong God! in battle that subdues our foemen.

2 With these discomfit hosts that fight against us, and check the opponent's wrath, thyself uninjured.
With these chase all our foes to every quarter: subdue the tribes of Dâsas to the Ârya.

3 Those who array themselves as foes to smite us, O Indra, be they kin or be they strangers,—
Strike thou their manly strength that it be feeble, and drive in headlong flight our foemen backward.

4 With strength of limb the hero slays the hero, when bright in arms they range them for the combat.
When two opposing hosts contend in battle for seed and offspring, waters, kine, or corn-lands.

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10 *Hasting to help:* I follow Professor Pischel (*Vedische Studien*, I. p. 41). in his explanation of *nâyám* [illegible]. Professor Ludwig translates somewhat similarly. Sâyana [illegible] Wilson and Grassmann) takes *nâyám* in the signification of leader; 'accompany the leader.' Professor Roth thinks it may be a proper name. *Him:* the institutor of the sacrifice.

The poet prays for victory in a coming battle.

1 *By these powers:* on account of, or by means of, the sacrificial food which increases thy strength.

5 Yet no strong man hath conquered thee, no hero, no brave, no warrior trusting in his valour.
Not one of these is match for thee, O Indra. Thou far surpassest all these living creatures.

6 He is the Lord of both these armies' valour when the commanders call them to the conflict:
When with their ranks expanded they are fighting with a great foe or for a home with heroes.

7 And when thy people stir themselves for battle, be thou their saviour, Indra, and protector,
And theirs, the manliest of our friends, the pious, the chiefs who have installed us priests, O Indra.

8 To thee for high dominion hath been given, for evermore, for slaughtering the Vṛitras,
All lordly power and might, O Holy Indra, given by Gods for victory in battle.

9 So urge our hosts together in the combats: yield up the godless bands that fight against us.
Singing, at morn may we find thee with favour, yea, Indra, and e'en now, we Bharadvâjas.

HYMN XXVI. Indra.

O INDRA, hear us. Raining down the Soma, we call on thee to win us mighty valour.
Give us strong succour on the day of trial, when the tribes gather on the field of battle.

2 The warrior, son of warrior sire, invokes thee, to gain great strength that may be won as booty:
To thee, the brave man's Lord, the fiends' subduer, he looks when fighting hand to hand for cattle.

3 Thou didst impel the sage to win the daylight, didst ruin Sushṇa for the pious Kutsa.
The invulnerable demon's head thou clavest when thou wouldst win the praise of Atithigva.

4 The lofty battle-car thou broughtest forward; thou holpest Daṣadyu the strong when fighting.

---

6 *He is the Lord:* Indra can give valour and victory to either side as he chooses. Sâyaṇa explains the first half-stanza differently: 'Of both these (disputants), that one acquires wealth whose priests invoke (Indra) at the sacrifice.'—Wilson.

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3 *The sage: bhârgavam ṛishim:*—Sâyaṇa; the Ṛishi, descendant of Bhṛigu.
4 *Vetasu:* according to Sâyaṇa, either a king aided by him or a demon slain by him. Cf. VI. 20. 8.

Along with Vetasu thou slewest Tugra, and madest Tuji strong, who praised thee, Indra.

5 Thou madest good the laud, what time thou rentest a hundred thousand fighting foes, O Hero,
Slewest the Dâsa Sambara of the mountain, and with strange aids didst succour Divodâsa.

6 Made glad with Soma-draughts and faith, thou sentest Chumuri to his sleep, to please Dabhîti.
Thou, kindly giving Raji to Pithînas, slewest with might, at once, the sixty thousand.

7 May I too, with the liberal chiefs, O Indra, acquire thy bliss supreme and domination,
When, Mightiest! Hero-girt! Nahusha heroes boast them in thee, the triply-strong Defender.

8 So may we be thy friends, thy best belovèd, O Indra, at this holy invocation.
Best be Prâtardani, illustrious ruler, in slaying foemen and in gaining riches.

HYMN XXVII. Indra.

WHAT deed hath Indra done in the wild transport, in quaffing or in friendship with, the Soma?
What joys have men of ancient times or recent obtained within the chamber of libation?

2 In its wild joy Indra hath proved him faithful, faithful in quaffing, faithful in its friendship.
His truth is the delight that in this chamber the men of old and recent times have tasted.

3 All thy vast power, O Maghavan, we know not, know not the riches of thy full abundance.
No one hath seen that might of thine, productive of bounty every day renewed, O Indra.

4 This one great power of thine our eyes have witnessed, wherewith thou slewest Varasikha's children,

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Tuji: a râjâ of that name, says Sâyana.
6 *Raji:* a maiden of that name.—Sâyana. *Pithînas:* a man so called.—Sâyana.
8 *Prâtardani:* son of a prince named Pratardana.
The other names have occurred before. See Index.

The liberality of Abhyâvartin Châyamâna is said to be the deified object of stanza 8.

1 'According to *Sâyana* the Rishi here expresses his impatience at the delay of the reward of his praises: in the next verse he sings his recantation.'—Wilson.

4 *Varasikha:* a certain Asura or demon, says Sâyana. He seems to have been the leader of the Vrichîvans.

When by the force of thy descending thunder, at the mere sound, their boldest was demolished.

5 In aid of Abhyâvartin Châyamâna, Indra destroyed the seed of Varaṣikha.
At Hariyûpîyâ he smote the vanguard of the Vṛichîvans, and the rear fled frighted.

6 Three thousand, mailed, in quest of fame, together, on the Yavyâvatî, O much-sought Indra,
Vṛichîvan's sons, falling before the arrow, like bursting vessels went to their destruction.

7 He, whose two red Steers, seeking goodly pasture, plying their tongues move on 'twixt earth and heaven,
Gave Turvaṣa to Sṛinjaya, and, to aid him, gave the Vṛichîvans up to Daivavâta.

8 Two wagon-teams, with damsels, twenty oxen, O Agni, Abhyâvartin Châyamâna,
The liberal Sovran, giveth me. This guerdon of Pṛithu's seed is hard to win from others.

HYMN XXVIII. Cows.

The Kine have come and brought good fortune: let them rest in the cow-pen and be happy near us.
Here let them stay prolific, many-coloured, and yield through many morns their milk for Indra.

2 Indra aids him who offers sacrifice and gifts: he takes not what is his, and gives him more thereto.
Increasing ever more and ever more his wealth, he makes the pious dwell within unbroken bounds.

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5 *Abhyâvartin Châyamâna:* a king, apparently the leader of the Pârthavas, the enemies of Varaṣikha and the Vṛichîvans.

Hariyûpîyâ: (having golden sacrificial posts), the name of a town, or, according to others, of a river.

Vṛichîvans: Vṛichîvan is said to have been the eldest son of Varaṣikha, and to have given his name to the family or tribe. The name does not occur again in the Hymns.

6 *Yavyâvatî:* the name of a river, according to Sâyaṇa identical with the Hariyûpîyâ of stanza 5.

7 *He:* Indra. *Red Steers:* bright horses, according to Sâyaṇa.

Gave Turvaṣa to Sṛinjaya: gave up the Turvaṣas, a tribe apparently settled in the north-west of India, to their neighbours and enemies the Sṛinjayas. *Daivavâta:* Abhyâvartin Châyamâna, son of Devavâta.

8 *With damsels:* accompanied with slave-girls; or, drawn by mares. Cf. I. 126 3. *Of Pṛithu's seed:* or 'bestowed by Pârthavas,' that is, presented by Abhyâvartin, one of the descendants of Pṛithu.

3 These are ne'er lost, no robber ever injures them: no evil-minded foe attempts to harass them.
The master of the Kine lives many a year with these, the Cows whereby he pours his gifts and serves the Gods.

4 The charger with his dusty brow o'ertakes them not, and never to the shambles do they take their way.
These Cows, the cattle of the pious worshipper, roam over wide-spread pasture where no danger is.

5 To me the Cows seem Bhaga, they seem Indra, they seem a portion of the first-poured Soma.
These present Cows, they, O ye men, are Indra. I long for Indra with my heart and spirit.

6 O Cows, ye fatten e'en the worn and wasted, and make the unlovely beautiful to look on.
Prosper my house, ye with auspicious voices. Your power is glorified in our assemblies.

7 Crop goodly pasturage and be prolific: drink pure sweet water at good drinking-places.
Never be thief or sinful man your master, and may the dart of Rudra still avoid you.

8 Now let this close admixture be close intermingled with these Cows,
Mixt with the Steer's prolific flow, and, Indra, with thy hero might.

HYMN XXIX. Indra.

YOUR men have followed Indra for his friendship, and for his loving-kindness glorified him.
For he bestows great wealth, the Thunder-wielder: worship him, Great and Kind, to win his favour.

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3 *Are ne'er lost: ná tā́ naṣanti:* Sâyaṇa assigns an imperative meaning to *naṣanti* and the other verbs in the indicative mood which occur in this and the following stanzas: 'Let not the *Cows* be lost: let no thief, etc.'—Wilson.

4 *The charger... o'ertakes them not:* they are not, or, according to Sâyaṇa, let them not be, carried off in predatory incursions.

5 The worshipper regards the Cows as the deities, Bhaga and Indra, who bring him happiness. *They O ye men, are Indra:* an allusion, apparently, to the refrain of hymn 12 of Book II., He, O men, is Indra.

7 *May the dart of Rudra still avoid you:* so, I. 114. 10. 'Far be thy dart that killeth men or cattle,' and II. 33. 14. 'May Rudra's missile turn aside and spare us, the great wrath of the Impetuous One avoid us.'

8 This stanza appears to refer to the mingling of the milk (the cows) with the juice of the strong Soma (the steer), which when offered as a libation to Indra will increase his heroic strength. But the phraseology is somewhat obscure.

2 Him to whose hand, men closely cling, and drivers stand on his golden chariot firmly stationed.
With his firm arms he holds the reins; his Horses, the Stallions, are yoked ready for the journey.

3 Thy devotees embrace thy feet for glory. Bold, thunder-armed, rich, through thy strength, in guerdon,
Robed in a garment fair as heaven to look on, thou hast displayed thee like an active dancer.

4 That Soma when effused hath best consistence, for which the food is dressed and grain is mingled;
By which the men who pray, extolling Indra, chief favourites of Gods, recite their praises.

5 No limit of thy might hath been appointed, which by its greatness sundered earth and heaven.
These the Prince filleth full with strong endeavour, driving, as 'twere, with help his flocks to waters.

6 So be the lofty Indra prompt to listen, Helper unaided, golden-visored Hero.
Yea, so may he, shown forth in might unequalled, smite down the many Vṛitras and the Dasyus.

HYMN XXX.

Indra.

INDRA hath waxed yet more for hero prowess, alone, Eternal, he bestoweth treasures.
Indra transcendeth both the worlds in greatness: one half of him equalleth earth and heaven.

2 Yea, mighty I esteem his Godlike nature: none hindereth what he hath once determined.
Near and afar he spread and set the regions, and every day the Sun became apparent.

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5 *The Prince:* Indra appears to be meant. *Driving...his flocks:* cp. I. 10. 2. 'And the Ram hastens with his troop,' that is, Indra comes with his band of Maruts. Sâyaṇa takes *sûriḥ* in its more usual signification of worshipper or institutor of the sacrifice; and Professor Wilson translates: 'the pious worshipper, hastening (to sacrifice), and earnestly performing worship, gratifies thee with the offering, as (the cowkeeper satisfies) the herds with water.'

6 *Helper unaided:* this seems to be the meaning of *ûtî ánûtî*, with help that needs no other help. Sâyaṇa explains the words, 'by coming or by not coming,' whether he be present or absent.

Golden-visored: 'Azure-chinned.'—Wilson. 'With yellow-coloured jaws.'—Ludwig. I have followed Professor Roth.

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1 Indra hath grown stronger and stronger for the performance of his mighty deeds.

3 E'en now endures thine exploit of the Rivers, when, Indra, for their floods thou clavest passage.
Like men who sit at meat the mountains settled: by thee, Most Wise! the regions were made stedfast.

4 This is the truth, none else is like thee, Indra, no God superior to thee, no mortal.
Thou slewest Ahi who besieged the waters, and lettest loose the streams to hurry sea-ward.

5 Indra, thou brakest up the floods and portals on all sides, and the firmness of the mountain.
Thou art the King of men, of all that liveth, engendering at once Sun, Heaven, and Morning.

HYMN XXXI. Indra.

SOLE Lord of wealth art thou, O Lord of riches: thou in thine hands hast held the people, Indra!
Men have invoked thee with contending voices for seed and waters, progeny and sunlight.

2 Through fear of thee, O Indra, all the regions of earth, though naught may move them, shake and tremble.
All that is firm is frightened at thy coming,—the earth, the heaven, the mountain, and the forest.

3 With Kutsa, Indra! thou didst conquer Sushṇa, voracious, bane of crops, in fight for cattle.
In the close fray thou rentest him: thou stolest the Sun's wheel and didst drive away misfortunes.

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3 *Like men who sit at meat:* or, perhaps, like flies who settle on food. See Geldner, Vedische Studien, II. 180.

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1 *Men ..... with contending voices:* the combatants on both sides invoke Indra's aid in battle.

According to Prof. Pischel, *Vedische Studien*, I. 34, the meaning is as follows:

'Alone wast thou, Lord of all wealth and riches, yet hast thou made the folk submissive, Indra,

When with uplifted voice the tribes invoked thee for water, sons, posterity and sunlight.'

'The folk,' *kṛishṭīḥ* meaning the speaker's enemies, and 'the tribes,' *charshaṇáyo*, meaning the five Âryan tribes.

3 *Kutsa:* the special favourite of Indra. *Bane of crops:* or Kuyava may be the name of another demon of drought or savage enemy. See Index. *Thou rentest him:* literally, 'bittest:' *dâsa*, according to Sâyaṇa, standing for *adasaḥ*. *Stolest the Sun's wheel:* see I. 175. 4.

Misfortunes: according to Sâyaṇa, 'disturbing or injurious Râkshasas, etc.'

4 Thou smotest to the ground the hundred castles, impregnable, of Ṣambara the Dasyu,
When, Strong, with might thou holpest Divodâsa who poured libations out, O Soma-buyer, and madest Bharadvâja rich who praised thee.

5 As such, true Hero, for great joy of battle mount thy terrific car, O Brave and Manly.
Come with thine help to me, thou distant Roamer, and, glorious God, spread among men my glory.

HYMN XXXII. Indra.

I WITH my lips have fashioned for this Hero words never matched, most plentiful and auṣpicious,
For him the Ancient, Great, Strong, Energetic, the very mighty Wielder of the Thunder.

2 Amid the sages, with the Sun he brightened the Parents: glorified, he burst the mountain;
And, roaring with the holy-thoughted singers, he loosed the bond that held the beams of Morning.

3 Famed for great deeds, with priests who kneel and laud him, he still hath conquered in the frays for cattle,
And broken down the forts, the Fort-destroyer, a Friend with friends, a Sage among the sages.

4 Come with thy girthed mares, with abundant vigour and plenteous strength to him who sings thy praises.
Come hither, borne by mares with many heroes, Lover of song! Steer! for the people's welfare.

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4 *The hundred castles:* probably the castles of cloud which retain the rain. So, II. 19. 6, 'And Indra, for the sake of Divodâsa, demolished Ṣambara's nine-and-ninety castles.'

4 *Soma-buyer:* purchaser of Soma-libations with the help which he gives to the worshipper.

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2 *He brightened the Parents:* illuminated the universal parents, Heaven and Earth. *The sages:* the Angirases, *the holy-thoughted singers* of the next line.

4 *With thy girthed mares:* the meaning of *nîvyấbhiḥ*, a feminine plural adjective in the instrumental case, standing without a substantive, is uncertain. Sâyaṇa explains the word by *navyấbhirnavatarấbhiḥ*, 'very new or young,' and supplies *vaḍavấbhiḥ*, 'mares' Professor Roth thinks that *nî́vyấbhiḥ* may be a substantive meaning 'with garments,' and Professor Grassmann translates 'mit Gaben,' 'with gifts,' that is, presents carried in a *nîvî* or apron. *With many heroes: puruvī́rấbhiḥ* again is an adjective without a substantive, in the same gender, number, and case as *nîvyấbhiḥ*. According to Sâyaṇa, it also qualifies *vaḍavấbhiḥ*, 'with mares,' understood, and means 'having many colts.'

5 Indra with rush and might, sped by his Coursers, hath swiftly won the waters from the southward.
Thus set at liberty the rivers daily flow to their goal, incessant and exhaustless.

HYMN XXXIII. Indra.

GIVE us the rapture that is mightiest, Indra, prompt to bestow and swift to aid, O Hero,
That wins with brave steeds where brave steeds encounter, and quells the Vṛitras and the foes in battle.

2 For with loud voice the tribes invoke thee, Indra, to aid them in the battle-field of heroes.
Thou, with the singers, hast pierced through the Paṇis: the charger whom thou aidest wins the booty.

3 Both races, Indra, of opposing foemen, O Hero, both the Ârya and the Dâsa,
Hast thou struck down like woods with well-shot lightnings: thou rentest them in fight, most manly Chieftain!

4 Indra, befriend us with no scanty succour, prosper and aid us, Loved of all that liveth,
When, fighting for the sunlight, we invoke thee, O Hero, in the fray, in war's division.

5 Be ours, O Indra, now and for the future, be graciously inclined and near to help us.
Thus may we, singing, sheltered by the Mighty, win many cattle on the day of trial.

HYMN XXXIV. Indra.

FULL many songs have met in thee, O Indra, and many a noble thought from thee proceedeth.
Now and of old the eulogies of sages, their holy hymns and lauds, have yearned for Indra.

2 He, praised of many, bold, invoked of many, alone is glorified at sacrifices.
Like a car harnessed for some great achievement, Indra must be the cause of our rejoicing.

3 They make their way to Indra and exalt him, him whom no prayers and no laudations trouble;

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5 *From the southward:* from the quarter whence the Rains come.

1 *Give us the rapture:* let us be benefited by the transport which draughts of Soma juice produce in thee.

3 *They make their way:* that is, prayers and laudations reach Indra and strengthen him. They do not vex him as they would vex a man who would be unable to fulfil the prayers and would be conscious that he did not deserve the laudations.

For when a hundred or a thousand singers laud him who loves the song their praise delights him.

4 As brightness mingles with the Moon in heaven, the offered Soma yearns to mix with Indra.

Like water brought to men in desert places, our gifts at sacrifice have still refreshed him.

5 To him this mighty eulogy, to Indra hath this our laud been uttered by the poets,

That in the great encounter with the foemen, Loved of all life, Indra may guard and help us.

HYMN XXXV. Indra.

WHEN shall our prayers rest in thy car beside thee? When dost thou give the singer food for thousands?

When wilt thou clothe this poet's laud with plenty, and when wilt thou enrich our hymns with booty?

2 When wilt thou gather men with men, O Indra, heroes with heroes, and prevail in combat?

Thou shalt win triply kine in frays for cattle, so, Indra, give thou us celestial glory.

3 Yea, when wilt thou, O Indra, thou Most Mighty, make the prayer all-sustaining for the singer?

When wilt thou yoke, as we yoke songs, thy Horses, and come to offerings that bring wealth in cattle?

4 Grant to the singer food with store of cattle, splendid with horses and the fame of riches.

Send food to swell the milch-cow good at milking: bright be its shine among the Bharadvâjas.

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4 *As brightness mingles with the Moon:* I follow Professor Ludwig in his interpretation of this difficult passage; but its exact meaning still seems doubtful. '*Archâ* is the nominative singular. We have here the later Jyotsnâ or Kaumudî as the wife or feminine power of the Moon. Sûryâ, the daughter of the Sun, *i. e.* the Moon's light which is borrowed from the Sun is an earlier conception.'—Ludwig.

5 *By the poets:* by those who sing hymns of praise. *Matibhiḥ = stotribhiḥ*—Sâyaṇa. *In the great encounter with the foemen: mahati vritratûrye:* in the great victory over Vṛitra; that is, generally, in battle with enemies; *sangrâme.*—Sâyaṇa.

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1 *Rest in thy car beside thee?:* when shall our prayers reach thee as thou standest on thy chariot? The poet expresses impatience at Indra's inattention to his petitions.

5 Lead otherwise this present foeman, Ṣakra! Hence art thou praised as Hero, foe-destroyer.
Him who gives pure gifts may I praise unceasing. Sage, quicken the Âṅgirases by devotion.

HYMN XXXVI. Indra.

Thy raptures ever were for all men's profit: so evermore have been thine earthly riches.
Thou still hast been the dealer-forth of vigour, since among Gods thou hast had power and Godhead.

2 Men have obtained his strength by sacrificing, and ever urged him on to hero valour.
For the rein-seizing, the impetuous Charger they furnished power even for Vṛitra's slaughter.

3 Associate with him, as teams of horses, help, manly might, and vigour follow Indra.
As rivers reach the sea, so, strong with praises, our holy songs reach him the Comprehensive.

4 Lauded by us, let flow the spring, O Indra, of excellent and brightly-shining riches.
For thou art Lord of men, without an equal: of all the world thou art the only Sovran.

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5 I find this stanza hopelessly obscure, and do not attempt to translate it, giving instead of a conjectural translation a reproduction of the substance of Sâyaṇa's absolutely worthless paraphrase. *Lead otherwise:* according to Sâyaṇa, 'consign to death, to a course different from that of living beings.'—Wilson.

The Âṅgirases: the descendants of Angirases, that is the Bharadvâjas.

Professor Ludwig translates: 'Also at another time (I wish) hither this strong (defence), when thou as a hero, Ṣakra, singest open [aufsingst] the doors; may I never lose the cow that yields bright juice; cause thou her to hasten through the prayer of the Âṅgirasas.' In his Commentary Prof. Ludwig alters 'lose the cow, etc.' into 'lose the seed-pouring (bull) of the milch-cow.' Professor Aufrecht would read *vṛijanam* instead of *vṛijánam* and *vṛiṇîshe* instead of *gṛiṇîshe,* and Prof. Grassmann translates accordingly: 'Now too, as formerly, I choose for myself this man, when, Strong One, as hero thou openest the doors. Never then may the steer whose seed streams fail me. Quicken, O Sage, the singers through prayer.'

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1 *Thy raptures:* produced by drinking the Soma juice. *Power and Godhead: asuryám:* Asura-hood, the nature and power of an Asura or High God. Some give a different meaning to *dhâráyathâḥ:* 'thou maintainest vigour among the gods.'—Wilson. 'Indra is said to give divine power to the other gods.'—Muir, *O. S. T.*, V. 92.

2 *His strength:* the powerful aid of Indra. *Charger:* Indra, impetuous as a war-horse who takes the bit between his teeth. Sâyaṇa explains *syûma-gṛibhe:* as 'seizer of enemies who are in uninterrupted lines.' 'They offer sacrifices to him as the seizer of an uninterrupted series of foes, their assailant, their subduer, and also for the destruction of Vritra.'—Wilson.

5 Hear what thou mayst hear, thou who, fain for worship, as heaven girds earth, guardest thy servant's treasure;
That thou mayst be our own, joying in power, famed through thy might in every generation.

HYMN XXXVII.

Indra.

Let thy Bay Horses, yoked, O mighty Indra, bring thy car hither fraught with every blessing.
For thee, the Heavenly, e'en the poor invoketh, may we this day, thy feast-companions, prosper.

2 Forth to the vat the brown drops flow for service, and purified proceed directly forward.
May Indra drink of this, our guest aforetime, Celestial King of the strong draught of Soma.

3 Bringing us hitherward all-potent Indra on well-wheeled chariot, may the Steeds who bear him
Convey him on the road direct to glory, and ne'er may Vâyu's Amrit cease and fail him.

4 Supreme, he stirs this man to give the guerdon,—Indra, most efficacious of the princes,—
Wherewith, O Thunderer, thou removest sorrow, and, Bold One! partest wealth among the nobles.

5 Indra is he who gives enduring vigour: may our songs magnify the God Most Mighty.
Best Vṛitra-slayer be the Hero Indra: these things he gives as Prince, with strong endeavour.

HYMN XXXVIII.

Indra.

He hath drunk hence, Most Marvellous, and carried away our great and splendid call on Indra.
The Bounteous, when we serve the Gods, accepteth song yet more famous and the gifts we bring him.

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1 *Thee, the Heavenly: svàrvân* appears to apply to *tvâ*, thee, Indra, and to stand for *svarvantam*. See Pischel, *Vedische Studien*, I. 198, 218.

3 *To glory:* 'to the prize of battle.'—Grassmann. 'To our rite.'—Wilson.
Vâyu's Amrit: 'Vâyu is possessor of the Amrit probably as being Tvashṭar's son-in-law. VIII. 26. 21.'—Ludwig.

4 *This man:* the institutor of the sacrifice. *Wherewith:* on account of which guerdon. The liberal guerdon given by the nobles who defray the expenses of the sacrifice causes Indra in his turn to be gracious and liberal of his gifts to them.

5 *With strong endeavour:* exerting his power on behalf of his worshippers.

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1 *He hath drunk hence:* Professor Ludwig thinks that the first line must refer to Agni, who receives the libation *hence*, that is, from the priest's cup, and conveys to Indra the invocation addressed to him. But Indra himself may be intended in the first line as well as in the second.

2 The speaker filleth with a cry to Indra his ears who cometh nigh e'en from a distance.
May this my call bring Indra to my presence, this call to Gods composed in sacred verses.

3 Him have I sung with my best song and praises, Indra of ancient birth and Everlasting.
For prayer and songs in him are concentrated: let laud wax mighty when addressed to Indra:

4 Indra, whom sacrifice shall strengthen, Soma, and song and hymn, and praises and devotion,
Whom Dawns shall strengthen when the night departeth, Indra whom days shall strengthen, months, and autumns.

5 Him, born for conquering might in full perfection, and waxen strong for bounty and for glory,
Great, Powerful, will we to-day, O singer, invite to aid us and to quell our foemen.

HYMN XXXIX.

Indra.

Of this our charming, our celestial Soma, eloquent, wise, Priest, with inspired devotion,
Of this thy close attendant, hast thou drunken. God, send the singer food with milk to grace it.

2 Craving the kine, rushing against the mountain, led on by Law, with holy-minded comrades,
He broke the never-broken ridge of Vala. With words of might Indra subdued the Paṇis.

3 This Indu lighted darksome nights, O Indra, throughout the years, at morning and at evening.
Him have they stablished as the days' bright ensign. He made the Mornings to be born in splendour.

4 He shone and caused to shine the worlds that shone not. By Law he lighted up the host of Mornings.

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3 *Let laud wax mighty:* when the power of Indra is celebrated, the song should be lofty as the dignity of the subject demands.

5 *To quell our foemen:* or, to conquer Vṛitras, that is, Vṛitra and similar fiends.

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1 *Our celestial Soma:* as Professor Wilson observes, 'Several of the epithets in the text are unusual, and agreeably to European notions, very inapplicable to a beverage.' The Soma is called *eloquent* and *wise* as giving eloquence and wisdom, and *priest* because it is employed in offerings to the Gods.

With milk to grace it: that is, of which milk and butter constitute the most excellent part.

2 *Holy-minded comrades:* the Angirases. *Vala:* a demon who stole away the cows of the Gods, *i. e.* the rays of light. See Index.

3 *This Indu:* Indu is here the Moon, which is identified with Soma.

The days' bright ensign: the standard by which time is measured.

He moves with Steeds yoked by eternal Order, contenting men with nave that finds the sunlight.

5 Now, praised, O Ancient King! fill thou the singer with plenteous food that he may deal forth treasures.
Give waters, herbs that have no poison, forests, and kine, and steeds, and men, to him who lauds thee.

HYMN XL.

Indra.

DRINK, Indra; juice is shed to make thee joyful: loose thy Bay Steeds and give thy friends their freedom.
Begin the song, seated in our assembly. Give strength for sacrifice to him who singeth.

2 Drink thou of this whereof at birth, O Indra, thou drankest, Mighty One! for power and rapture.
The men, the pressing-stones, the cows, the waters have made this Soma ready for thy drinking.

3 The fire is kindled, Soma pressed, O Indra: let thy Bays, best to draw, convey thee hither.
With mind devoted, Indra, I invoke thee. Come, for our great prosperity approach us.

4 Indra, come hither: evermore thou camest through our great strong desire to drink the Soma.
Listen and hear the prayers which now we offer, and let this sacrifice increase thy vigour.

5 Mayst thou, O Indra, on the day of trial, present or absent, wheresoe'er thou dwellest,
Thence, with thy team, accordant with the Maruts, Song-lover! guard our sacrifice, to help us.

HYMN XLI.

Indra.

COME gracious to our sacrifice, O Indra: pressed Soma-drops are purified to please thee.
As cattle seek their home, so, Thunder-wielder, come, Indra, first of those who claim our worship.

2 With that well-formed most wide-extending palate, wherewith thou ever drinkest streams of sweetness,
Drink thou; the Adhvaryu standeth up before thee: let thy spoil-winning thunderbolt attend thee.

---

4 *Nave:* used by synecdoche for chariot.

1 *Thy friends:* thy dear horses.

1 *Gracious:* more literally, 'without anger.' 'Unirascible.'—Wilson.
2 *The Adhvaryu:* the ministering priest.

3 This drop, steer-strong and omniform, the Soma, hath been made ready for the Bull, for Indra.
Drink this, Lord of the Bays, thou Strong Supporter, this that is thine of old, thy food for ever.

4 Soma when pressed excels the unpressed Soma, better, for one who knows, to give him pleasure.
Come to this sacrifice of ours, O Victor: replenish all thy powers with this libation.

5 We call on thee, O Indra: come thou hither: sufficient be the Soma for thy body.
Rejoice thee, Ṣatakratu! in the juices: guard us in wars, guard us among our people.

HYMN XLII. Indra.

BRING sacrificial gifts to him, Omniscient, for he longs to drink,
The Wanderer who comes with speed, the Hero ever in the van.

2 With Soma go ye nigh to him chief drinker of the Soma's juice:
With beakers to the Impetuous God, to Indra with the drops effused.

3 What time, with Soma, with the juice effused, ye come before the God,
Full wise he knows the hope of each, and, Bold One, strikes this foe and that.

4 To him, Adhvaryu! yea, to him give offerings of the juice expressed.
Will he not keep us safely from the spiteful curse of each presumptuous high-born foe?

HYMN XLIII. Indra.

IN whose wild joy thou madest once Ṣambara Divodâsa's prey,
This Soma is pressed out for thee, O Indra: drink!

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3 *Supporter: sthâtar*=Stator in Jupiter Stator, one who causes to stay or stand, rallier of men in battle.

4 *Replenish all thy powers:* or, 'give us all powers in full.'

5 *Ṣatakratu:* Lord of a hundred, *i. e.* countless, powers.

3 *Strikes this foe and that:* there is no substantive in the text. Sâyaṇa makes *tám tam* refer to *kâmam*, hope or wish: 'And the suppresser (of enemies) assuredly grants it, whatever it may be.'—Wilson.

1 *Ṣambara:* a demon of draught. *Divodâsa:* called also Atithigva: 'Thou savedst Kutsa when Ṣushṇa was smitten down; to Atithigva gavest Ṣambara for a prey.'—I. 51. 6.

2 Whose gladdening draught, shed from the points, thou guardest in the midst and end,
This Soma is pressed out for thee, O Indra: drink!

3 In whose wild joy thou settest free the kine held fast within the rock,
This Soma is pressed out for thee, O Indra: drink!

4 This, in whose juice delighting thou gainest the might of Maghavan,
This Soma is pressed out for thee, O Indra: drink!

HYMN XLIV.

Indra.

THAT which is wealthiest, Wealthy God! in splendours most illustrious,
Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this.

2 Effectual, Most Effectual One! thine, as bestowing wealth of hymns,
Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this.

3 Wherewith thou art increased in strength, and conquerest with thy proper aids,
Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this.

4 Him for your sake I glorify as Lord of Strength who wrongeth none,
The Hero Indra, conquering all, Most Bounteous, God of all the tribes.

5 Those Goddesses, both Heaven and Earth, revere the power and might of him,
Him whom our songs increase in strength, the Lord of bounty swift to come.

6 To seat your Indra, I will spread abroad with power this song of praise.
The saving succours that abide in him, like songs, extend and grow.

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2 *From the points:* from the sharp ends of the branchlets of the plant. See Hillebrandt, V. Mythologie, p. 232. *In the midst and end:* according to Sâyaṇa, at noon and at the evening libation.

4 *Gainest the might of Maghavan:* Indra acquires his power from libations of Soma juice.

6 *To seat your Indra:* as Indra's seat is on the *barhis* or sacred grass that is spread on the floor of the chamber of sacrifice, so the hymn also, as his spiritual seat, is supposed to have the power of inducing him to come.

7 A recent Friend, he found the skilful priest: he drank, and showed forth treasure from the Gods.
He conquered, borne by strong all-shaking mares, and was with far-spread power his friends' Protector.

8 In course of Law the sapient juice was quaffed: the Deities to glory turned their mind.
Winning through hymns a lofty title, he, the Lovely, made his beauteous form apparent.

9 Bestow on us the most illustrious strength: ward off men's manifold malignities.
Give with thy might abundant vital force, and aid us graciously in gaining riches.

10 We turn to thee as Giver, liberal Indra. Lord of the Bay Steeds, be not thou ungracious.
No friend among mankind have we to look to: why have men called thee him who spurs the niggard?

11 Give us not up, Strong Hero! to the hungry: unharmed be we whom thou, so rich, befriendest.
Full many a boon hast thou for men: demolish those who present no gifts nor pour oblations.

12 As Indra thundering impels the rain-clouds, so doth he send us store of kine and horses.
Thou art of old the Cherisher of singers: let not the rich who bring no gifts deceive thee.

13 Adhvaryu, hero, bring to mighty Indra—for he is King thereof—the pressed-out juices;
To him exalted by the hymns and praises, ancient and modern, of the singing Rishis.

14 In the wild joy of this hath Indra, knowing full many a form, struck down resistless Vritras.

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7 *He found the skilful priest:* 'Indra appreciates him who is skilled (in holy rites).'—Wilson. The word *yashtâram*, sacrificer, is supplied by Sâyaṇa.

Borne by [illegible]: this is Sâyaṇa's first explanation of *staulâbhir* [illegible] plurals in the instrumental case, *vaḍavâbhiḥ*, 'with mares,' being understood. 'Brought by his robust agitators (of the earth, his steeds).'—Wilson. Or, Sâyaṇa says, although the words are feminine, the Maruts may be intended. Other conjectural explanations have been attempted, but they are not convincing.

10 *Who spurs the niggard:* urges even the niggardly to be liberal. See Pischel, *Vedische Studien*, I. p. 124.

12 *The Cherisher of singers:* or, 'he whom the singers nourish,' that is, strengthen by their hymns.

14 *Knowing full many a form:* detecting and not deceived by the various forms assumed by the demon Vritra and his crew.

Proclaim aloud to him the savoury Soma so that the Hero, strong of jaw, may drink it.

15 May Indra drink this Soma poured to please him, and cheered therewith slay Vṛitra with his thunder.
Come to our sacrifice even from a distance, good lover of our songs, the bard's Supporter.

16 The cup whence Indra drinks the draught is present: the Amrit dear to Indra hath been drunken,
That it may cheer the God to gracious favour, and keep far from us hatred and affliction.

17 Therewith enraptured, Hero, slay our foemen, the unfriendly, Maghavan! be they kin or strangers,
Those who still aim their hostile darts to smite us, turn them to flight, O Indra, crush and kill them.

18 O Indra Maghavan, in these our battles win easy paths for us and ample freedom.
That we may gain waters and seed and offspring, set thou our princes on thy side, O Indra.

19 Let thy Bay Stallions, harnessed, bring thee hither, Steeds with strong chariot and strong reins to hold them,
Strong Horses, speeding hither, bearing thunder, well-harnessed, for the strong exciting potion.

20 Beside the vat, Strong God! stand thy strong Horses, shining with holy oil, like waves exulting.
Indra, they bring to thee, the Strong and Mighty, Soma of juices shed by mighty press-stones.

21 Thou art the Bull of earth, the Bull of heaven, Bull of the rivers, Bull of standing waters.
For thee, the Strong, O Bull, hath Indu swollen, juice pleasant, sweet to drink, for thine election.

22 This God, with might, when first he had his being, with Indra for ally, held fast the Paṇi.
This Indu stole away the warlike weapons, and foiled the arts of his malignant father.

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15 *The bard's Supporter:* or, 'whom singers nourish,' as in stanza 12.

19 In this and the two following stanzas we have the repetition, so dear to some of the Vedic poets, of *vṛísha* in composition, *vṛíshan* and *vṛishabhá*, so commonly applied in the hymns to living beings and things preëminent for strength.

22 *This God:* Indu or Soma, the Moon. *Of his malignant father:* Tvashṭar appears to be meant. Sâyaṇa's paraphrase is non-natural: 'of the malignant secreter of (the stolen) wealth, (the cattle).'—Wilson. Sâyaṇa makes *pituḥ*, as derived from *pâ*, to protect, =*pâlayituḥ*, 'the safe keeper,' and *svásya*=Lat. *sui*, 'of his property.' This safe keeper, secreter, and robber would be the demon Vala.

23 The Dawns he wedded to a glorious Consort, and set within the Sun the light that lights him.
He found in heaven, in the third lucid regions, the threefold Amrit in its close concealment.

24 He stayed and held the heaven and earth asunder: the chariot with the sevenfold reins he harnessed.
This Soma set with power within the milch-kine a spring whose ripe contents ten fingers empty.

HYMN XLV.

Indra.

THAT Indra is our youthful Friend, who with his trusty guidance led
Turvaṣa, Yadu from afar.

2 Even to the dull and uninspired Indra gives vital power, and wins
Even with slow steed the offered prize.

3 Great are his ways of guiding us, and manifold are his eulogies:
His kind protections never fail.

4 Friends, sing your psalm and offer praise to him to whom the prayer is brought:
For our great Providence is he.

5 Thou, Slaughterer of Vṛitra, art Guardian and Friend of one and two,
Yea, of a man like one of us.

6 Beyond men's hate thou leadest us, and givest cause to sing thy praise:
Good Hero art thou called by men.

7 I call with hymns, as 'twere a cow to milk, the Friend who merits praise,
The Brahman who accepts the prayer.

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23 *Glorious Consort:* the Sun. *In the third lucid regions:* perhaps, as Professor Ludwig suggests, in the spheres of the Sun, the Moon, and the stars. 'According to the scholiast, this may merely mean that the Soma becomes as it were ambrosia when received or concealed in the vessels at the three diurnal ceremonies, which ambrosia is properly deposited with the gods abiding in the third bright sphere, or in heaven.'—Wilson.

24 *The chariot:* of the Sun, drawn by seven horses. *Whose ripe contents ten fingers empty:* this appears to be the meaning of the *pakvám dáṣayantram útsam* of the text, literally, 'the ripe spring with ten engines.' 'The mature deeply-organized secretion.'—Wilson.

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1 *Turvaṣa, Yadu:* the names of these two eponymi of Âryan tribes are frequently associated. See Index. An expedition against Divodâsa appears to be referred to.

2 *Even to the dull and uninspired:* he favours whom he will, and the race is not always to the swift.

7 *As 'twere a cow to milk:* like the cow that is brought to give the milk that is to be mingled with the Soma libation. *The Brahman:* Indra regarded as a Priest.

8 Him in whose hands they say are stored all treasures from the days of old,
The Hero, conquering in the fight.

9 Lord of Strength, Caster of the Stone, destroy the firm forts built by men,
And foil their arts, unbending God!

10 Thee, thee as such, O Lord of Power, O Indra, Soma-drinker, true,
We, fain for glory, have invoked.

11 Such as thou wast of old, and art now to be called on when the prize
Lies ready, listen to our call.

12 With hymns and coursers we will gain, Indra, through thee, both steeds and spoil
Most glorious, and the proffered prize.

13 Thou, Indra, Lover of the Song, whom men must stir to help, hast been
Great in the contest for the prize.

14 Slayer of foes, whatever aid of thine imparts the swiftest course,
With that impel our car to speed.

15 As skilfullest of those who drive the chariot, with our art and aim,
O Conqueror, win the proffered prize.

16 Praise him who, Matchless and Alone, was born the Lord of living men,
Most active, with heroic soul.

17 Thou who hast been the singers' Friend, a Friend auspicious with thine aid,
As such, O Indra, favour us.

18 Grasp in thine arms the thunderbolt, O Thunder-armed, to slay the fiends:
Mayst thou subdue the foemen's host.

19 I call the ancient Friend, allied with wealth, who speeds the lowly man,
Him to whom chiefly prayer is brought.

20 For he alone is Lord of all the treasures of the earth: he speeds
Hither, chief Lover of the Song.

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11 *When the prize lies ready*: to be given to the victor in the chariot race, the chief object of the hymn being to secure victory in the approaching contest through the favour of the God.

21 So with thy yoked teams satisfy our wish with power and wealth in steeds
And cattle, boldly, Lord of kine!

22 Sing this, what time the juice is pressed, to him your Hero, Much-invoked,
To please him as a mighty Steer.

23 He, Excellent, withholdeth not his gift of power and wealth in kine,
When he hath listened to our songs.

24 May he with might unclose for us the cow's stall, whosesoe'er it be,
To which the Dasyu-slayer goes.

25 O Indra Śatakratu, these our songs have called aloud to thee,
Like mother cows to meet their calves.

26 Hard is thy love to win: thou art a Steer to him who longs for steers:
Be to one craving steeds a Steed.

27 Delight thee with the juice we pour for thine own great munificence:
Yield not thy singer to reproach.

28 These songs with every draught we pour come, Lover of the Song, to thee,
As milch-kine hasten to their young:

29 To thee most oft invoked, amid the many singers' rivalry
Who beg with all their might for wealth.

30 Nearest and most attractive may our laud, O Indra, come to thee.
Urge thou us on to ample wealth.

31 Bṛibu hath set himself above the Paṇis, o'er their highest head,
Like the wide bush on Gangâ's bank.

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24 *Whosesoe'er it be:* the meaning of *kuvitsasya* here is somewhat uncertain. Sâyaṇa explains it as, of Kuvitsa, a certain person who does much harm. The meaning appears to be, may Indra open for us the cow-stall and give us the cattle of any Dasyu whom he, that is, we under his guidance, may attack.

26 *Thou art a Steer: gavâm pradâtâ*, 'a giver of cattle.'—Sâyaṇa. *A Steed: aśvapradaḥ*, a giver of horses.—Sâyaṇa.

27 This stanza is repeated, word for word, from III. 41. 6.

31 *Bṛibu:* according to Sâyaṇa, the carpenter or artificer of the Paṇis.

The *Paṇis* here are, in accordance with the original meaning of the words, merchants or traders, and the merchant Bṛibu is eulogized for his piety and liberality, qualities which were not the usual characteristics of the class to which he belonged. A legend, referred to by Sâyaṇa, and recorded in the *Mânava dharma-śâstra* or *Laws of Manu*, 10. 107, relates that Bharadvâja, when distressed by hunger in a lonely forest, accepted many cows from the

32 He whose good bounty, thousandfold, swift as the rushing of the wind,
Suddenly offers as a gift.

33 So all our singers ever praise the pious Bṛibu's noble deed,
Chief, best to give his thousands, best to give a thousand liberal gifts.

HYMN XLVI. Indra.

THAT we may win us wealth and power we poets, verily, call on thee:
In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee.

2 As such, O Wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone!
Pour on us boldly, Indra, kine and chariot-steeds, ever to be the conqueror's strength.

3 We call upon that Indra, who, most active, ever slays the foe:
Lord of the brave, Most Manly, with a thousand powers, help thou and prosper us in fight.

4 Ṛichîshama, thou forcest men as with a bull, with anger, in the furious fray.
Be thou our Helper in the mighty battle fought for sunlight, water, and for life.

5 O Indra, bring us name and fame, enriching, mightiest, excellent,
Wherewith, O Wondrous God, fair-visored, thunder-armed, thou hast filled full this earth and heaven.

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carpenter Bṛibu; the moral being that men of inferior caste and low condition may distinguish themselves by their liberality. See Wilson's Note, Vol. III. p. 466. *The wide bush*: the belt of underwood. Others would read *urukakshaḥ* as one word instead of *urúḥ kákshaḥ*, and explain it as the name of a man, son of a woman called Gangâ.

33 *Chief: sûri*, as institutor of the sacrifice. See, on stanzas 31—33, Prof. Weber's Episches im vedischen Ritual (Sitzungsberichte der K. P. Akademie der Wissenschaften, XXXVIII. pp. 28 sqq.), and M. Müller, Chips from a German Workshop, IV. 138 (new edition).

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3 *With a thousand powers: sáhasramushka*, literally, mille testiculos habens. The reading of the Sâmaveda, *sáhasramanyo*, full of boundless ardour, is, as Professor Ludwig remarks, much more æsthetic.

4 *Ṛichîshama*: or, worthy of praise! But the exact meaning of the epithet is somewhat uncertain.

5 *Fair-visored*: or, fair of cheek.

6 We call on thee, O King, Mighty amid the Gods, Ruler of men, to succour us.
All that is weak in us, Excellent God, make firm: make our foes easy to subdue.

7 All strength and valour that is found, Indra, in tribes of Nahushas, and all the splendid fame that the Five Tribes enjoy,
Bring, yea, all manly powers at once.

8 Or, Maghavan, what vigorous strength in Trikshi lay, in Druhyus or in Pûru's folk,
Fully bestow on us, that, in the conquering fray, we may subdue our foes in fight.

9 O Indra, grant a happy home, a triple refuge triply strong.
Bestow a dwelling-place on the rich lords and me, and keep thy dart afar from these.

10 They who with minds intent on spoil subdue the foe, boldly attack and smite him down,—
From these, O Indra Maghavan who lovest song, be closest guardian of our lives.

11 And now, O Indra, strengthen us: come near and aid us in the fight,
What time the feathered shafts are flying in the air, the arrows with their sharpened points.

12 Give us, where heroes strain their bodies in the fight, the shelter that our fathers loved.
To us and to our sons give refuge: keep afar all unobserved hostility,

13 When, Indra, in the mighty fray thou urgest chargers to their speed,
On the uneven road and on a toilsome path, like falcons, eager for renown,

14 Speeding like rivers rushing down a steep descent, responsive to the urging call,
That come like birds attracted to the bait, held in by reins in both the driver's hands.

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7 *Nahushas:* people, apparently distinct from the five Âryan tribes *par excellence*, and dwellers on or near the Indus. According to Sâyaṇa, human beings in general are meant, and Professor Roth explains the word as men generally, but with the special sense of stranger, or neighbour. See Muir, *O. S. Texts*, I. 179, 180.

8 *Trikshi:* a king so named, says Sâyaṇa. In another place (VIII. 22. 7) he has the patronymic Trâsadasyava, son, *i. e.* peer of, Trasadasyu. *In Druhyus or in Pûru's folk:* literally, 'in Druhyu or in Pûru,' the names of the eponymi of these tribes being used for the tribes themselves.

12 *To us and to our sons give refuge:* the Commentator takes *achittam* 'unobserved,' with *chardiḥ*, and explains the words as 'armour unknown by the enemies.'

HYMN XLVII. Indra, Etc.

YEA, this is good to taste and full of sweetness, verily it is strong and rich in flavour.
No one may conquer Indra in the battle when he hath drunken of the draught we offer.

2 This sweet juice here had mightiest power to gladden: it boldened Indra when he slaughtered Vṛitra,
When he defeated Sambara's many onslaughts, and battered down his nine-and-ninety ramparts.

3 This stirreth up my voice when I have drunk it: this hath aroused from sleep my yearning spirit.
This Sage hath measured out the six expanses from which no single creature is excluded.

4 This, even this, is he who hath created the breadth of earth, the lofty height of heaven.
He formed the nectar in three headlong rivers. Soma supports the wide mid-air above us.

5 He found the wavy sea of brilliant colours in forefront of the Dawns who dwell in brightness.
This Mighty One, the Steer begirt by Maruts, hath propped the heavens up with a mighty pillar.

6 Drink Soma boldly from the beaker, Indra, in war for treasures, Hero, Vṛitra-slayer!
Fill thyself full at the mid-day libation, and give us wealth, thou Treasury of riches.

7 Look out for us, O Indra, as our Leader, and guide us on to gain yet goodlier treasure.
Excellent Guardian, bear us well through peril, and lead us on to wealth with careful guidance.

8 Lead us to ample room, O thou who knowest, to happiness, security, and sunlight.
High, Indra, are the arms of thee the Mighty: may we betake us to their lofty shelter.

9 Set us on widest chariot-seat, O Indra, with two steeds best to draw, O Lord of Hundreds!

---

3 *This Sage hath measured out:* the creative acts of Indra are ascribed to Soma which inspirits him to perform them. *The six expanses*, are the two worlds, heaven and earth, and the three subdivisions of each; or, according to the Commentator, heaven, earth, day, night, water, and plants.

4 *In three headlong rivers:* perhaps the three unknown rivers Anjaśī, Kuliśī, and Vīrapatnī, of I. 104. 4, which Benfey considers to be personifications of the clouds; but the meaning of the half-line is uncertain. 'This Soma has deposited the ambrosia in its three principal (receptacles).'—Wilson. Soma in stanzas 4 and 5 is probably the Moon-God.

Bring us the best among all sorts of viands: let not the foe's wealth, Maghavan, subdue us.

10 Be gracious, Indra, let my days be lengthened: sharpen my thought as 'twere a blade of iron.
Approve whatever words I speak, dependent on thee, and grant me thy divine protection.

11 Indra the Rescuer, Indra the Helper, Hero who listens at each invocation,
Ṣakra I call, Indra invoked of many. May Indra Maghavan prosper and bless us.

12 May helpful Indra as our good Protector, Lord of all treasures, favour us with succour,
Baffle our foes, and give us rest and safety, and may we be the lords of hero vigour.

13 May we enjoy the grace of him the Holy, yea, may we dwell in his auspicious favour.
May helpful Indra as our good Preserver drive from us, even from afar, our foemen.

14 Like rivers rushing down a slope, O Indra, to thee haste songs and prayers and linkèd verses.
Thou gatherest, Thunderer! like wide-spread bounty, kine, water, drops, and manifold libations.

15 Who lauds him, satisfies him, pays him worship? E'en the rich noble still hath found him mighty.
With power, as when one moves his feet alternate, he makes the last precede, the foremost follow.

16 Famed is the Hero as each strong man's tamer, ever advancing one and then another.
King of both worlds, hating the high and haughty, Indra protects the men who are his people.

17 He loves no more the men he loved aforetime: he turns and moves away allied with others.
Rejecting those who disregard his worship, Indra victorious lives through many autumns.

---

9 *Let not the foe's wealth, Maghavan, subdue us:* it seems necessary to follow Professor Ludwig in taking *rā́yaḥ* in the plural as the subject of the singular verb *tā́rīt*. Other examples of such an irregularity are found in the Veda.

13 This stanza is apparently the conclusion of the original hymn; a new hymn or fragment of a hymn begins with the following stanza.—Ludwig.

15 *With power:* he rules the fortunes of men according to his pleasure, setting up one and putting down another, making the first last and the last first.

18 In every figure he hath been the model: this is his only form for us to look on.
Indra moves multiform by his illusions; for his Bay Steeds are yoked, ten times a hundred.

19 Here Tvashṭar, yoking to the car the Bay Steeds, hath extended sway.
Who will for ever stand upon the foeman's side, even when our princes sit at ease?

20 Gods, we have reached a country void of pasture: the land, though spacious, was too small to hold us.
Bṛihaspati, provide in war for cattle; find a path, Indra, for this faithful singer.

21 Day after day far from their seat he drove them, alike, from place to place, those darksome creatures.
The Hero slew the meanly-huckstering Dâsas, Varchin and Ṣambara, where the waters gather.

22 Out of thy bounty, Indra, hath Prastoka bestowed ten coffers and ten mettled horses.
We have received in turn from Divodâsa Ṣambara's wealth, the gift of Atithigva.

23 Ten horses and ten treasure-chests, ten garments as an added gift,
These and ten lumps of gold have I received from Divodâsa's hand.

24 Ten cars with extra steed to each, for the Atharvans hundred cows,
Hath Aṣvatha to Pâyu given.

---

18 '*Indra* presents himself as *Agni*, *Vishṇu*, or *Rudra*, or any other deity who is the actual object of worship, and is really the deity to be adored: he is identifiable with each.'—Wilson.

Ten times a hundred: 'His chariots and horses are multiplied according to the forms in which he manifests himself: agreeably to the *Vaidântik* interpretation of the stanza, *Indra* is here identified with Parameṣwara, the supreme first cause, identical with creation.'—Wilson.

19 *Tvashṭar:* supposed by the Commentator to be identified with Indra; but this is unnecessary. The *sway* may be merely the authority which Tvashṭar exercises in yoking the chariot-steeds for Indra.

Who will for ever stand upon the foeman's side?: that is, Indra will not always favour our enemies, even when, as is now the case, our nobles are not engaged in war.—Ludwig.

21 Indra is represented as having put to flight the dark aborigines and slain the niggardly demons or savages Varchin and Ṣambara. See IV. 30. 14, 15.

22 *Prastoka, Divodâsa,* and *Atithigva* are names of one and the same prince, who is called also Aṣvatha, and Sârnjaya or son of Sṛinjaya.

24 *For the Atharvans:* for the Rishis of the family of Atharvan, says Sâyaṇa. *Pâyu:* the brother of Garga the Ṛishi of the hymn.

This stanza consists of two Pâdas only instead of four.

25 Thus Srinjaya's son honoured the Bharadvâjas, recipients of all noble gifts and bounty.

26 Lord of the wood, be firm and strong in body: be, bearing us, a brave victorious hero.
Show forth thy strength, compact with straps of leather, and let thy rider win all spoils of battle.

27 Its mighty strength was borrowed from the heaven and earth: its conquering force was brought from sovrans of the wood.
Honour with holy gifts the Car like Indra's bolt, the Car bound round with straps, the vigour of the floods.

28 Thou Bolt of Indra, Vanguard of the Maruts, close knit to Varuṇa and Child of Mitra,—
As such, accepting gifts which here we offer, receive, O Godlike Chariot, these oblations.

29 Send forth thy voice aloud through earth and heaven, and let the world in all its breadth regard thee;
O Drum, accordant with the Gods and Indra, drive thou afar, yea, very far, our foemen.

30 Thunder out strength and fill us full of vigour: yea, thunder forth and drive away all dangers.
Drive hence, O War-drum, drive away misfortune: thou art the Fist of Indra: show thy firmness.

31 Drive hither those, and these again bring hither: the War-drum speaks aloud as battle's signal.
Our heroes, winged with horses, come together. Let our car-warriors, Indra, be triumphant.

HYMN XLVIII. Agni and Others.

SING to your Agni with each song, at every sacrifice, for strength.
Come, let us praise the Wise and Everlasting God, even as a well-belovèd Friend,

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26 *Lord of the wood:* forest tree, that is the timber of which the car is made. This car is the deified object of this and the two following stanzas.

29 *O Drum:* the *dundubhi* addressed and glorified in these concluding verses was a sort of loud kettle-drum, like that still used.

31 Drive to us the cows of the enemy and send our own cows home in safety. *Gâḥ*, cows, is understood with *amûḥ*, those, and *imâḥ*, these.

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1 *Come, let us sing:* it seems necessary to take the singular verb with the plural pronoun.

2 The Son of Strength; for is he not our gracious Lord? Let us serve him who bears our gifts.
In battle may he be our help and strengthener, yea, be the saviour of our lives.

3 Agni, thou beamest forth with light, great Hero, never changed by time.
Shining, pure Agni! with a light that never fades, beam with thy fair beams brilliantly.

4 Thou worshippest great Gods: bring them without delay by wisdom and thy wondrous power.
O Agni, make them turn hither to succour us. Give strength, and win it for thyself.

5 He whom floods, stones, and trees support, the offspring of eternal Law;
He who when rubbed with force is brought to life by men upon the lofty height of earth;

6 He who hath filled both worlds full with his brilliant shine, who hastens with his smoke to heaven;
He made himself apparent through the gloom by night, the Red Bull in the darksome nights, the Red Bull in the darksome nights.

7 O Agni, with thy lofty beams, with thy pure brilliancy, O God,
Kindled, Most Youthful One! by Bharadvâja's hand, shine on us, O pure God, with wealth, shine, Purifier! splendidly.

8 Thou art the Lord of house and home of all the tribes, O Agni, of all tribes of men.
Guard with a hundred forts thy kindler from distress, through hundred winters, Youngest God! and those who make thy singers rich.

9 Wonderful, with thy favouring help, send us thy bounties, gracious Lord.
Thou art the Charioteer, Agni, of earthly wealth: find rest and safety for our seed.

10 With guards unfailing never negligent speed thou our children and our progeny.
Keep far from us, O Agni, all celestial wrath and wickedness of godless men.

---

2 *Who bears our gifts:* conveys our sacrificial offerings to the Gods.

5 *Floods, stones, and trees:* the waters that are mixed with the Soma juice, the press-stones which crush the plant, and the wood which produces the fire by attrition or feeds it as fuel. *The lofty height of earth:* the altar.

Thou, Sage, with bright path, Lord of harnessed horses, impetuous, promptly honourest the prudent.

5 That chariot of the Asvins, fair to look on, pleaseth me well, yoked with a thought, refulgent,
Wherewith; Nâsatyas, Chiefs, ye seek our dwelling, to give new strength to us and to our children.

6 Bulls of the Earth, O Vâta and Parjanya, stir up for us the regions of the water.
Hearers of truth, ye, Sages, World-Supporters, increase his living wealth whose songs delight you.

7 So may Sarasvatî, the Hero's Consort, brisk with rare life, the lightning's Child, inspire us,
And, with the Dames accordant, give the singer a refuge unassailable and flawless.

8 I praise with eloquuence him who guards all pathways. He, when his love impelled him, went to Arka.
May he vouchsafe us gear with gold to grace it: may Pûshan make each prayer of ours effective.

9 May Herald Agni, fulgent, bring for worship Tvashṭar adored, in homes and swift to listen,
Glorious, first to share, the life-bestower, the ever active God, fair-armed, fair-handed.

10 Rudra by day, Rudra at night we honour with these our songs, the Universe's Father.
Him great and lofty, blissful, undecaying let us call specially as the Sage impels us.

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6 *Bulls of the Earth:* or of Prithivî as identified with Prisni. *Vâta* is another name of Vâyu, the Wind-God; and *Parjanya* is the Rain-cloud personified. *Hearers of truth:* the Maruts are thus addressed, as making true or realizing the prayers of men to which they listen. I follow Sâyaṇa's interpretation of the second half of the stanza.

7 *The Hero's Consort*: *vîrápatnî:* according to Sâyaṇa, she whose husband is the hero Prajâpati, or, the protectress of heroes. The River-God Sarasvân or Sarasvat is more usually considered to be the consort of Sarasvatî, who originally a River-Goddess, appears in this place in her later and present-day character of the Goddess of learning and eloquence. See note, borrowed from Muir, on I. 3 10. *The Dames:* Gnâs, or Consorts of the Gods.

8 *Him who guards all pathways:* Pûshan, the special protector of travellers and guardian of roads and paths. See I. 42. *Arka:* the Sun, to whom Pûshan appears to have gone both as an envoy on behalf of the other Gods when Sûryâ was to be given in marriage, and as a suitor on his own account. Sûryâ, it may be remembered, chose the Asvins to be her husbands. See I. 116. 17. I follow Professor Pischel (*Vedische Studien*, I. pp. 1—52) in his interpretation of this difficult stanza.

10 *The Sage:* the wise, that is, wisdom-giving, Soma.

11 Ye who are youthful, wise, and meet for worship, come, Maruts, to the longing of the singer.
Coming, as erst to Angiras, O Heroes, ye animate and quicken e'en the desert.

12 Even as the herdsman driveth home his cattle, I urge my songs to him the strong swift Hero.
May he, the glorious, lay upon his body the singer's hymns, as stars bedeck the heaven.

13 He who for man's behoof in his affliction thrice measured out the earthly regions, Vishṇu—
When one so great as thou affordeth shelter, may we with wealth and with ourselves be happy.

14 Sweet be this song of mine to Ahibudhnya, Parvata, Savitar, with Floods and Lightnings;
Sweet, with the Plants, to Gods who seek oblations. May liberal Bhaga speed us on to riches.

15 Give riches borne on cars, with many heroes, contenting men, the guard of mighty Order.
Give us a lasting home that we may battle with godless bands of men who fight against us, and meet with tribes to whom the Gods are gracious.

HYMN L.

Visvedevas.

I CALL with prayers on Aditi your Goddess, on Agni, Mitra, Varuṇa for favour,
On Aryaman who gives unasked, the gracious, on Gods who save, on Savitar and Bhaga.

2 Visit, to prove us free from sin, O Sûrya, Lord of great might, the bright Gods sprung from Daksha,
Twice-born and true, observing sacred duties, Holy and full of light, whose tongue is Agni.

---

11 *As erst to Angiras : angirasvát ;* 'like rays (of light).'—Wilson; 'like the Angirasas.'—Roth ; 'like messengers of the Gods.'—Grassmann.

12 *The strong swift Hero :* Vishṇu seems to be intended, and not the company of Maruts as Sâyaṇa explains the passage, taking *vīrā́ya* as an adjective=heroic or powerful.

14 *Ahibudhnya :* the Dragon of the Deep, or 'leviathan of the Sea of Heaven,' the distant, invisible and deified being who presides over the firmament.

15 *The guard of mighty Order :* the wealth that enables men to institute the law-ordained sacrifices. *To whom the Gods are gracious :* 'to whom the Gods come to accept libations.' I follow Sâyaṇa in thus distinguishing *ā́devīḥ* from *ádevīḥ*, godless.

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2 *Visit, to prove us free from sin :* visit and invite the Gods to come and bear witness to our innocence before the all-seeing Sun. The word *anā́gāstvé*

3 And, O ye Heaven and Earth, a wide dominion, O ye most blissful Worlds, our lofty shelter,
Give ample room and freedom for our dwelling, a home, ye Hemispheres, which none may rival.

4 This day invited may the Sons of Rudra, resistless, excellent, stoop down to meet us;
For, when beset with slight or sore affliction, we ever call upon the Gods, the Maruts;

5 To whom the Goddess Rodasî clings closely, whom Pûshan follows bringing ample bounty.
What time ye hear our call and come, O Maruts, upon your separate path all creatures tremble.

6 With a new hymn extol, O thou who singest, the Lover of the Song, the Hero Indra.
May he, exalted, hear our invocation, and grant us mighty wealth and strength when lauded.

7 Give full protection, Friends of man, ye Waters, in peace and trouble, to our sons and grandsons.
For ye are our most motherly physicians, parents of all that standeth, all that moveth.

8 May Savitar come hither and approach us, the God who rescues, Holy, golden-handed,
The God who, bounteous as the face of Morning, discloses precious gifts for him who worships.

9 And thou, O Son of Strength, do thou turn hither the Gods to-day to this our holy service.
May I for evermore enjoy thy bounty, and, Agni, by thy grace be rich in heroes.

10 Come also to my call, O ye Nâsatyas, yea, verily, through my prayers, ye Holy Sages.
As from great darkness ye delivered Atri, protect us, Chiefs, from danger in the conflict.

---

in the locative case (in sinlessness) is used with ablative signification. *Sprung from Daksha:* Daksha is a creative Power associated with Aditi, and therefore sometimes identified with Prajâpati. Sâyaṇa explains *dákshapitṛîn* in his commentary on VII. 66. 2, as 'preservers or lords of strength,' and the compound may mean Lords of vigour, or fathers of strength in this passage also. *Twice-born:* having two births or manifestations, dwelling in heaven and appearing also on earth. *Whose tongue is Agni:* who consume oblations by means of fire.

3 *Ye Hemispheres: dhishaṇe;* literally, 'two bowls,' a frequently-occurring expression for heaven and earth.

5 *Rodasî:* the Consort of Rudra.

11 O Gods, bestow upon us riches, splendid with strength and heroes, bringing food in plenty.
Be gracious, helpful Gods of earth, of heaven, born of the Cow, and dwellers in the waters.

12 May Rudra and Sarasvatî, accordant, Vishṇu and Vâyu, pour down gifts and bless us;
Ṛibhukshan, Vâja, and divine Vidhâtar, Parjanya, Vâta make our food abundant.

13 May this God Savitar, the Lord, the Offspring of Waters, pouring down his dew be gracious,
And, with the Gods and Dames accordant, Tvashṭar; Dyaus with the Gods and Pṛithivî with oceans.

14 May Aja-Ekapâd and Ahibudhnya, and Earth and Ocean hear our invocation;
All Gods who strengthen Law, invoked and lauded, and holy texts uttered by sages, help us.

15 So with my thoughts and hymns of praise the children of Bharadvâja sing aloud to please you.
The Dames invoked, and the resistless Vasus, and all ye Holy Ones have been exalted.

HYMN LI.

Visvedevas.

THAT mighty eye of Varuṇa and Mitra, infallible and dear, is moving upward.
The pure and lovely face of holy Order hath shone like gold of heaven in its arising.

---

11 *Born of the Cow:* the Maruts, sons of the Cow Prisni, according to Sâyaṇa. The Gods of heaven are said to be the Âdityas, those of earth the Vasus, and those of water, that is, the firmament, the Rudras. Roth explains *gójâtâḥ* as 'born of the starry heaven.'

12 This and the four following stanzas form a new hymn, or are a recapitulation, with additions, of the preceding verses. *And divine Vidhâtar:* or 'the divine Disposer.'

14 *Aja-Ekapâd:* according to Roth, probably a genius of the storm, 'the stormer of one foot' See II. 31. 6. But *ajá* may signify 'unborn' rather than 'driver,' and the Sun may be intended, in accordance with the explanation of the Commentators. Aja-Ekapâd is called in X. 65. 13. the bearer of heaven, 'and the ascription of one foot to the Sun might be due to his appearance alone in the sky as opposed to the Dawns and the Asvins.' See Wallis, *Cosmology of the Ṛigveda*, p. 54. M. Bergaigne says: 'Âja-Ekapâd, then is the 'unborn who has only one foot,' that is to say, 'who dwells in the single isolated world, the place of mystery,' in opposition to the god who manifests himself in divers worlds, to Agni or Soma in their various visible forms.' See *La Religion Védique*, III. pp. 20—25.

15 Sâyaṇa interprets the first line somewhat differently: 'Thus do my sons the Bharadvâjas worship the Gods with sacred rites and hymns.'

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1 *Eye of Varuṇa and Mitra:* the Sun.

2 The Sage who knows these Gods' three ranks and orders, and all their generations near and distant,
Beholding good and evil acts of mortals, Sûra marks well the doings of the pious.

3 I praise you Guards of mighty Law eternal, Aditi, Mitra, Varuṇa, the noble,
Aryaman, Bhaga, all whose thoughts are faithful: hither I call the Bright who share in common.

4 Lords of the brave, infallible, foe-destroyers, great Kings, bestowers of fair homes to dwell in,
Young, Heroes, ruling heaven with strong dominion, Âdityas, Aditi I seek with worship.

5 O Heaven our Father, Earth our guileless Mother, O Brother Agni, and ye Vasus, bless us.
Grant us, O Aditi and ye Âdityas, all of one mind, your manifold protection.

6 Give us not up to any evil creature, as spoil to wolf or she-wolf, O ye Holy.
For ye are they who guide aright our bodies, ye are the rulers of our speech and vigour.

7 Let us not suffer for the sin of others, nor do the deed which ye, O Vasus, punish.
Ye, Universal Gods! are all-controllers: may he do harm unto himself who hates me.

8 Mighty is homage: I adopt and use it. Homage hath held in place the earth and heaven.
Homage to Gods! Homage commands and rules them. I banish even committed sin by homage.

9 You Furtherers of Law, pure in your spirit, infallible, dwellers in the home of Order,
To you all Heroes mighty and far-seeing I bow me down, O Holy Ones, with homage.

10 For these are they who shine with noblest splendour; through all our troubles these conduct us safely—

---

2 *Three ranks and orders:* according to Sâyaṇa, the three cognizable worlds or stations of the Gods, the earth of the Vasus, the firmament of the Rudras, and heaven of the Âdityas. *Sûra:* Sûrya; the Sun.

3 *Who share in common: sadhanyâḥ;* according to Sâyaṇa, *dhanasahitân,* 'accompanied by wealth.'

7 *Let us not suffer for the sin of others:* so, VII. 86. 5. 'Loose us from sins committed by our fathers.' Compare also Taittirîya-Brâhmaṇa, III. 7. 12. 3. cited by Muir, *O. S. T.*, V. 66. 'May Agni free me from the sin which my mother or my father committed when I was a babe unborn.'

Varuṇa, Mitra, Agni, mighty Rulers, true-minded, faithful to the hymn's controllers.

11 May they, Earth, Aditi, Indra, Bhaga, Pûshan increase our laud, increase the Fivefold people.
Giving good help, good refuge, goodly guidance, be they our good deliverers, good protectors.

12 Come now, O Gods, to your celestial station: the Bharadvâjas' priest entreats your favour.
He, sacrificing, fain for wealth, hath honoured the Gods with those who sit and share oblations.

13 Agni, drive thou the wicked foe, the evil-hearted thief away,
Far, far, Lord of the brave! and give us easy paths.

14 Soma, these pressing-stones have called aloud to win thee for our Friend.
Destroy the greedy Paṇi, for a wolf is he.

15 Ye, O most bountiful, are they who, led by Indra, seek the sky.
Give us good paths for travel: guard us well at home.

16 Now have we entered on the road that leads to bliss, without a foe,
The road whereon a man escapes all enemies and gathers wealth.

HYMN LII. Viṣvedevas.

THIS I allow not in the earth or heaven, at sacrifice or in these holy duties.
May the huge mountains crush him down: degraded be Atiyâja's sacrificing patron.

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10 *The hymn's controllers:* 'those who are prominent in (their) praise.'—Wilson.

11 *The Fivefold People: páñcha jánâḥ;* the five Âryan tribes; 'the five orders of beings.'—Wilson.

12 This stanza is difficult, and I do not thoroughly understand it.

14 *Paṇi:* either one of the envious demons who steal away the light, or the avaricious and niggardly trafficker who offers no sacrifices to the Gods.

15 *Ye, O Most Bountiful:* all ye Gods.

16 These four concluding stanzas, in changed metres, are a prayer for protection on a journey. Professor Grassmann banishes them, together with stanzas 11 and 12, to the Appendix as being in his opinion later additions to the original hymn.

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1 According to Sâyaṇa. Ṛijiṣvan curses a rival Ṛishi Atiyâja: but the name Âtiyâja (from *ati* and *yaj*) seems to be employed expressly to signify one who over-sacrifices, that is, sacrifices more than is necessary or prescribed, superfluity, as well as deficiency, being a fault that causes a sacrifice to fail. See Ludwig, IV. 220.

2 Or he who holds us in contempt, O Maruts, or seeks to blame the prayer that we are making,
May agonies of burning be his portion. May the sky scorch the man who hates devotion.

3 Why then, O Soma, do they call thee keeper of prayer? why then our guardian from reproaches?
Why then beholdest thou how men revile us? Cast thy hot dart at him who hates devotion.

4 May Mornings as they spring to life protect me, and may the Rivers as they swell preserve me.
My guardians be the firmly-seated mountains: the Fathers, when I call on Gods, defend me!

5 Through all our days may we be healthy-minded, and look upon the Sun when he arises.
Grant this the Treasure-Lord of treasures, coming, observant, oftenest of Gods, with succour!

6 Most near, most oft comes Indra with protection, and she, Sarasvatî, who swells with rivers:
Parjanya, bringing health with herbs, and Agni, well lauded, swift to listen, like a father.

7 Hear this mine invocation; come hither, O Universal Gods.
Be seated on this holy grass.

8 To him who comes to meet you, Gods, with offerings bathed in holy oil—
Approach ye, one and all, to him.

9 All Sons of Immortality shall listen to the songs we sing,
And be exceeding good to us.

10 May all the Gods who strengthen Law, with Ṛitus, listening to our call,
Be pleased with their appropriate draught.

11 May Indra with the Marut host, Tvashṭar, Mitra, Aryaman,
Accept the laud and these our gifts.

12 O Agni, Priest, as rules ordain, offer this sacrifice of ours,
Remembering the Heavenly Folk.

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3 *Soma:* the Moon-God.

5 *Treasure-Lord of treasures:* Agni, from whom, or through whom, all blessings come to the pious.

9 *Sons of Immortality:* according to the Scholiast, 'sons of the immortal' (Prajâpati, regarded as the progenitor of Gods and men).

10 *With Ṛitus:* together with the Seasons personified; or, at the prescribed seasons, as Sâyaṇa explains.

13 Listen, All-Gods, to this mine invocation, ye who inhabit heaven, and air's mid-regions,
All ye, O Holy Ones, whose tongue is Agni, seated upon this sacred grass, be joyful.

14 May the All-Gods who claim our worship hear my thought; may the two World-halves hear it, and the Waters' Child.
Let me not utter words that ye may disregard. Closely allied with you may we rejoice in bliss.

15 And those who, Mighty, with the wiles of serpents, were born on earth, in heaven, where waters gather—
May they vouchsafe us life of full duration. May the Gods kindly give us nights and mornings.

16 At this my call, O Agni and Parjanya, help, swift to hear, my thought and our laudation.
One generates holy food, the other offspring, so grant us food enough with store of children.

17 When holy grass is strewn and fire enkindled, with hymn and lowly homage I invite you.
All-Gods, to day in this our great assembly rejoice, ye Holy, in the gifts we offer.

HYMN LIII. Pûshan.

Lord of the path, O Pûshan, we have yoked and bound thee to our hymn,
Even as a car, to win the prize.

2 Bring us the wealth that men require, a manly master of a house,
Free-handed with the liberal meed.

3 Even him who would not give, do thou, O glowing Pûshan, urge to give,
And make the niggard's soul grow soft.

---

13 *All-Gods: Viçve devâh*, or Universal Gods.

15 *With the wiles of serpents: áhimâyâḥ*; according to Sâyaṇa, 'possessed of the wisdom or knowledge that kills.' Cf. I. 3. 9, note.

16 *The other offspring:* Parjanya, the personified Rain-cloud, produces corn and food offered in sacrifice, and Agni promotes the procreation of children.

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1 *Lord of the path:* custodian of roads and guide of travellers. *To win the prize:* or, to win us wealth or food.

2 *Master of a house:* a householder who will institute sacrifices and liberally reward the officiating priests.

4 Clear paths that we may win the prize; scatter our enemies afar. Strong God, be all our thoughts fulfilled.

5 Penetrate with an awl, O Sage, the hearts of avaricious churls, And make them subject to our will.

6 Thrust with thine awl, O Pûshan: seek that which the niggard's heart holds dear, And make him subject to our will.

7 Tear up and rend in pieces, Sage, the hearts of avaricious churls, And make them subject to our will.

8 Thou, glowing Pûshan, carriest an awl that urges men to prayer; Therewith do thou tear up and rend to shreds the heart of every one.

9 Thou bearest, glowing Lord! a goad with horny point that guides the cows: Thence do we seek thy gift of bliss.

10 And make this hymn of ours produce kine, horses, and a store of wealth For our delight and use as men.

HYMN LIV.

Pûshan.

O PÛSHAN, bring us to the man who knows, who shall direct us straight, And say unto us, It is here.

2 May we go forth with Pûshan who shall point the houses out to us, And say to us, These same are they.

3 Unharmed is Pûshan's chariot wheel; the box ne'er falleth to the ground, Nor doth the loosened felly shake.

---

4 *Win the prize:* or, win us wealth, or food.
5 *With an awl:* 'with a goad.'—Wilson.
9 *With horny point:* the exact meaning of *góopaśâ* is uncertain. Others explain it as 'director of cattle;' 'furnished with leathern thongs;' 'cow tailed.'

This hymn and the five following have been translated by Dr. Muir, *Original Sanskrit Texts*, V. 176—180. Professor Peterson also gives a translation of Hymns LIII—LVII. in his *Hymns from the Ṛigveda* (Bombay Sanskrit Series No. XXXVI).

1 This stanza, Sâyaṇa says, is to be muttered by one who seeks his lost property. *The man who knows:* the wise man or wizard.
2 *These same are they:* these are the houses in which the stolen property is concealed.
3 *The box:* basket, or inner part of the car. Professor Wilson, following Sâyaṇa, translates: 'The discus of Pûshan does not destroy; its sheath is not discarded, its edge harms not us.' But the three things mentioned are evidently parts of Pûshan's chariot.

4 Pûshan forgetteth not the man who serveth him with offered gift:
That man is first to gather wealth.

5 May Pûshan follow near our kine; may Pûshan keep our horses safe:
May Pûshan gather gear for us.

6 Follow the kine of him who pours libations out and worships thee;
And ours who sing thee songs of praise.

7 Let none be lost, none injured, none sink in a pit and break a limb.
Return with these all safe and sound.

8 Pûshan who listens to our prayers, the Strong whose wealth is never lost,
The Lord of riches, we implore.

9 Secure in thy protecting care, O Pûshan, never may we fail:
We here are they who sing thy praise.

10 From out the distance, far and wide, may Pûshan stretch his right hand forth,
And drive our lost again to us.

HYMN LV.

Pûshan.

SON of Deliverance, come, bright God! Let us twain go together: be our charioteer of sacrifice.

2 We pray for wealth to thee most skilled of charioteers, with braided hair,
Lord of great riches, and our Friend.

3 Bright God whose steeds are goats, thou art a stream of wealth, a treasure-heap,
The Friend of every pious man.

---

7 *With these:* cows.

8 We pray to Pûshan for the safety of our property because he is the Lord of wealth; he himself loses nothing that is his, and he always listens to our prayers.

---

1 *Son of Deliverance:* that is, 'Deliverer,' one who gives men ample room and freedom. Sâyaṇa explains *vimucho napât* in another place as 'offspring of the cloud.' See I. 42. 1. Here, he says, the meaning is, 'son of Prajâpati, who at the creation sends forth from himself all creatures.' Roth explains *vimúch* as 'unyoking' horses at the end of a journey. Pûshan would then be 'the son of return,' the God who brings travellers safely home, which is one of his especial functions.

2 *With braided hair: kapardínam;* an epithet of Rudra also. See I. 114. 1.

3 *Whose steeds are goats:* cf. I. 138. 4.

4 Pûshan, who driveth goats for steeds, the Strong and Mighty, who is called
His Sister's lover, will we laud.

5 His Mother's suitor I address. May he who loves his Sister hear,
Brother of Indra, and my Friend.

6 May the sure-footed goats come nigh, conveying Pûshan on his car,
The God who visiteth mankind.

HYMN LVI. Pûshan.

WHOSO remembers Pûshan as eater of mingled curd and meal
Need think no more upon the God.

2 And he is best of charioteers. Indra, the hero's Lord, allied
With him as Friend, destroys the foes.

3 And there the best of charioteers hath guided through the speckled cloud
The golden wheel of Sûra's car.

4 Whate'er we speak this day to thee, Wise, Wondrous God whom many praise,
Give thou fulfilment of our thought.

5 Lead on this company of ours, that longs for kine, to win the spoil:
Thou, Pûshan, art renowned afar.

6 Prosperity we crave from thee, afar from sin and near to wealth,
Tending to perfect happiness both for to-morrow and to-day.

---

4 *His Sister's lover:* according to Sâyaṇa, Pûshan's sister is Ushas or Dawn.

5 *His Mother's suitor:* Sâyaṇa explains *mâtúr didhishúm* as *râtreḥ patim*, lord or husband of Night. Probably Sûryâ is intended. See Bergaigne, *La Religion Védique*, II. 428. Compare also Book VI. 48. 8. *Brother of Indra:* as an Âditya or son of Aditi.

6 *Sure-footed: nisṛimbhấḥ:* this word does not occur elsewhere and its meaning is uncertain. Wilson renders it 'harnessed,' and other explanations have been proposed, but as Dr. Muir observes: 'All seems guess work.'

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1 *Eater of mingled curd and meal: karambhất; karambhá* was some soft food, a sort of gruel, offered especially to Pûshan.

I have followed Professor Ludwig in my translation of this difficult passage, the meaning seeming to be that in setting before Pûshan the food that he loves the worshipper has done all that is necessary to secure his help. Sâyaṇa's explanation is much the same if 'a God' be substituted for 'the God' in line 2, that is, Pûshan alone is sufficient: the worshipper need think upon no other God.

3 Pûshan seems to be intended. He is said to have driven the Sun's wheel *parushé gávi*, literally, 'in the brindled bull,' meaning apparently, the speckled cloud, or train of variegated clouds. 'He, the impeller, the chief of charioteers (Pûshan), ever urges on that golden wheel (of his car) for the radiant sun.'—Wilson. Others think that the verse refers to Indra's pressing down the wheel of the Sun from the mountain of cloud and bringing back the light. See Peterson, *Hymns from the Ṛigveda*, p. 171.

HYMN LVII. Indra and Pûshan.

INDRA and Pûshan will we call for friendship and prosperity
And for the winning of the spoil.

2 One by the Soma sits to drink juice which the mortar hath expressed:
The other longs for curd and meal.

3 Goats are the team that draws the one: the other hath Bay Steeds at hand;
With both of these he slays the fiends.

4 When Indra, wondrous strong, brought down the streams, the mighty water-floods,
Pûshan was standing by his side.

5 To this, to Pûshan's favouring love, and Indra's, may we closely cling,
As to a tree's extended bough.

6 As one who drives a car draws in his reins, may we draw Pûshan near,
And Indra, for our great success.

HYMN LVIII. Pûshan.

LIKE heaven art thou: one form is bright, one holy, like Day and Night dissimilar in colour.
All magic powers thou aidest, self-dependent! Auspicious be thy bounty here, O Pûshan.

2 Goat-borne, the guard of cattle, he whose home is strength, inspirer of the hymn, set over all the world;
Brandishing here and there his lightly-moving goad, beholding every creature, Pûshan, God, goes forth.

3 O Pûshan, with thy golden ships that travel across the ocean, in the air's mid-region,
Thou goest on an embassy to Sûrya, subdued by love, desirous of the glory.

---

3 *The fiends:* the Vṛitras, the demons of drought, or enemies in general.

---

1 *One holy:* 'venerable.'—Wilson. This is apparently a euphemism for 'dark.' Pûshan is here regarded as the Sun present by day and even in his absence regulating the night also. According to Professor Ludwig, he is represented as the summer Sun and the winter Sun. *Thou aidest:* 'thou exercisest.'—Muir.

3 *Subdued by love:* of Sûryâ, the daughter of the Sun. See VI. 49. 8. *Of the glory:* of winning Sûryâ for his bride.

4 Near kinsman of the heaven and earth is Pûshan, liberal, Lord of food, of wondrous lustre,
Whom strong and vigorous and swiftly-moving, subdued by love, the Deities gave to Sûryâ.

HYMN LIX.

Indra-Agni.

I WILL declare, while juices flow, the manly deeds that ye have done:
Your Fathers, enemies of Gods, were smitten down, and, Indra-Agni, ye survive.

2 Thus, Indra-Agni, verily your greatness merits loftiest praise.
Sprung from one common Father, brothers, twins are ye; your Mother is in every place.

3 These who delight in flowing juice, like fellow horses at their food,
Indra and Agni, Gods armed with the thunderbolt, we call this day to come with help.

4 Indra and Agni, Friends of Law, served with rich gifts, your speech is kind
To him who praises you while these libations flow: that man, O Gods, ye ne'er consume.

5 What mortal understands, O Gods, Indra and Agni, this your way?
One of you, yoking Steeds that move to every side, advances in your common car.

---

4 *The Deities gave to Sûryâ:* 'the formula of the verse gives the idea rather of a birth than of a marriage. But Pûshan is the lover of his mother, VI. 55. 5: Sûryâ then might be the spouse as well as the mother of Pûshan. She is doubtlessly also the sister with whom Pûshan is united, VI. 55. 4. 5.'—Bergaigne, *La Religion Védique*, II. 428.

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1 *Your Fathers......were smitten down: hatấso vâm pitáro:* the meaning is obscure. Sâyaṇa explains *pitáro* as Asuras or demons, deriving the word from a root *pi*, to injure: 'The Pitṛis the enemies of the gods, have been slain by you.'—Wilson. Prof Grassmann reads, conject[illegible] 'instead of the unsuitable *pitaro*.' Gods of an elder [illegible] Indra and Agni, appear to be intended, and the word[illegible] bear any other meaning. *Hatấso* then would mean, 'not were slain,' but were struck down, degraded, and deprived of their power, like the earlier Hellenic Gods. Professor Ludwig suggests other possible explanations. See also Bergaigne, La Religion Védique, III. 75, and Ehni, Der Mythus des Yama, p. 80.

2 *One common Father:* Dyaus. [illegible] S[illegible]ana, Prajâpati.

Your Mother: Aditi, infinite [illegible]; according to Sâyaṇa, identified with the wide-extended earth. But see Ehni, Der Mythus des Yama, p. 79.

4 *Ye ne'er consume:* Prof. Ludwig suggests the reading *bhartsathaḥ*, 'threaten,' instead of *bhasátaḥ*.

5 *One of you:* Indra, as the Sun, whose horses here are the spreading beams of light, pursues his appointed way through heaven.

6 First, Indra-Agni, hath this Maid come footless unto those with feet.
Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.

7 E'en now, O Indra-Agni, men hold in their arms and stretch their bows.
Desert us not in this great fray, in battles for the sake of kine.

8 The foeman's sinful enmities, Indra and Agni, vex me sore.
Drive those who hate me far away, and keep them distant from the Sun.

9 Indra and Agni, yours are all the treasures of the heavens and earth.
Here give ye us the opulence that prospers every living man.

10 O Indra Agni, who accept the laud, and hear us for our praise,
Come near us, drawn by all our songs, to drink of this our Soma juice.

HYMN LX.

Indra-Agni.

He slays the foe and wins the spoil who worships Indra and Agni, strong and mighty Heroes,
Who rule as Sovrans over ample riches, victorious, showing forth their power in conquest.

2 So battle now, O Indra and thou, Agni, for cows and waters, sunlight, stolen Mornings.
Team-borne, thou makest kine thine own, O Agni, thou, Indra, light, Dawns, regions, wondrous waters.

3 With Vṛitra-slaying might, Indra and Agni, come, drawn by homage, O ye Vṛitra-slayers.
Indra and Agni, show yourselves among us with your supreme and unrestricted bounties.

---

6 *This Maid:* the text has only the feminine pronoun *iyám* (haec); Ushas or Dawn is intended. *Footless:* moving unsupported in the sky. Cf. I. 152. 3. *Stretching her head:* according to one of Sâyaṇa's explanations, 'having, abandoned the head, being herself headless,' which is hardly consistent with what follows. *Thirty steps:* the thirty divisions of the Indian day and night through which Dawn passes before she reappears. But cf. I. 123. 8.

7 The hymn is a prayer for aid in a fray.

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2 *Stolen Mornings:* the Dawns and light that have been carried away and concealed by the Paṇis or demons of darkness.

3 *Vṛitra-slaying:* or, generally, 'foeman-slaying.'

4 I call the Twain whose deeds of old have all been famed in ancient days:
O Indra Agni, harm us not.

5 The Strong, the scatterers of the foe, Indra and Agni, we invoke;
May they be kind to one like me.

6 They slay our Ârya foes, these Lords of heroes, slay our Dàsa foes:
And drive our enemies away.

7 Indra and Agni, these our songs of praise have sounded forth to you:
Ye who bring blessings! drink the juice.

8 Come, Indra-Agni, with those teams, desired of many, which ye have,
O Heroes, for the wershipper.

9 With those to this libation poured, ye Heroes, Indra-Agni, come:
Come ye to drink the Soma juice.

10 Glorify him who compasses all forests with his glowing flame,
And leaves them blackened with his tongue.

11 He who gains Indra's bliss with fire enkindled finds an easy way
Over the floods to happiness.

12 Give us fleet coursers to convey Indra and Agni, and bestow
Abundant strengthening food on us.

13 Indra and Agni, I will call you hither and make you joyful with the gifts I offer.
Ye Twain are givers both of food and riches: to win me strength and vigour I invoke you.

14 Come unto us with riches, come with wealth in horses and in kine.
Indra and Agni, we invoke you both, the Gods, as Friends for friendship, bringing bliss.

15 Indra and Agni, hear his call who worships with libations poured.
Come and enjoy the offerings, drink the sweetly-flavoured Soma juice.

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10 *Glorify:* addressed to the *stotar* or praise-singer.

11 *Over the floods:* the dangers and troubles that bar his way.

12 *To convey Indra and Agni:* to bring you, Indra and Agni, to our sacrifice.

HYMN LXI. Sarasvatî.

To Vadhryaṣva when he worshipped her with gifts she gave fierce Divodâsa, canceller of debts.
Consumer of the churlish niggard, one and all, thine, O Sarasvatî, are these effectual boons.

2 She with her might, like one who digs for lotus-stems, hath burst with her strong waves the ridges of the hills.
Let us invite with songs and holy hymns for help Sarasvatî who slayeth the Pârâvatas.

3 Thou castest down, Sarasvatî, those who scorned the Gods, the brood of every Bṛisaya skilled in magic arts.
Thou hast discovered rivers for the tribes of men, and, rich in wealth! made poison flow away from them.

4 May the divine Sarasvatî, rich in her wealth, protect us well,
Furthering all our thoughts with might;

5 Whoso, divine Sarasvatî, invokes thee where the prize is set,
Like Indra when he smites the foe.

6 Aid us, divine Sarasvatî, thou who art strong in wealth and power:
Like Pûshan, give us opulence.

7 Yea, this divine Sarasvatî, terrible with her golden path,
Foe-slayer, claims our eulogy.

8 Whose limitless unbroken flood, swift-moving with a rapid rush,
Comes onward with tempestuous roar.

9 She hath spread us beyond all foes, beyond her Sisters, Holy One,
As Sûrya spreadeth out the days.

---

1 *Vadhryaṣva:* a celebrated Ṛishi. See X. 69. *She:* Sarasvatî, the River-Goddess. *Gave:* as a son. *Canceller of debts:* acquitting, by his birth, the debt which his father owed to his progenitors, the religious obligation of begetting a son who should perform the ceremonies which they require. *Churlish niggard:* who offers no sacrifices. The meaning of *avasám* is uncertain. Sâyaṇa explains it as 'gratifying himself only' Professor Ludwig regards it as compounded of *a* + *vasá* = thin or meagre. *These effectual boons:* the gift of a son.

2 *She:* Sarasvatî as the river. The description given in the text can hardly apply to the small stream generally known under that name; and from this and other passages which will be noticed as they occur it seems probable that Sarasvatî is also another name of Sindhu or the Indus. See Zimmer, *Altindisches Leben*, pp. 6 ff. *Pârâvatas:* see V. 52. 11.

3 *Every Bṛisaya:* every demon like Bṛisaya, who is said to have been the father of Vṛitra. See I. 93. 4. *Rich in wealth:* *vâjinîvati:* according to Sâyaṇa, 'giver of sustenance.'

9 *Her Sisters:* the other rivers of the Panjâb.

10 Yea, she most dear amid dear streams, Seven-sistered, graciously inclined,
Sarasvatî hath earned our praise.

11 Guard us from hate Sarasvatî, she who hath filled the realms of earth,
And that wide tract, the firmament!

12 Seven-sistered, sprung from threefold source, the Five Tribes' prosperer, she must be
Invoked in every deed of might.

13 Marked out by majesty among the Mighty Ones, in glory swifter than the other rapid Streams,
Created vast for victory like a chariot, Sarasvatî must be extolled by every sage.

14 Guide us, Sarasvatî, to glorious treasure: refuse us not thy milk, nor spurn us from thee.
Gladly accept our friendship and obedience: let us not go from thee to distant countries.

HYMN LXII. Asvins.

I LAUD the Heroes Twain, this heaven's Controllers: singing with songs of praise I call the Asvins,
Fain in a moment, when the morns are breaking, to part the earth's ends and the spacious regions.

2 Moving to sacrifice through realms of lustre they light the radiance of the car that bears them.
Traversing many wide unmeasured spaces, over the wastes ye pass, and fields, and waters.

3 Ye to that bounteous path of yours, ye mighty, have ever borne away our thoughts with horses,
Mind-swift and full of vigour, that the trouble of man who offers gifts might cease and slumber.

---

12 *Sprung from threefold source:* 'abiding in the three worlds,' that is, pervading heaven, earth, and hell, according to Sâyaṇa, like Gangâ in later times.

---

1 *To part the earth's ends:* as heralds of light to define the limits of earth and sky and so separate one from the other.

3 This stanza is very obscure. Sâyaṇa's paraphrase is inconsistent with the plain meaning of several of the words of the text. 'Fierce Aswins, from that humble mansion to which (you have repaired), you have ever borne with your desirable horses, as swift as thought, the pious worshippers in some manner (to heaven): Let the injurer of the liberal man (be consigned by you) to (final) repose.'—Wilson.

4 So ye, when ye have yoked your chariot-horses, come to the hymn of the most recent singer.
Our true and ancient Herald Priest shall bring you, the Youthful, bearing splendour, food, and vigour.

5 With newest hymn I call those Wonder-Workers, ancient and brilliant, and exceeding mighty,
Bringers of bliss to him who lauds and praises, bestowing varied bounties on the singer.

6 So ye, with birds, out of the sea and waters bore Bhujyu, son of Tugra, through the regions.
Speeding with wingèd steeds through dustless spaces, out of the bosom of the flood they bore him.

7 Victors, car-borne, ye rent the rock asunder; Bulls, heard the calling of the eunuch's consort.
Bounteous, ye filled the cow with milk for Ṣayu: thus, swift and zealous Ones, ye showed your favour.

8 Whate'er from olden time, Heaven, Earth! existeth, great object of the wrath of Gods and mortals,
Make that, Âdityas, Vasus, sons of Rudra, an evil brand to one allied with demons.

9 May he who knows, as Varuṇa and Mitra, air's realm, appointing both the Kings in season,
Against the secret fiend cast forth his weapon, against the lying words that strangers utter.

10 Come to our home with friendly wheels, for offspring; come on your radiant chariot rich in heroes.
Strike off, ye Twain, the heads of our assailants who with man's treacherous attack approach us.

11 Come hitherward to us with teams of horses, the highest and the midmost and the lowest.
Bountiful Lords, throw open to the singer the doors e'en of the firm-closed stall of cattle.

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6 *Bhujyu*: see I. 116. 3—5.

7 *The eunuch's consort*: Vadhrimatî. See I. 116. 13. *Ṣayu*: see I. 116. 22.

9 Mitra and Varuṇa appear here as comprehended in a third God, who must be the Asura Dyaus. He, comprising the heaven of night as well as the heaven of day, assigns to Mitra and Varuṇa the charge, respectively of day and night. See Ludwig's Commentary.

10 *For offspring*: *tánayâya*; to give us offspring. The second line of the stanza might be rendered: 'Turn back, ye Twain, the heads, with secret onslaught, even of those who seek to harm the mortal.'

11 *The highest and the midmost or the lowest*: or, as Professor Ludwig translates: 'the earliest, the midmost, and the latest.'

HYMN LXIII. Asvins.

WHERE hath the hymn with reverence, like an envoy, found both fair Gods to-day, invoked of many—
Hymn that hath brought the two Nâsatyas hither? To this man's thought be ye, both Gods, most friendly.

2 Come readily to this mine invocation, lauded with songs, that ye may drink the juices.
Compass this house to keep it from the foeman, that none may force it, either near or distant.

3 Juice in wide room hath been prepared to feast you: for you the grass is strewn, most soft to tread on.
With lifted hands your servant hath adored you. Yearning for you the press-stones shed the liquid.

4 Agni uplifts him at your sacrifices: forth goes the oblation dropping oil and glowing.
Up stands the grateful-minded priest, elected, appointed to invoke the two Nâsatyas.

5 Lords of great wealth! for glory Sûrya's Daughter mounted your car that brings a hundred succours.
Famed for your magic arts were ye, magicians! amid the race of Gods, ye dancing Heroes!

6 Ye Twain, with these your glories fair to look on, brought, to win victory, rich gifts for Sûryâ.
After you flew your birds, marvels of beauty: dear to our hearts! the song, well lauded, reached you.

7 May your winged coursers, best to draw, Nâsatyas! convey you to the object of your wishes.
Swift as the thought, your car hath been sent onward to food of many a sort and dainty viands.

8 Lords of great wealth, manifold is your bounty: ye filled our cow with food that never faileth.
Lovers of sweetness! yours are praise and singers, and poured libations which have sought your favour.

---

2 *Either near or distant:* neighbour or stranger.

3 *In wide room:* where there is ample space for the sacrificial ceremonies.

5 *Sûrya's Daughter:* see I. 116. 17. *Dancing Heroes:* ye who dance through the air. Cf. VIII. 20. 22, and 'Day's harbinger comes dancing from the east' (Milton—Song On May Morning).

6 *Rich gifts for Sûryâ:* who chose the Asvins to be her husbands.

9 Mine were two mares of Puraya, brown, swift-footed; a hundred with Sumîḍha, food with Peruk.
Sâṇḍa gave ten gold-decked and well-trained horses, tame and obedient and of lofty stature.

10 Nâsatyas! Purupanthâs offered hundreds, thousands of steeds to him who sang your praises,
Gave, Heroes! to the singer Bharadvâja. Ye Wonder-Workers, let the fiends be slaughtered.

11 May I with princes share your bliss in freedom.

HYMN LXIV. Dawn.

THE radiant Dawns have risen up for glory, in their white splendour like the waves of waters.
She maketh paths all easy, fair to travel, and, rich, hath shown herself benign and friendly.

2 We see that thou art good: far shines thy lustre; thy beams, thy splendours have flown up to heaven.
Decking thyself, thou makest bare thy bosom, shining in majesty, thou Goddess Morning.

3 Red are the kine and luminous that bear her the Blessèd One who spreadeth through the distance.
The foes she chaseth like a valiant archer, like a swift warrior she repelleth darkness.

4 Thy ways are easy on the hills: thou passest Invincible! Self-luminous! through waters.
So lofty Goddess with thine ample pathway, Daughter of Heaven, bring wealth to give us comfort.

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9 This and the following stanza eulogize the liberality of several wealthy institutors of sacrifice; but it is difficult to make out what were the gifts they gave as the verses are filled with epithets without nouns. *Vaḍave*, mares, suits the dual epithets *ṛijré*, and *raghvî́*, brown and swift After *ṣatám*, a hundred, Sâyaṇa supplies *gấvaḥ*, cows. Instead of 'well-trained' Sâyana's rendering is 'handsome,' and he supplies *aṣvân*, 'horses,' or *rathân*, 'chariots' for the absent noun. 'Obedient, gallant, and well-favoured servants' would represent his rendering of the last half-line of the stanza. The translations given by Professors Ludwig and Grassmann differ from each other and from Sâyaṇa's version. As Professor Wilson remarks: 'If we render the stanza literally, it is utterly unintelligible: the greater part of the *Sûkta* is very obscure.' Puraya, Sumîḍha, and Peruka are the names of liberal patrons.

10 *Purupanthâs:* another of these generous nobles. In this case *áṣvanâm*, of horses, appears in the text.

11 *Your bliss:* the felicity which the Aṣvins bestow.

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1 *Dawns:* the plural may be honorific, or may signify Dawn and her rays of light.

3 *Warrior:* borne on a chariot.

4 *Through waters:* of the firmament.

5 Dawn, bring me wealth: untroubled, with thine oxen thou bearest riches at thy will and pleasure;
Thou who, a Goddess, Child of Heaven, hast shown thee lovely through bounty when we called thee early.

6 As the birds fly forth from their resting-places, so men with store of food rise at thy dawning.
Yea, to the liberal mortal who remaineth at home, O Goddess Dawn, much good thou bringest.

HYMN LXV. Dawn.

SHEDDING her light on human habitations this Child of Heaven hath called us from our slumber;
She who at night-time with her argent lustre hath shown herself e'en through the shades of darkness.

2 All this with red-rayed steeds have they divided: the Dawns on bright cars shine in wondrous fashion.
They, bringing near the stately rite's commencement, drive far away the night's surrounding shadows.

3 Dawns, bringing hither, to the man who worships, glory and power and might and food and vigour,
Opulent, with imperial sway like heroes, favour your servant and this day enrich him.

4 Now is there treasure for the man who serves you, now for the hero, Dawns! who brings oblation;
Now for the singer when he sings the praise-song. Even to one like me ye brought aforetime.

5 O Dawn who standest on the mountain ridges, Angirases now praise thy stalls of cattle.
With prayer and holy hymn they burst them open: the heroes' calling on the Gods was fruitful.

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6 This stanza occurs in a hymn to Dawn ascribed to the Rishi Kakshîvân, I. 124. 12. *With store* [illegible] 'enjoying or sharing food,' is explained by Sâyana as [illegible] have to gain their sustenance.' The wealthy may be meant, who share their store with others and must work to replenish it. *The liberal mortal:* the man who sacrifices to the Gods. To bring out this meaning more clearly the last line may be translated: 'To him who stays at home and pours oblations, O Goddess Dawn, thou givest ample riches.'

1 *At night-time:* an allusion, perhaps, to the 'false dawn' before the appearance of the real dawn, although this faint glimmer can hardly be called lustre. Or the light of stars may be intended, as belonging to Dawn rather than to Night.

2 *All this.........have they divided:* separated light from darkness. *The stately rite:* the Agnihotra, or great morning sacrifice.

5 *Angirases here praise:* 'What we are doing here is in reality only a repetition of what the Angirasas did in ancient times.'—Ludwig.

6 Shine on us as of old, thou Child of Heaven, on him, rich Maid! who serves like Bharadvâja.
Give to the singer wealth with noble heroes, and upon us bestow wide-spreading glory.

HYMN LXVI. Maruts.

E'EN to the wise let that be still a wonder to which the general name of Cow is given.
The one hath swelled among mankind for milking: Pṛiṣni hath drained but once her fair bright udder.

2 They who like kindled flames of fire are glowing, the Maruts, twice and thrice have waxen mighty.
Golden and dustless were their cars, invested with their great strength and their heroic vigour.

3 They who are Sons of the rain-pouring Rudra, whom the long-lasting One had power to foster:
The Mighty Ones whose germ great Mother Pṛiṣni is known to have received for man's advantage.

4 They shrink not from the birth; in this same manner still resting there they purge away reproaches.
When they have streamed forth, brilliant, at their pleasure, with their own splendour they bedew their bodies.

5 Even those who bear the brave bold name of Maruts, whom not the active quickly wins for milking.
Even the liberal wards not off those fierce ones, those who are light and agile in their greatness.

---

6 *Bharadvâja:* the great ancestor of the priestly family of which the Ṛishi of the hymn was a member.

---

1 This meaning may be that while things of different nature are designated by the name of Cow, all that is so called has a claim to our wonder and admiration. The Cow of earth yields her milk frequently and in abundance: Pṛiṣni, the Cow of the firmament, has given milk but once, when she brought forth her offspring. the Maruts. 'Once only Pṛiṣni's milk was shed: no second, after this, is born' (VI. 48. 22). Sâyaṇa's interpretation is utterly inconsistent with the plain meaning of the words of the text.

2 *Twice and thrice*: perhaps in relation to earth and heaven, and to earth, firmament, and heaven.

4 *Still resting there*: while yet unborn they free their mother from the reproach of barrenness.

5 *Wins for milking*: persuades to grant his petitions. The version of the second line is merely conjectural as the meaning of *staunâḥ* (explained by Sâyaṇa as = *stenâḥ*, robbers) is unknown. 'The liberal donor [illegible] Maruts who are otherwise in their might the resistless plunderers (of their wealth).'—Wilson.

6 When, strong in strength and armed with potent weapons, they had united well-formed earth and heaven,
Rodasî stood among these furious Heroes like splendour shining with her native brightness.

7 No team of goats shall draw your car, O Maruts, no horse; no charioteer be he who drives it.
Halting not, reinless, through the air it travels, speeding along its paths through earth and heaven.

8 None may obstruct, none overtake, O Maruts, him whom ye succour in the strife of battle
For sons and progeny, for kine and waters: he bursts the cow-stall on the day of trial.

9 Bring a bright hymn to praise the band of Maruts, the Singers, rapid, strong in native vigour,
Who conquer mighty strength with strength more mighty: earth shakes in terror at their wars, O Agni.

10 Bright like the flashing flames of sacrifices, like tongues of fire impetuous in their onset,
Chanting their psalm, singing aloud, like heroes, splendid from birth, invincible, the Maruts.

11 That swelling band I call with invocation, the brood of Rudra, armed with glittering lances.
Pure hymns are meet for that celestial army: like floods and mountains have the Strong Ones battled.

HYMN LXVII. Mitra-Varuṇa.

Now Mitra-Varuṇa shall be exalted high by your songs, noblest of all existing;
They who, as 'twere with reins are best Controllers, unequalled with their arms to check the people.

---

6 *United:* by obscuring the horizon with cloud and rain.

7 No feeble or ordinary team must convey you; no common charioteer must drive your chariot.

8 *Bursts the cow-stall:* carries away the enemy's cattle.

10 *Singing aloud:* 'causing their opponents to tremble,' according to Sâyaṇa, who derives the word from the root *dhû*, to shake. Derived from *dhvan*, to sound, *dhúnayaḥ* means singers, musicians, minstrels, leaders of the wild music of the wind and storm (stürmer.—Ludwig). See *Vedische Studien*, I. 269.

11 *Like floods and mountains*: perhaps, with the impetuosity of rushing waters and the firm strength of mountains. But the meaning of this last half-line, as of many other passages of the hymn, is very obscure.

The hymn has been translated and thoroughly discussed by Peter von Bradke (Festgruss an R. von Roth, 1893, pp. 117—125). See also Vedic Hymns, I. 368—372 (Sacred Books of the East, XXXII).

2 To you Two Gods is this my thought extended, turned to the sacred grass with loving homage.
Give us, O Mitra-Varuṇa, a dwelling safe from attack, which ye shall guard, Boon-Givers!

3 Come hither, Mitra-Varuṇa, invited with eulogies and loving adoration,
Ye who with your own might, as Work-Controllers, urge even men who quickly hear to labour.

4 Whom, of pure origin, like two strong horses, Aditi bore as babes in proper season,
Whom, Mighty at your birth, the Mighty Goddess brought forth as terrors to the mortal foeman.

5 As all the Gods in their great joy and gladness gave you with one accord your high dominion,
As ye surround both worlds, though wide and spacious, your spies are ever true and ne'er bewildered.

6 So, through the days maintaining princely power, ye prop the height as 'twere from loftiest heaven.
The Star of all the Gods, established, filleth the heaven and earth with food of man who liveth.

7 Take the strong drink, to quaff till ye are sated, when he and his attendants fill the chamber.
The young Maids brook not that none seeks to win them, when, Quickeners of all! they scatter moisture.

8 So with your tongue come ever, when your envoy, faithful and very wise, attends our worship.
Nourished by holy oil! be this your glory: annihilate the sacrificer's trouble.

9 When, Mitra-Varuṇa, they strive against you and break the friendly laws ye have established,
They, neither Gods nor men in estimation, like Apî's sons have godless sacrifices.

---

5 *Your spies:* messengers or angels, probably the rest of the Âdityas. See I. 25. 13.

6 *The height:* the high ridge or summit of heaven. *The Star of all the Gods:* representing all the Gods: the Sun. He draws up the waters which descend to fertilize the earth.

7 *He:* the worshipper; or, perhaps, Soma. *The chamber:* of sacrifice. *The Young Maids:* the water, necessary for the preparation of the Soma libation, is ready and impatiently waiting to be used.

8 *With your tongue:* Agni, by whose tongue of fire they consume the oblations *Your envoy:* Agni.

9 *Like Apî's sons:* 'sons of the Waters.'—Grassmann. The meaning is uncertain. *Godless sacrifices:* unattended by Gods, and therefore fruitless.

10 When singers in their song uplift their voices, some chant the Nivid texts with steady purpose.
Then may we sing you lauds that shall be fruitful: do ye not rival all the Gods in greatness?

11 O Mitra-Varuṇa, may your large bounty come to us hither, near to this our dwelling,
When the kine haste to us, and when they harness the fleet-foot mettled stallion for the battle.

HYMN LXVIII. Indra-Varuṇa.

His honouring rite whose grass is trimmed is offered swiftly to you, in Manu's wise, accordant,
The rite which Indra-Varuṇa shall carry this day to high success and glorious issue.

2 For at Gods' worship they are best through vigour; they have become the strongest of the Heroes;
With mighty strength, most liberal of the Princes, Chiefs of the host, by Law made Vṛitra's slayers.

3 Praise those Twain Gods for powers that merit worship, Indra and Varuṇa, for bliss, the joyous.
One with his might and thunderbolt slays Vṛitra; the other as a Sage stands near in troubles.

4 Though dames and men have waxen strong and mighty, and all the Gods self-praised among the Heroes,
Ye, Indra-Varuṇa, have in might surpassed them, and thus were ye spread wide, O Earth and Heaven.

5 Righteous is he, and liberal and helpful who, Indra-Varuṇa, brings you gifts with gladness.
That bounteous man through food shall conquer foemen, and win him opulence and wealthy people.

6 May wealth which ye bestow in food and treasure on him who brings you gifts and sacrifices,
Wealth, Gods! which breaks the curse of those who vex us, be, Indra-Varuṇa, e'en our own possession.

---

10 *Nivid texts:* short formularies of invocation inserted in a liturgy.

11 *When the kine haste to us:* when the cattle of the men whom we are about to attack are ready and eager to be carried off. Sâyaṇa's interpretation of the last line is totally different: 'when (your) praises are uttered, and the sacrificers add in the ceremony the *Soma* that inspires straightforwardness and resolution, and is the showerer (of benefits).'—Wilson.

3 *In troubles:* 'in deeds of might.'—Ludwig. 'With snares, or nooses,' according to Professor Geldner, *Vedische Studien*, I. 142.

4 *Self-praised:* on account of their own deeds, or their own nature.

7 So also, Indra-Varuṇa, may our princes have riches swift to save, with Gods to guard them—
They whose great might gives victory in battles, and their triumphant glory spreads with swiftness.

8 Indra and Varuṇa, Gods whom we are lauding, mingle ye wealth with our heroic glory.
May we, who praise the strength of what is mighty, pass dangers, as with boats we cross the waters.

9 Now will I sing a dear and far-extending hymn to Varuṇa the God, sublime, imperial Lord,
Who, mighty Governor, Eternal, as with flame, illumines both wide worlds with majesty and power.

10 True to Law, Indra-Varuṇa, drinkers of the juice, drink this pressed Soma which shall give you rapturous joy.
Your chariot cometh to the banquet of the Gods, to sacrifice, as it were home, that ye may drink.

11 Indra and Varuṇa. drink your fill, ye Heroes, of this invigorating sweetest Soma.
This juice is shed by us that ye may quaff it: on this trimmed grass be seated, and rejoice you.

HYMN LXIX.

Indra-Vishṇu.

INDRA and Vishṇu, at my task's completion I urge you on with food and sacred service.
Accept the sacrifice and grant us riches, leading us on by unobstructed pathways.

2 Ye who inspire all hymns, Indra and Vishṇu, ye vessels who contain the Soma juices,
May hymns of praise that now are sung address you, the lauds that are recited by the singers.

3 Lords of joy-giving draughts, Indra and Vishṇu, come, giving gifts of treasure, to the Soma.
With brilliant rays of hymns let chanted praises, repeated with the lauds, adorn and deck you.

---

8 *Of what is mighty:* apparently, riches.

9 This stanza, in honour of Varuṇa alone, appears to be the beginning of another hymn. Professor Grassmann banishes stanzas 9 and 10 to his Appendix.

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1 *At my task's completion:* when all arrangements for the sacrifice have been made.

2 *Who inspire:* literally, 'the generators,' *janitárá.* *By the singers:* or, 'with laudations.'

4 May your foe-conquering horses bring you hither, Indra and Vishṇu, sharers of the banquet.
Of all our hymns accept the invocations: list to my prayers and hear the songs I sing you.

5 This your deed, Indra-Vishṇu, must be lauded: widely ye strode in the wild joy of Soma.
Ye made the firmament of larger compass, and made the regions broad for our existence.

6 Strengthened with sacred offerings, Indra-Vishṇu, first eaters, served with worship and oblation,
Fed with the holy oil, vouchsafe us riches: ye are the lake, the vat that holds the Soma.

7 Drink of this meath, O Indra, thou, and Vishṇu; drink ye your fill of Soma, Wonder-Workers.
The sweet exhilarating juice hath reached you. Hear ye my prayers, give ear unto my calling.

8 Ye Twain have conquered, ne'er have ye been conquered: never hath either of the Twain been vanquished.
Ye, Indra-Vishṇu, when ye fought the battle, produced this infinite with three divisions.

HYMN LXX.

Heaven and Earth.

FILLED full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in their form,
The Heaven and the Earth by Varuṇa's decree, unwasting, rich in germs, stand parted each from each.

2 The Everlasting Pair, with full streams, rich in milk, in their pure rule pour fatness for the pious man.
Ye who are Regents of this world, O Earth and Heaven, pour into us the genial flow that prospers men.

3 Whoso, for righteous life, pours offerings to you, O Heaven and Earth, ye Hemispheres, that man suceeds.

---

8 *Produced this infinite:* brought into existence the world with all its creatures, the three divisions being heaven, firmament, and earth. See Professor Wilson's note for Sâyaṇa's explanation of the passage.

The deities are Dyâvâpṛithivî, that is Dyaus, Heaven, and Pṛithivî, Earth, combined in a compound dual.

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1 *Full of fatness:* containing *ghṛita*, *ghî*, clarified butter, fatness in general, especially the fertilizing rain.

3 *Ye Hemispheres: dhishaṇe;* two bowls. 'Firm-set,'—Wilson. *By Law:* in the course of nature.

He in his seed is born again and spreads by Law: from you flow things diverse in form, but ruled alike.

4 Enclosed in fatness, Heaven and Earth are bright therewith: they mingle with the fatness which they still increase.

Wide, broad, set foremost at election of the priest, to them the singers pray for bliss to further them.

5 May Heaven and Earth pour down the balmy rain for us, balm-dropping, yielding balm, with balm upon your path,

Bestowing by your Godhead sacrifice and wealth, great fame and strength for us and good heroic might.

6 May Heaven and Earth make food swell plenteously for us, all-knowing Father, Mother, wondrous in their works.

Pouring out bounties, may, in union, both the Worlds, all-beneficial, send us gain, and power, and wealth.

HYMN LXXI. Savitar.

FULL of effectual wisdom Savitar the God hath stretched out golden arms that he may bring forth life.

Young and most skilful, while he holds the region up, the Warrior sprinkles fatness over both his hands.

2 May we enjoy the noblest vivifying force of Savitar the God, that he may give us wealth:

For thou art mighty to produce and lull to rest the world of life that moves on two feet and on four.

3 Protect our habitation, Savitar, this day, with guardian aids around, auspicious, firm and true.

God of the golden tongue, keep us for newest bliss: let not the evil-wisher have us in his power.

4 This Savitar the God, the golden-handed, Friend of the home, hath risen to meet the twilight.

With cheeks of brass, with pleasant tongue, the Holy, he sends the worshipper rich gifts in plenty.

---

4 *Set foremost at election of the priest*: 'first propitiated at the sacrifice.'—Wilson.

---

1 *Savitar*: the Sun as the great generator or vivifier. *Sprinkles fatness*: Professor Ludwig thinks that this may be somewhat ironical. 'The god sprinkles his hands, probably, as a preparation for the hard work which he is about to perform; but there is an underlying thought that a good deal of the fatness [in the shape of fertilizing rain] also falls down to the earth.'

4 *To meet the twilight*: 'at the close of night.'—Wilson. *Cheeks of brass*: *áyohanuḥ*; according to Sâyaṇa, 'golden-jawed.'

5 Like a Director, Savitar hath extended his golden arms, exceeding fair to look on.
He hath gone up the heights of earth and heaven, and made each monster fall and cease from troubling.

6 Fair wealth, O Savitar, to-day, to-morrow, fair wealth produce for us each day that passes.
May we through this our song be happy gainers, God, of a fair and spacious habitation.

HYMN LXXII. Indra-Soma.

GREAT is this might of yours, Indra and Soma: the first high exploits were your own achivements.
Ye found the Sun, ye found the light of heaven: ye killed all darkness and the Gods' blasphemers.

2 Ye, Indra-Soma, gave her light to Morning, and led the Sun on high with all his splendour.
Ye stayed the heaven with a supporting pillar, and spread abroad, apart, the Earth, the Mother.

3 Ye slew the flood-obstructing serpent Vṛitra, Indra and Soma: Heaven approved your exploit.
Ye urged to speed the currents of the rivers, and many seas have ye filled full with waters.

4 Ye in the unripe udders of the milch-kine have set the ripe milk, Indra, thou, and Soma.
Ye have held fast the unimpeded whiteness within these many-coloured moving creatures.

5 Verily ye bestow, Indra and Soma, wealth, famed, victorious, passing to our children.
Ye have invested men, ye Mighty Beings, with manly strength that conquers in the battle.

HYMN LXXIII. Bṛihaspati.

SERVED with oblations, first-born, mountain-render, Angiras' son, Bṛihaspati, the Holy,
With twice-firm path, dwelling in light, our Father, roars loudly, as a bull, to Earth and Heaven.

---

5 *A Director;* a priest who directs others. Or, perhaps, 'an Invoker,' as Professor Ludwig suggests. *Each monster:* every terror of the night. Sâyaṇa's interpretation of the last line is totally different: 'and, moving along, delights every thing that is.'—Wilson.

4 *Ye in the unripe udders:* the unripe, that is raw, udders are contrasted with the warm milk that is cooked or matured in them. See I. 62. 9. *The unimpeded whiteness:* the milk which is not prevented from flowing. The colour of the milk is contrasted with the colour of the cows that produce it.

1 *Bṛihaspati:* Lord of Prayer; the Deity in whom the action of the worship-

2 Bṛihaspati, who made for such a people wide room and verge when Gods were invocated,
Slaying his enemies, breaks down their castles, quelling his foes and conquering those who hate him.

3 Bṛihaspati in war hath won rich treasures, hath won, this God, the great stalls filled with cattle.
Striving to win waters and light, resistless, Bṛihaspati with lightning smites the foeman.

HYMN LXXIV. Soma-Rudra.

HOLD fast your Godlike sway, O Soma-Rudra: let these our sacrifices quickly reach you.
Placing in every house your seven great treasures, bring blessing to our quadrupeds and bipeds.

2 Soma and Rudra, chase to every quarter the sickness that hath visited our dwelling.
Drive Nirṛiti away into the distance, and give us excellent and happy glories.

3 Provide, O Soma-Rudra, for our bodies all needful medicines to heal and cure us.
Set free and draw away the sin committed which we have still inherent in our persons.

4 Armed with keen shafts and weapons, kind and loving, be gracious unto us, Soma and Rudra.
Release us from the noose of Varuṇa; keep us from sorrow, in your tender loving-kindness.

HYMN LXXV. Weapons of War.

THE warrior's look is like a thunderous rain-cloud's, when, armed with mail, he seeks the lap of battle.
Be thou victorious with unwounded body: so let the thickness of thy mail protect thee.

2 With Bow let us win kine, with Bow the battle, with Bow be victors in our hot encounters.

---

per upon the Gods is personified. See I. 14. 3. *Mountain-render:* 'Bṛihaspati *cleft the mountain*' (I. 62. 3). *Dwelling in light:* or, perhaps, in the Sun. The meaning of *prâgharmasâd* is uncertain.

2 *Such a people:* so good a people. *When Gods were invocated:* in battle.

3 *With lightning:* or with Sunlight: 'with sacred prayers.'—Wilson.

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1 *Quadrupeds and bipeds:* or, 'bless all of us, men and four-footed creatures.

2 *Nirṛiti:* the Goddess of Death and Destruction.

4 *The noose of Varuṇa:* Varuṇa, the moral Governor of the world, is repre-ented as armed with a noose or lasso for the capture and destruction of the wicked.

The Bow brings grief and sorrow to the foeman: armed with the Bow may we subdue all regions.

3 Close to his ear, as fain to speak, She presses, holding her well-loved Friend in her embraces.
Strained on the Bow, She whispers like a woman—this Bow-string that preserves us in the combat.

4 These, meeting like a woman and her lover, bear, mother-like, their child upon their bosom.
May the two Bow-ends, starting swift asunder, scatter, in unison, the foes who hate us.

5 With many a son, father of many daughters, He clangs and clashes as he goes to battle.
Slung on the back, pouring his brood, the Quiver vanquishes all opposing bands and armies.

6 Upstanding in the Car the skilful Charioteer guides his strong Horses on whithersoe'er he will.
See and admire the strength of those controlling Reins which from behind declare the will of him who drives.

7 Horses whose hoofs rain dust are neighing loudly, yoked to the Chariots, showing forth their vigour.
With their forefeet descending on the foemen, they, never flinching, trample and destroy them.

8 Car-bearer is the name of his oblation, whereon are laid his Weapons and his Armour.
So let us here, each day that passes, honour the helpful Car with hearts exceeding joyful.

9 In sweet association lived the fathers who gave us life, profound and strong in trouble,
Unwearied, armed with shafts and wondrous weapons, free, real heroes, conquerors of armies.

---

3 *She:* the bowstring. *Her well-loved friend:* the arrow. *Whispers like a woman:* 'twangs like the scream of a woman.'—Muir. But the faint sound made by the string while it is being drawn to the ear is intended. Homer likens the sound to the voice of a swallow.

4 *These:* the two ends of the bow. *Like a woman and her lover:* or, 'drawing close like two women to their lovers.' *Their child:* the arrow.

5 *With many a son:* the quiver is called the father of sons and daughters, it is said, because [illegible] are both masculine and feminine.

8 *Car-bearer:* [illegible], stand, or truck on which the chariot is placed when not in use. The word seems in this place to mean also the oblation offered by the warrior to the ideal war-chariot personified, or to a tutelary deity of chariots.

9 There is no verb in this stanza, and the only substantive, *pitáraḥ*, fathers, is explained by both Commentators as *pálayitáraḥ*, guards, defenders, that is, apparently, those who attend the chariot of the chief. Professor Wilson, fol-

10 The Brâhmans, and the Fathers meet for Soma-draughts, and, graciously inclined, unequalled Heaven and Earth.
Guard us from evil, Pûshan, guard us strengtheners of Law: let not the evil-wisher master us.

11 Her tooth a deer, dressed in an eagle's feathers, bound with cow-hide, launched forth, She flieth onward.
There where the heroes speed hither and thither, there may the Arrows shelter and protect us.

12 Avoid us thou whose flight is straight, and let our bodies be as stone.
May Soma kindly speak to us, and Aditi protect us well.

13 He lays his blows upon their backs, he deals his blows upon their thighs.
Thou, Whip, who urgest horses, drive sagacious horses in the fray.

14 It compasses the arm with serpent windings, fending away the friction of the bowstring:
So may the Brace, well-skilled in all its duties, guard manfully the man from every quarter.

15 Now to the Shaft with venom smeared, tipped with deer-horn, with iron mouth,
Celestial, of Parjanya's seed, be this great adoration paid.

16 Loosed from the Bowstring fly away, thou Arrow, sharpened by our prayer.
Go to the foemen, strike them home, and let not one be left alive.

---

owing Sâyaṇa, translates: 'The guards (of the chariot), revelling in the savoury (spoil), distributors of food, protectors in calamity, armed with spears, resolute, beautifully arranged, strong in arrows, invincible, of heroic valour, robust, and conquerors of numerous hosts.'

10 *The Brâhmans and the Fathers:* or, perhaps, the sacerdotal Fathers. The stanza, which is grammatically difficult, seems out of place.

11 *Her tooth a deer:* the point of the arrow is made of a piece of deer's horn attached to the shaft with leather strings. The butt of the arrow is feathered.

13 *He:* the whip.

14 *It:* the brace or guard worn on the archer's left arm, fastened on with leather straps.

15 *With venom smeared:* by the Laws of Manu, that is, the ideal Code of the Mânavas, Kshatriyas were forbidden to poison their arrows. Arrows appear to have been of two kinds, one, the older and less effective, *tipped with deer-horn,* and the other *with iron mouth,* pointed with *áyas,* bronze or iron. *Celestial, of Parjanya's seed:* made of the tall reeds that grow in the Rains under the influence of Parjanya the God of the rain-cloud.

16 *Sharpened by our prayer:* 'whetted by charm.'—Wilson.

17 There where the flights of Arrows fall like boys whose locks are yet unshorn.
Even there may Brahmaṇaspati, and Aditi protect us well, protect us well through all our days.

18 Thy vital parts I cover with thine Armour: with immortality King Soma clothe thee.
Varuṇa give thee what is more than ample, and in thy triumph may the Gods be joyful.

19 Whoso would kill us, whether he be a strange foe or one of us,
May all the Gods discomfit him. My nearest, closest Mail is prayer.

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17 *Like boys whose locks are yet unshorn:* 'the point of the comparison is not very obvious, but it may mean that the arrows fall where they list, as boys before they are left with the lock of hair, before the religious tonsure, play about wherever they like.'—Wilson. Professor Roth separates *viśikhā́* from *kumārā́*, and translates: 'Where the arrows fly, young and old: that is, feathered and unfeathered.'

18 *Thy vital parts:* the *várman*, or coat of mail, protected the shoulders, back, chest, and lower parts of the body. If not made of metal, it was strengthened and adorned with metal of some kind. The Indians in the army of Xerxes are said by Herodotus to have worn εἵματα ἀπὸ ξύλων πεποιημένα, clothes made out of the bark of trees (VII. 65); but he probably meant the common soldiers only, and not the chiefs. For a full description of the arms, offensive and defensive, used in Vedic times, see Muir, *O. S. Texts*, V. 469; *Altindisches Leben*, pp. 293—301; or Dutt's *History of Civilization in Ancient India*, I. p. 88.

APPENDIX I.

Page 174, Hymn CXXVI.

I subjoin a Latin version of the two stanzas omitted in my translation. They are in a different metre from the rest of the hymn, have no apparent connexion with what precedes, and look like a fragment of a liberal shepherd's love-song. The seventh stanza should, it seems, precede the sixth :

6 [Ille loquitur]. Adhaerens, arcte adhaerens, illa quae mustelae similis se abdidit, multum humorem effundens, dat mihi complexuum centum gaudia.

7 [Illa loquitur]. Prope, prope accede; molliter me tange. Ne putes pilos corporis mei paucos esse: tota sum villosa sicut Gandharidum ovis.

Professor Ludwig thinks that *Yâdurî* (multum humorem, *i. e.*, semen genitale, effundens) may be the name of a slave-girl. *Gandharidun ovis:* a ewe of the Gandhâris. The country of Gandhâra is placed by Lassen to the west of the Indus and to the south of the Kophen or Kâbul river. King Darius in a rock-inscription mentions the *Ga(n)dâra* together with the *Hi(n)du* as people subject to him, and the Gandarii, together with the Parthians, Khorasmians, Sogdians, and Dadikae, are said by Herodotus to have formed part of the army of Xerxes. The name of the country is preserved in the modern Kandahâr. See Muir, *O. S. Texts*, ii. 342, and Zimmer, *Altindisches Leben*, p. 30.

Page 243, Hymn CLXXIX.

The deified object of this omitted hymn is said to be Rati or Love, and its Ṛishis or authors are Lopâmudrâ, Agastya, and a disciple. Lopâmudrâ is represented as inviting the caresses of her aged husband Agastya, and complaining of his coldness and neglect. Agastya responds in stanza 3, and in the second half of

stanza 4 the disciple or the poet briefly tells the result of the dialogue. Stanza 5 is supposed to be spoken by the disciple who has overheard the conversation, but its connexion with the rest of the hymn is not very apparent. In stanza 6 'toiling with strong endeavour' is a paraphrase and not a translation of the original *khá-namânaḥ khanîtraiḥ* (ligonibus fodiens) which Sâyaṇa explains by 'obtaining the desired result by means of lauds and sacrifices.'

M. Bergaigne is of opinion that the hymn has a mystical meaning, Agastya being identifiable with the celestial Soma whom Lopâmudrâ, representing fervent Prayer, succeeds after long labour in drawing down from his secret dwelling place. See *La Religion Védique*, ii. 394 f.

1 'Through many autumns have I toiled and laboured, at night and morn, through age-inducing dawnings.
Old age impairs the beauty of our bodies. Let husbands still come near unto their spouses.

2 For even the men aforetime, law-fulfillers, who with the Gods declared eternal statutes,—
They have decided, but have not accomplished: so now let wives come near unto their husbands.

3 Non inutilis est labor cui Dii favent: nos omnes aemulos et aemulas vincamus.
Superemus in hac centum artium pugna in qua duas partes convenientes utrinque commovemus.

4 Cupido me cepit illius tauri [viri] qui me despicit, utrum hinc utrum illinc ab aliqua parte nata sit.
Lopamudra taurum [maritum suum] ad se detrahit: insipiens illa sapientem anhelantem absorbet.

5 This Soma I address that is most near us, that which hath been imbibed within the spirit,
To pardon any sins we have committed. Verily mortal man is full of longings.

6 Agastya thus, toiling with strong endeavour, wishing for children, progeny and power,
Cherished—a sage of mighty strength—both classes, and with the Gods obtained his prayer's fulfilment.

By 'both classes' probably priests and princes, or institutors of sacrifices, are meant. M. Bergaigne understands the expression to mean the two forms or essences of Soma, the celestial and the terrestrial.

APPENDIX II.

METRE.

Rhyme is not used in the Ṛigveda. The metres are regulated by the number of syllables in the stanza, which consists generally of three or four Pâdas, measures, divisions, or quarter verses, with a distinctly marked interval at the end of the second Pâda, and so forming two hemistichs or semi-stanzas of equal or unequal length. These Pâdas most usually contain eight or eleven or twelve syllables each; but occasionally they consist of fewer and sometimes of more than these numbers. The Pâdas of a stanza are generally of equal length and of more or less corresponding prosodial quantities; but sometimes two or more kinds of metre are employed in one stanza, and then the Pâdas vary in quantity and length. As regards quantity, the first syllables of the Pâda are not subject to very strict laws, but the last four are more regular, their measure being generally iambic in Pâdas of eight and of twelve syllables and trochaic in those of eleven. In the printed text the first and second Pâdas form one line, and the third, or third and forth, or third, fourth, and fifth, complete the distich or stanza. This arrangement I have followed in my translation.

Subjoined, in alphabetical arrangement, are the names, with brief descriptions, of the metres used in the Hymns of the Ṛigveda. The Index of Hymns will show the metre or metres employed in each Hymn.

Âbhisâriṇî: a species of Trishṭup, in which two Pâdas contain twelve instead of eleven syllables.

Anushṭup, or *Anushṭubh:* consisting of four Pâdas of eight syllables each, two Pâdas forming a line. This is the prevailing form of metre in the Mânava-dharma-śâstra, the Mahâbhârata, the Râmâyaṇa, and the Purâṇas.

Anushṭubgarbhâ: a metre of the Ushṇih class; the first Pâda containing five syllables, and the three following Pâdas eight syllables each.

Anushṭup Pipîlikamadhyâ: a species of Anushṭup having the second Pâda shorter than the first and third (8 syllables + 4 + 8 + 8).

Ashṭi: consisting of four Pâdas of sixteen syllables each, or sixty-four syllables in the stanza.

Âstârapankti: consisting of two Pâdas of eight syllables each, followed by two Pâdas of twelve syllables each.

Atidhṛiti: four Pâdas of nineteen syllables each, = 76 syllables.

Atijagatî: four Pâdas of thirteen syllables each.

Atinichṛit: consisting of three Pâdas containing repectively seven, six, and seven syllables.

Atiṣakvarî: four Pâdas of fifteen syllables each.

Atyashṭi: four Pâdas of seventeen syllables each.

Bṛihatî: four Pâdas (8 + 8 + 12 + 8) containing 36 syllables in the stanza.

Chaturvinṣatikâ Dvipadâ: a Dvipadâ containing 24 syllables instead of 20.

Dhṛiti: consisting of seventy-two syllables in a stanza.

Dvipadâ Virâj: a species of Gâyatri consisting of two Pâdas only (12 + 8 or 10 + 10 syllables); inadequately represented in the translation by two decasyllabic iambic lines.

Ekapadâ Triṣhṭup: a Trishṭup consisting of a single Pâda or quarter stanza.

Ekapadâ Virâj: a Virâj consisting of a single Pâda.

Gâyatrî: the stanza usually consists of twenty-four syllables, variously arranged, but generally as a triplet of three Pâdas of eight syllables each, or in one line of sixteen syllables and a

second line of eight. There are eleven varieties of this metre, and the number of syllables in the stanza varies accord ingly from nineteen to thirty-three.

Jagatî: a metre consisting of forty-eight syllables arranged in four Pâdas of twelve syllables each, two Pâdas forming a line or hemistich which in the translation is represented by a double Alexandrine.

Kakup or Kakubh: a metre of three Pâdas consisting of eight, twelve, and eight syllables respectively.

Kakubh Nyaṅkuṣirâ: consisting of three Pâdas of 9 + 12 + 4 syllables.

Kṛiti: a metre of four Pâdas of twenty syllables each.

Madhyejyotis: a metre in which a Pâda of eight syllables stands between two Pâdas of twelve.

Mahâbṛihatî: four Pâdas of eight syllables each, followed by one of twelve.

Mahâpadapaṅkti: a two-lined metre of thirty-one syllables, the first line consisting of four Pâdas of five syllables each, and the second being a Trishṭup of the usual eleven syllables. See Vedic Hymns, Part I. (S. Books of the East, XXXII), p. xcviii.

Mahâpaṅkti: a metre of forty-eight syllables (8 × 6 or 12 × 4).

Mahâsatobṛihatî: a lengthened form of Satobṛihatî.

Nashṭarûpî: a variety of Anushṭup.

Nyaṅkusâriṇî: a metre of four Pâdas of 8 + 12 + 8 + 8 syllables.

Pâdanichṛit: a variety of Gâyatrî in which one syllable is wanting in each Pâda: 7 × 3 = 21 syllables.

Padapaṅkti: a metre consisting of five Pâdas of five syllables each.

Paṅkti: a metre of five octosyllabic Pâdas, like Anushṭup with an additional Pâda.

Paṅktyuttarâ: a metre which ends with a Paṅkti of 5 + 5 syllables.

Pipîlikamadhyâ: any metre the middle Pâda of which is shorter than the preceding and the following.

Prâgâtha: a metre in Book VIII. consisting of strophes combining two verses, viz. a Bṛihatî or Kakup followed by a Satobṛihatî.

Prastârapaṅkti: a metre of forty syllables: 12 + 12 + 8 + 8.

Pratishṭhâ: a metre of four Pâdas of four syllables each; also a variety of the Gâyatrî consisting of three Pâdas of eight, seven, and six syllables respectively.

Purastâdbṛihatî: a variety of Bṛihatî with twelve syllables in the first Pâda.

Pura-ushṇih: a metre of three Pâdas, containing 12 + 8 + 8 syllables.

Ṣakvarî: a metre of four Pâdas of fourteen syllables each.

Satobṛihatî: a metre whose even Pâdas contain eight syllables each, and the uneven twelve: 12 + 8 + 12 + 8 = 40.

Skandhogrîva: consisting of four Pâdas of 8 + 12 + 8 + 8 syllables.

Tanuṣirâ: consisting of three Pâdas of 11 + 11 + 6 syllables.

Trishṭup or Trishṭubh: a metre of four Pâdas of eleven syllables each.

Uparishṭâdbṛihatî: consisting of four Pâdas of 12 + 8 + 8 + 8 syllables.

Uparishṭâjjyotis: a Trishṭup stanza the last Pâda of which contains only eight syllables.

Ûrdhvabṛihatî: a variety of Bṛihatî.

Urobṛihatî: a variety of Bṛihatî: 8 + 12 + 8 + 8 syllables.

Ushṇiggarbhâ: a Gâyatrî of three Pâdas of six, seven, and eleven syllables respectively.

Ushṇih : consisting of three Pâdas of 8 + 8 + 12 syllables.

Vardhamânâ : a species of Gâyatrî : 6 + 7 + 8 = 21 syllables.

Viparîtâ : a metre of four Pâdas resembling Vishṭârapankti.

Virâḍrûpâ : a Trishṭup metre of four Pâdas, 11 + 11 + 11 + 7 or 8 syllables.

Virâj : a metre of four Pâdas of ten syllables each.

Virâṭpûrvâ : a variety of Trishṭup.

Viraṭsthânâ : a variety of Trishṭup.

Vishamapadâ : metre of uneven stanzas.

Vishṭârabṛihatî : a form of Bṛihatî of four Pâdas containing 8 + 10 + 10 + 8 = 36 syllables.

Vishṭârapankti : a form of Pankti consisting of four Pâdas of 8 + 12 + 12 + 8 = 40 syllables.

Yavamadhyâ : a metre having a longer Pâda between two shorter ones.

INDEX OF HYMNS.

BOOK I.

Hymn.	*Rishi.*	*Deity.*	*Metre.*
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2	The same.	Vâyu. Indra-Varuṇa. Mitra-Varuṇa.	The same.
3	....	Asvins. Indra. Visvedevas. Sarasvatî.	....
4	....	Indra.	....
5	....	Indra.	....
6	....	Indra, Maruts, Indra and Maruts.	....
7	....	Indra.	....
8	....	The same.	....
9	....	....	....
10	....	....	Anushṭup.
11	Jetar or Jetâ.	....	The same.
12	Medhâtithi.	Agni.	Gâyatrî.
13	The same.	Âprîs.	The same.
14	....	Visvedevas.	....
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16	....	Indra.	....
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18	....	Brahmaṇaspati. Indra and Soma. Dakshiṇâ.	Gâyatrî.
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20	....	Ṛibhus.	....
21	....	Indra-Agni.	....
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23	Medhâtithi.	Vâyu. Indra-Vâyu. Mitra-Varuṇa. Visvedevas. Pûshan. Waters.	Gâyatrî. 19 Pura-ushṇih. 20 Anushṭup. 21 Pratishṭha. 22-24 Anushṭup.
24	Sunaḥsepa.	Varuṇa. Agni. Savitar.	Trishṭup. 3-5 Gâyatrî.
25	The same.	Varuṇa.	Gâyatrî.
26	....	Agni.	The same.

Hymn.	Rishi.	Deity.	Metre.
27	Sunaḥsepa.	Indra. Visvedevas.	Gâyatrî. 13 Trishṭup.
28	The same	Indra. Pestle and Mortar.	Anushṭup. 7-9 Gâyatrî.
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30	....	Indra. Asvins. Ushas.	Gâyatrî. 11 Pâdanichrit. 16 Trishṭup.
31	Hiraṇyastûpa.	Agni.	Jagatî. 8, 16, 18 Trishṭup.
32	The same.	Indra.	Trishṭup.
33	....	The same.	The same.
34	....	Asvins.	Jagatî. 9 and 12 Trishṭup.
35	....	Savitar. Agni. Mitra-Varuṇa. Night.	Trishṭup. 1 and 9 Jagatî.
36	Kaṇva.	Agni. 13-14 Sacrificial Post.	Bṛihatî and Satobṛihatî alternately.
37	The same.	Maruts.	Gâyatrî.
38	....	Maruts.	The same.
39	....	The same.	Bṛihatî and Satobṛihatî alternately.
40	....	Brahmaṇaspati.	The same.
41	....	Varuṇa-Mitra-Aryaman. Âdityas.	Gâyatrî.
42	....	Pûshan.	The same.
43	....	Rudra. Mitra-Varuṇa. Soma.	Gâyatrî. 9 Anushṭup.
44	Praskaṇva.	Agni.	Bṛihatî and Satobṛihatî alternately.
45	The same.	Agni.	Anushṭup.
46	... .	Asvins.	Gâyatrî.
47	....	The same.	Bṛihatî and Satobṛihatî alternately.
48	....	Ushas.	The same.
49	....	The same.	Anushṭup.
50	....	Sûrya.	Gâyatrî. 10-13 Anushṭup.
51	Savya.	Indra.	Jagatî. 14-15 Trishṭup.
52	The same.	The same.	Jagatî. 13 and 15 Trishṭup.
53	....	....	Jagatî. 10 and 11 Trishṭup.
54	....	....	Jagatî. 6,8,9,11 Trishṭup.
55	....	....	Jagatî.
56	....	....	The same.
57	....	....	....
58	Nodhas.	Agni.	Jagatî. 6-9 Trishṭup.
59	The same.	Agni Vaisvânara.	Trishṭup.
60	....	Agni.	The same.
61	....	Indra	....
62	....	The same.	....

Hymn.	*Rishi.*	*Deity.*	*Metre.*
63	Nodhâs.	Indra.	Trishtup.
64	The same	Maruts.	Jagatî. 15 Trishtup.
65	Parâsara.	Agni.	Dvipadâ Virâj.
66	The same.	The same.	The same.
67	....	....	....
68	....	....	....
69	....	....	....
70	....	....	....
71	....	....	Trishtup.
72	....	....	The same.
73	....	....	....
74	Gotama.	....	Gâyatrî.
75	The same.	....	The same.
76	....	....	Trishtup.
77	....	....	The same.
78	....	....	Gâyatrî.
79	....	....	1-3 Trishtup. 4-6 Ushnih. 7-12 Gâyatrî.
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81	....	The same.	The same.
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83	....	....	Jagatî.
84	....	....	1-6 Anushtup. 7-9 Ushnih. 10-12 Pankti ; 13-15 Gâyatrî. 16-18 Trishtup. 19 Brihatî. 20 Satobrihatî.
85	Gotama.	Maruts.	Jagatî. 5 and 12 Trishtup.
86	The same.	The same.	Gâyatrî.
87	....	....	Jagatî.
88	....	....	1 and 6 Prastârapankti. 5 Viradrûpâ. 2-4 Trishtup.
89	....	Visvedevas.	Jagatî. 6 Virâtsthânâ. 8-10 Trishtup.
90	....	The same.	Gâyatrî. 9 Anushtup.
91	....	Soma.	Trishtup. 5-16 Gâyatrî. 17 Ushnih.
92	....	Ushas. Asvins.	Jagatî. 5-12 Trishtup. 13-18 Ushnih.
93	....	Agni-Soma.	Anushtup. 9-11 Gâyatrî. 4-7 and 12 Trishtup. 8 Trishtup and Jagatî.
94	Kutsa.	Agni. Gods. Mitra, Varuna, Aditi, Sindhu, Heaven and Earth.	Jagatî. 15 and 16 Trishtup.
59	The same,	Agni	Trishtup.

Hymn.	*Rishi.*	*Deity.*	*Metre.*
96	Kutsa.	Agni.	Trishṭup.
97	The same	The same.	Gâyatrî.
98	....	....	Trishṭup.
99	Kaṣyapa.	....	The same.
100	Ṛijrâṣva, and others.	Indra.	....
101	Kutsa.	The same.	Jagatî. 8-12 Trishṭup.
102	The same.	....	Jagatî. 11 Trishṭup.
103	... .	....	Trishṭup.
104	....	....	The same.
105	The same, or Trita Âptya.	Viṣvedevas.	Pankti. 8 Mahâbrihatî. Yavamadhyâ. 19 Trishṭup.
106	Kutsa.	The same.	Jagatî 7 Trishṭup.
107	The same.	....	Trishṭup.
108	....	Indra-Agni.	The same.
109	....	The same.	....
110	....	Ṛibhus.	Jagatîî. 8 and 9 Trishṭup.
111	....	The same.	Jagatî. 5 Trishṭup.
112	Kutsa.	Heaven and Earth. Aṣvins. Agni.	Jagatî. 24 and 25 Trishṭup.
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114	....	Rudra.	Jagatî. 10 and 11 Trishṭup.
115	....	Sûrya.	Trishṭup.
116	Kakshîvân.	Aṣvins.	The same.
117	The same.	The same.	....
118	....	....	....
119	....	....	Jagatî.
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122	....	Viṣvedevas	Trishṭup. 5 and 6 Virâdrûpâ.
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124	....	The same.	Trishṭup.
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126	Kakshîvân, Bhâvayavya, Romaṣâ.	Bhâvayavya. Romaṣâ.	Trishṭup. 6 and 7 Anushṭup.
127	Paruchchhepa.	Agni.	Atyashṭi. 6 Atidhṛiti.
128	The same.	The same.	Atyashṭi.
129	....	Indra. Indu.	Atyashṭi. 8, 9 Atiṣakvarî. 11 Ashṭi.

Hymn.	Rishi.	Deity.	Metre.
130	Paruchchhepa.	Indra.	Atyashṭi. 10 Trishṭup.
131	The same	The same.	Atyashṭi.
132	....	Indra. Indra and Parvata.	The same.
133	....	Indra.	Trishṭup. 2-4 Anushṭup. 5 Gâyatrî. 6 Dhṛiti. 7 Atyashṭi.
134	....	Vâyu.	Atyashṭi. 6 Ashṭi.
135	....	Vâyu. Vâyu and Indra.	Atyashṭi. 7, 8 Ashṭi.
136	....	Mitra and Varuṇa.	Atyashṭi. 7 Trishṭup.
137	....	Mitra and Varuṇa.	Atiṣakvarî.
138	....	Pûshan.	Atyashṭi.
139	....	Viṣvedevas. Mitra and Varuṇa. Aṣvins. Indra. Agni. Maruts. Indra and Agni. Bṛihaspati.	Atyashṭi. 9 Bṛihatî. 11 Trishṭup.
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142	....	Âprîs. Indra. Agni.	Anushṭup.
143	....	Agni.	Jagatî. 8 Trishṭup.
144	....	The same.	Jagatî.
145	....	....	Jagatî. 5 Trishṭup.
146	....	....	Trishṭup.
147	....	....	The same.
148	....	....	....
149	....	....	Virâj.
150	....	....	Ushṇih.
151	....	Mitra. Mitra and Varuṇa.	Jagatî.
152	....	Mitra and Varuṇa.	Trishṭup.
153	....	The same.	The same.
154	....	Vishṇu.	....
155	....	Vishṇu and Indra. Vishṇu.	Jagatî.
156	....	Vishṇu.	The same.
157	....	Aṣvins.	Jagatî. 5, 6 Trishṭup.
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159	....	Heaven and Earth.	Jagatî.
160	....	The same.	The same.
161	....	Ṛibhus.	Jagatî. 14 Trishṭup.
162	....	Eulogy of the Horse.	Trishṭup. 3, 6 Jagatî.
163	....	The same.	Trishṭup.
164	....	Viṣvedevas. Vâk. Waters. Soma. Agni. Sûrya. Vâyu. Time. Sarasvatî. Sâdhyas. Sarasvân or Sûrya.	Trishṭup. 12, 15, 23, 29, 36, 41 Jagatî. 42 Prastârapankti. 51 Anushṭup.

Hymn.	Rishi.	Deity.	Metre.
165	Indra. Maruts. Agastya.	Indra.	Trishṭup.
166	Agastya.	Maruts.	Jagatî. 14, 15 Trishṭup.
167	The same.	Indra Maruts.	Trishṭup.
168	....	Maruts.	Jagatî 8-10 Trishṭup.
169	....	Indra.	Trishṭup. 2 Virâj.
170	Indra-Agastya.	Indra.	1 Bṛihatî. 2-4 Anushṭup. 5 Trishṭup.
171	Agastya.	Maruts. Indra.	Trishṭup.
172	The same.	Maruts.	Gâyatrî.
173	....	Indra.	Trishṭup.
174	....	The same	Trishṭup.
175	....	....	Anushṭup. 1 Skandhogrîvî. 6 Trishṭup.
176	....	....	Anushṭup. 6 Trishṭup.
177	....	....	Trishṭup.
178	....	....	The same.
179	Lopâmudrâ Agastya. Pupil.	Rati (Pleasure).	Trishṭup. 5 Bṛihatî.
180	Agastya.	Aṣvins.	Trishṭup.
181	The same.	The same.	The same.
182	....	....	Jagatî. 6, 8 Trishṭup.
183	....	....	Trishṭup.
184	....	....	The same.
185	....	Heaven and Earth.	....
186	....	Viṣvedevas.	....
187	....	Praise of Food.	1 Anushṭubgarbhâ. 2, 4, 8, 10 Gâyatrî. 3, 5, 6, 7 Anushṭup or Bṛihatî.
188	....	Âprîs.	Gâyatrî.
189	....	Agni.	Trishṭup.
190	....	Bṛihaspati.	The same.
191	....	Water. Grass. Sûrya.	Anushṭup. 10-12 Mahâpankti. 13 Mahâbṛihatî.

BOOK II.

Hymn.	Rishi.	Deity.	Metre.
1	Gṛitsamada.	Agni.	Jagatî.
2	The same.	The same.	The same.
3	....	Âprîs.	Trishṭup. 7 Jagatî.
4	Somâhuti.	Agni.	Trishṭup.
5	The same	The same.	Anushṭup.
6	....	....	Gâyatrî.
7	....	....	The same.
8	Gṛitsamada.	....	Gâyatrî. 6 Anushṭup.

Hymns.	Rishi.	Deity.	Metre.
9	Gritsamada.	Agni.	Trishtup.
10	The same.	The same	The same.
11	......	Indra.	Virâtsthânâ Trishtup. 21 Trishtup.
12	....	The same.	Trishtup.
13	....	....	Jagatî. 13 Trishtup.
14	....	....	Trishtup.
15	......	....	The same.
16	....	....	Jagatî. 9 Trishtup.
17	....	....	Jagatî. 8, 9 Trishtup.
18	....	....	Trishtup.
19	....	....	The same.
20	....	....	Trishtup. 3 Virâdrûpâ.
21	....	....	Jagatî. 6 Trishtup.
22	....	....	Ashti. 2, 3 Atisakvarî. 4 Atisakvarî or Ashti.
23	....	Brahmanaspati. Brihaspati.	Jagatî. 15, 19 Trishtup.
24	....	Brahmanaspati. Brahmanaspati and Indra.	Jagatî. 12, 16 Trishtup.
25	....	Brahmanaspati.	Jagatî.
26	....	The same.	The same.
27	Kûrma. Gritsamada's son, or Gritsamada.	Âdityas.	Trishtup.
28	The same.	Varuna.	The same.
29	....	Visvedevas.	....
30	Gritsamada.	Indra. Indra and Soma. Sarasvatî. Brihaspati. Maruts.	Trishtup. 15 Jagatî.
31	The same.	Visvedevas.	Jagatî. 7 Trishtup.
32	....	Heaven and Earth. Indra or Tvashtar. Râkâ. Sinîvâlî.	Jagatî. 6-8 Anushtup.
33	....	Rudra.	Trishtup.
34	....	Maruts.	Jagatî. 15 Trishtup.
35	....	Apâmnapât.	Trishtup.
36	....	Ritus.	Jagatî.
37	....	The same.	The same.
38	....	Savitar.	Trishtup.
39	....	Asvins.	Trishtup.
40	....	Soma and Pûshan. Aditi.	The same.
41	....	Vâyu. Indra and Vâyu. Mitra and Varuna. Asvins. Indra. Visvedevas. Sarasvatî.	Gâyatrî. 16, 17 Anushtup. 18 Brihatî.
42	....	The Kapinjala.	Trishtup.
43	....	The same.	1-3 Jagatî. 2 Atisakvarî or [Ashti.

BOOK III.

Hymn.	*Rishi.*	*Deity.*	*Metre.*
1	Viṣvâmitra.	Agni.	Trishṭup.
2	The same.	Vaiṣvânara.	Jagatî.
3	....	The same.	The same.
4	....	Âprîs.	Trishṭup.
5	....	Agni.	The same.
6	....	The same.	....
7	Viṣvâmitra.	Agni.	....
8	The same.	Yûpa. Viṣvedevas.	Trishṭup. 3, 7 Anushṭup.
9	....	Agni.	Bṛihati. 9 Trishṭup.
10	....	The same.	Ushṇih.
11	....	....	Gâyatrî.
12	....	Indra and Agni.	The same.
13	Ṛishabha.	Agni.	Anushṭup.
14	The same.	The same.	Trishṭup.
15	Utkîla.	....	The same.
16	The same.	....	Bṛihatî and Satobṛihatî.
17	Kata.	....	Trishṭup.
18	The same.	....	The same.
19	Gâthin.	....	....
20	The same.	Viṣvedevas. Agni.	....
21	....	Agni.	1, 4 Trishṭup. 2,3 Anushṭup. 5 Virâḍrûpâ Satobṛihatî.
22	....	The same.	Trishṭup. 4 Anushṭup.
23	Devaṣravas and Devavâta.	....	Trishṭup. 3 Satobṛihatî.
24	Viṣvâmitra.	....	Gâyatrî. 1 Anushṭup.
25	The same.	Agni. Agni and Indra.	Virâj.
26	....	Vaiṣvânara. Agni. Maruts.	1-6 Jagatî. 7-9 Trishṭup.
27	....	Agni.	Gâyatrî.
28	....	The same.	1, 2, 6 Gâyatrî. 3 Ushṇih. 4 Trishṭup. 5 Jagatî.
29	....	....	Trishṭup. 1, 4, 10, 12 Anushṭup. 6, 11, 14, 15 Jagatî.
30	....	Indra.	Trishṭup.
31	....	The same.	The same.
32	....	....	....
33	Viṣvâmitra. The Rivers.	The Rivers. Viṣvâmitra. Indra.	Trishṭup. 13 Anushṭup.
34	Viṣvâmitra.	Indra.	Trishṭup.
35	The same.	The same.	The same.
36	....	....	....
37	....	....	Gâyatrî. 11 Anushṭup.

Hymn.	Rishi.	Deity.	Metre.
38	Prajâpati, or Visvâmitra.	Indra.	Trishtup.
39	Visvâmitra.	The same.	The same.
40	The same.	....	Gâyatrî.
41	....	....	The same.
42	....	....	....
43	....	....	Trishtup.
44	....	....	Brihatî.
45	....	....	The same.
46	....	....	Trishtup.
47	....	....	The same.
48	....	....	....
49	....	....	....
50	....	....	....
51	....	....	1-3 Jagatî. 4-9 Trishtup. 10-12 Gâyatrî.
52	....	....	1-4 Gâyatrî. 5, 7, 8 Trishtup. 6 Jagatî.
53	....	Indra, Parvata, Vâk.	Trishtup. 10, 16 Jagatî. 13 Gâyatrî. 12, 20, 22 Anushtup. 18 Brihatî.
54	Prajâpati.	Visvedevas.	Trishtup.
55	The same.	The same.	The same.
56	....	....	....
57	Visvâmitra.	....	....
58	The same.	Asvins.	....
59	....	Mitra.	Trishtup. 6-9 Gâyatrî.
60	....	Ribhus. Indra.	Jagatî.
61	....	Ushas (Dawn).	Trishtup.
62	....	Indra and Varuna. Brihaspati. Pûshan. Savitar. Soma. Mitra and Varuna.	1-3 Trishtup. 4-18 Gâyatrî.

BOOK IV.

Hymn.	Rishi.	Deity.	Metre.
1	Vâmadeva.	Agni. Varuna.	Trishtup. 1 Ashti. 2 Atijagatî. 3 Dhriti.
2	The same.	Agni.	Trishtup.
3	....	The same.	The same.
4	....	Agni Rakshohâ.	....
5	....	Agni Vaisvânara.	....
6	....	Agni.	....
7	....	The same.	1 Jagatî. 2-6 Anushtup. 7-11 Trishtup.

Hymn.	Rishi.	Deity.	Metre.
8	Vâmadeva.	Agni.	Gâyatrî.
9	The same.	The same.	The same.
10	....	....	Padapankti. 5 Mahâpadapankti. 8 Ushṇih.
11	....	... .	Trishṭup.
12	... .	....	The same.
13	....	....	....
14	....	....	....
15	. .. ..	Agni. Somaka. Asvins.	Gâyatrî.
16	....	Indra.	Trishṭup.
17	....	The same.	Trishṭup. 15 Ekapadâ Virâj.
18	Indra. Aditi. Vâmadeva.	Indra. Aditi. Vâmadeva.	Trishṭup.
19	Vâmadeva.	Indra.	The same.
20	The same.	The same.	....
21	....	....	....
22	....	....	....
23	....	....	....
24	....	....	Trishṭup. 10 Anushṭup.
25	....	....	Trishṭup.
26	....	Indra The Falcon.	The same.
27	....	The Falcon.	Trishṭup. 3 Ṣakvarî.
28	....	Indra and Soma.	Trishṭup.
29	....	Indra.	The same.
30	....	Indra and Ushas.	Gâyatrî. 8, 24, Anushṭup.
31	....	Indra.	Gâyatrî. 3 Pâdanichṛit.
32	....	Indra. Indra's Horses.	Gâyatrî.
33	....	Ṛibhus.	Trishṭup.
34	....	The same.	The same.
35	....	....	....
36	....	....	Jagatî. 9 Trishṭup.
37	....	....	1-4 Trishṭup. 5-8 Anushṭup.
38	....	Heaven and Earth. Dadhikrâs.	Trishṭup.
39	....	Dadhikrâs.	Trishṭup. 6 Anushṭup.
40	....	Dadhikrâs. Sûrya.	1 Trishṭup. 2-5 Jagatî.
41	....	Indra and Varuṇa.	Trishṭup.
42	Trasadasyu.	Trasadasyu. Indra and Varuṇa.	The same.
43	Purumîḷha and Ajamîḷha.	Asvins.	....
44	The same	The same.	....
45	Vâmadeva.	....	Jagatî. 7 Trishṭup.

Hymn.	*Rishi.*	*Deity.*	*Metre.*
46	Vâmadeva.	Vâyu. Indra and Vâyu.	Gâyatrî.
47	The same.	The same.	Anushṭup.
48	....	Vâyu.	The same.
49	....	Indra and Bṛihaspati.	Gâyatrî.
50	....	Bṛihaspati. Indra and Bṛihaspati.	Trishṭup. 10 Jagatî.
51	....	Ushas (Dawn).	Trishṭup.
52	....	The same.	Gâyatrî.
53	....	Savitar.	Jagatî.
54	....	The same.	Jagatî. 6 Trishṭup.
55	....	Viṣvedevas.	Trishṭup. 8-10 Gâyatrî.
56	. ...	Heaven and Earth.	Trishṭup. 5-7 Gâyatrî.
57	....	Kshetrapati. Ṣuna. Ṣuna and Sîra. Sîtâ.	1, 4, 6, 7 Anushṭup. 2, 3, 8 Trishṭup. 5 Pura-ushṇih.
58	....	Agni, or Sûrya, or Waters, or Cows, or Ghṛita.	Trishṭup. 11 Jagatî.

BOOK V.

Hymn.	*Rishi.*	*Deity.*	*Metre.*
1	Budha and Gavishṭhira.	Agni.	Trishṭup.
2	Kumâra or Vṛiṣa.	The same.	Trishṭup. 12 Ṣakvarî.
3	Vasuṣruta.	Agni. Maruts. Rudra and Vishṇu.	Trishṭup.
4	The same.	Agni.	The same.
5	....	Âprîs.	Gâyatrî.
6	....	Agni.	Pankti.
7	Isha.	The same.	Anushṭup. 10 Pankti.
8	The same.	....	Jagatî.
9	Gaya.	....	Anushṭup. 5, 7 Pankti.
10	The same.	....	Anushṭup. 4, 7 Pankti.
11	Sutambhara.	....	Jagatî.
12	The same.	....	Trishṭup.
13	....	....	Gâyatrî.
14	....	....	The same.
15	Dharuṇa.	....	Trishṭup.
16	Pûru.	....	Anushṭup. 5 Pankti.
17	The same.	....	The same.
18	Dvita.	....	....
19	Vavri.	....	1, 2 Gâyatrî. 3, 4 Anushṭup. 5 Virâḍrûpâ.
20	Prayasvats.	....	Anushṭup. 4 Pankti.

Hymn.	Rishi.	Deity.	Metre.
21	Sasa.	Agni.	Anushṭup. 4 Pankti.
22	Viṣvasâman.	The same.	The same.
23	Dyumna Visva-charshaṇi.	....	....
24	Gaupâyanas or Laupâyanas.	....	Dvipadâ Virâj.
25	Vasûyus.	....	Anushṭup.
26	The same.	Agni. Viṣvedevas.	Gâyatrî.
27	Tryaruṇa Trasa-dasyu, and Aṣ-vamedha, or Atri.	Agni. Indra and Agni.	Trishṭup. 4-6 Anushṭup.
28	Viṣvavârâ.	Agni.	1, 3 Trishṭup. 2 Jagatî. 4 Anushṭup. 5, 6 Gâyatrî.
29	Gauriviti.	Indra. Indra or Uṣanâ.	Trishṭup.
30	Babhru.	Indra.	The same.
31	Avasyu.	The same.	....
32	Gâtu.	....	....
33	Samvaraṇa.	....	....
34	The same.	....	Jagatî. 9 Trishṭup.
35	Prabhûvasu.	....	Anushṭup. 8 Pankti.
36	The same.	....	Trishṭup. 3 Jagatî.
37	Atri Bhauma.	....	Trishṭup.
38	The same.	....	Anushṭup.
39	....	....	Anushṭup. 5 Pankti.
40	....	Indra. Sûrya. Atri.	1, 3 Ushṇih. 4 Trishṭup. 5-9 Anushṭup. 6-8 Trishṭup.
41	....	Viṣvedevas.	Trishṭup. 16, 17 Atijagatî. 20 Ekapadâ Virâj.
42	....	Viṣvedevas. Rudra.	Trishṭup. 17 Ekapadâ Virâj. Trishṭup. 16 Ekapadâ Virâj.
43	......	Viṣvedevas.	Trishṭup.
44	Avatsâra and others.	The same.	Jagatî. 14, 15 Trishṭup.
45	Sadâpriṇa.	....	Trishṭup.
46	Pratikshatra.	Viṣvedevas. Consorts of the Gods.	Jagatî. 2, 8 Trishṭup.
47	Pratiratha.	Viṣvedevas.	Jagatî.
48	Pratibhânu.	The same.	Trishṭup.
49	Pratiprabha.	....	Anushṭup. 5 Pankti.
50	Svasti.	....	1-4 Gâyatrî. 5-10 Ushṇih. 11-13 Jagatî or Trishṭup. 14, 15 Anushṭup.
51	The same.	....	

Hymn.	Rishi.	Deity.	Metre.
52	Şyâvâşva.	Maruts.	Anushṭup. 6, 16, 17 Pankti.
53	The same.	The same.	1, 5, 10, 11, 15 Kakup. 2 Bṛihatî. 3 Anushṭup. 4 Pura-ushṇih. 6, 7, 9, 13, 14, 16 Satobṛihatî. 8, 12 Gâyatrî.
54	....	....	Jagatî. 14 Trishṭup.
55	....	....	Jagatî. 10 Trishṭup.
56	....	....	Bṛihatî. 3, 7 Satobṛihatî.
57	....	....	Jagatî. 7, 8 Trishṭup.
58	....	....	Trishṭup.
59	....	....	Jagatî. 8. Trishṭup.
60	....	....	Trishṭup. 7, 8 Jagatî.
61	....	Maruts and others.	Gâyatrî. 5 Anushṭup. 9 Satobṛihatî.
62	Şrutavid.	Mitra and Varuṇa.	Trishṭup.
63	Archanânas.	The same.	Jagatî.
64	The same.	....	Anushṭup. 7 Pankti.
65	Râtahavya.	....	Anushṭup. 6 Pankti.
66	The same.	....	Anushṭup.
67	Yajata.	....	The same.
68	The same.	....	Gâyatrî.
69	Uruchakri.	....	Trishṭup.
70	The same.	....	Gâyatrî.
71	Bâhuvṛikta.	....	The same.
72	The same.	....	Ushṇih.
73	Paura.	Asvins.	Anushṭup.
74	The same.	The same.	The same.
75	Avasyu.	....	Pankti.
76	Atri Bhauma.	....	Trishṭup.
77	The same.	....	The same.
78	Saptavadhri.	....	1-3 Ushṇih. 4 Trishṭup. 5-9 Anushṭup.
79	Satyaşravas.	Ushas (Dawn).	Pankti.
80	The same.	The same.	Trishṭup.
81	Şyâvâşva.	Savitar.	Jagatî.
82	The same.	The same.	Gâyatrî. 1 Anushṭup.
83	Atri Bhauma.	Parjanya.	1, 5-8, 10 Trishṭup. 2-4 Jagatî. 9 Anushṭup.
84	The same.	Pṛithivî.	Anushṭup.
85	....	Varuṇa.	Trishṭup.
86	....	Indra and Agni.	Anushṭup. 6. Virâṭpûrvâ.
87	Evayâmarut.	Maruts.	Atijagatî.

BOOK VI.

Hymn.	Rishi.	Deity.	Metre.
1	Bharadvâja.	Agni.	Trishṭup.
2	The same.	The same.	Anushṭup. 11 Ṣakvarî.
3	....	....	Trishṭup.
4	....	....	The same.
5	....	....	....
6	....	....	....
7	....	Vaiṣvânara Agni.	Trishṭup. 7 Dvipadâ Virâj.
8	....	The same.	Jagatî. 7 Trishṭup.
9	....	....	Trishṭup.
10	....	Agni.	Trishṭup. 7 Dvipadâ Virâj.
11	....	The same.	Trishṭup.
12	....	....	....
13	....	....	....
14	....	....	Anushṭup. 6 Ṣakvarî.
15	Vîtahavya, or Bharadvâja.	....	Jagatî. 3, 15 Ṣakvarî. 6 Atiṣakvarî. 10-14, 16, 19 Trishṭup. 17 Anushṭup. 18 Brihatî.
16	The same	....	Gâyatrî. 1, 6 Vardhamânâ. 27, 47, 48 Anushṭup, 46 Trishṭup.
17	....	Indra.	Trishṭup. 15 Dvîpadâ Trishṭup.
18	....	The same.	Trishṭup.
19	....	....	The same.
20	....	....	Trishṭup. 7 Virâj.
21	....	Indra. Viṣvedevas.	Trishṭup.
22	....	The same.	The same.
23	....	....	....
24	....	....	....
25	....	....	....
26	....	....	....
27	....	....	....
28	....	The Cows.	Trishṭup. 2-4 Jagatî. Anushṭup.
29	....	Indra.	Trishṭup.
30	....	The same.	The same.
31	Suhotra.	....	Trishṭup. 4 Ṣakvarî.
32	The same.	....	Trishṭup.
33	Ṣunahotra.	....	The same.
34	The same.	....	....

Hymn.	*Rishi.*	*Deity.*	*Metre.*
35	Nara.	Indra.	Trishṭup.
36	The same.	The same.	The same.
37	Bharadvâja.	....	....
38	The same.	....	....
39	....	....	....
40	....	....	....
41	....	....	....
42	....	....	Anushṭup. 4 Bṛihatî.
43	....	....	Ushṇih.
44	Ṣamyu.	....	Trishṭup. 1-6 Anushṭup. 7-9 Virâj or Trishṭup. 8 Virâj.
45	The same.	Indra. Bṛibu.	Gâyatrî. 29 Atinichṛit. 31 Pâdanichṛit. 33 Anushṭup.
46	....	Indra.	Bṛihatî and Satobṛihatî alternately.
47	Garga.	Soma. Indra. Bṛihaspatî. Prastoka. Chariot. Drum.	Trishṭup. 19 Bṛihatî. 23 Anushṭup. 34 Gâyatrî. 25 Dvipadâ. 27 Jagatî.
48	Ṣamyu.	Agni. Maruts. Pûshan. Pṛiṣni and others.	1, 3, 5, 9, 14, 19, 20 Bṛihatî. 2, 4, 10, 12, 17 Satobṛihatî. 6, 8 Mahâsatobṛihatî. 7 Mahâbṛihatî. 11, 16 Kakup. 13, 18 Pura-ushṇih. 51 Atijagatî. 21 Yavamadhyâ-mahâbṛihatî. 22 Anushṭup.
49	Ṛijiṣvan.	Viṣvedevas.	Trishṭup. 15 Ṣakvarî.
50	The same.	The same.	Trishṭup.
51	....	....	Trishṭup. 13-15 Ushṇih. 16 Anushṭup.
52	....	....	Trishṭup. 7-12 Gâyatrî. 14 Jagatî.
53	Bharadvâja.	Pûshan.	Gâyatrî. 8 Anushṭup.
54	The same.	The same.	Gâyatrî.
55	....	....	The same.
56	....	....	Gâyatrî. 6 Anushṭup.
57	....	Pûshan and Indra.	Gâyatrî.
58	....	Pûshan.	Trishṭup. 2 Jagatî.
59	....	Indra and Agni.	Bṛihatî. 7-10 Anushṭup.
60	....	The same.	Gâyatrî. 1-3, 13 Trishṭup. 14 Bṛihatî. 15 Anushṭup.
61	....	Sarasvatî.	Gâyatrî. 1-3, 13 Jagatî. 14 Trishṭup.
62	....	Aṣvins.	Trishṭup.
63	....	The same.	Trishṭup. 1 Virâj. 11 Ekapadâ Trishṭup.

Hymn.	Rishi.	Deity.	Metre.
64	Bharadvâja.	Ushas (Dawn).	Trishṭup.
65	The same.	The same.	The same.
66	....	Maruts.	....
67	....	Mitra and Varuṇa.	....
68	....	Indra and Varuṇa.	Trishṭup. 9, 10 Jagatî.
69	... .	Indra and Vishṇu.	Trishṭup.
70	....	Heaven and Earth.	Jagatî.
71	....	Savitar.	1-3 Jagatî. 4-6 Trishṭup.
72	....	Indra and Soma.	Trishṭup.
73	....	Bṛihaspati.	The same.
74	....	Soma and Rudra.	......
75	Pâyu.	Men, Weapons, and Implements of War. Armour. Bow. Bowstring. Quiver. Arrow. Charioteer. Horses. Chariot. Whip, etc. etc.	Trishṭup. 6, 10 Jagatî. 12, 13, 15, 16, 19 Anushṭup. 17 Pankti.

INDEX OF NAMES, ETC.

CORRIGENDA ET ADDENDA.

Page	6	line	4 from below, *after* Vṛittra *insert* a comma
„	...	„	2 from below, *read* resist *for* resis,
„	19	„	1 of note 7, read *grâvahastâsaḥ* for *grâhvahastâsaḥ*
„	28	„	4 *dele* the full stop *after* invoke
„	44	„	3 from below, *read* flight *for* fight
„	47	„	1 of stanza 5, *read* thrice *for* thirce
„	56	„	1 of stanza 10, *insert* a hyphen *after* earth
„	58	„	3 of notes, read *bibhîyâd* for *bibhiyâd*
„	60	„	3 of stanza 9, *read* Immortal *for* Imortal
„	64	„	1 of notes, read *came* for *come*
„	70	„	3 of note 9, *read* collections *for* collection
„	71	„	3 of stanza 13, *read* Vṛishaṇaṣva's *for* Vrishaṇasva's
„	...	„	4 of note 13, *read* Vṛishaṇaṣva *for* Vṛisaṇaṣva
„	72	„	4 of stanza 5, *substitute* as Trita cleaveth Vala's fences, cleft him through.
„	...	„	5 from below, *add* But Trita appears to be Indra's associate Agni. See Macdonell, Journal R. A. Society, July, 1893.
„	74	„	4 of notes, *read* Namî *for* Nami.
„	85	„	7,8, *substitute* Thou hast, with speeders, with Daṣagvas, Indra, Ṣakra, with thunder rent obstructive Vala.
„	90	„	2 of notes, *read* Vasishṭha *for* Vaṣishṭha
„	101	„	19, *read* thee *for* the
„	...	„	2 from below, *read* for *for* fo
„	121	„	3 from below, *insert* a full stop *after* us
„	125	„	15, *read* Mitra *for* Miṭra.
„	136	„	2 of notes, *add* But see Macdonell, Journal of the R. A. Society, July, 1893, pp. 422 note 2, and 460.
„	147	„	13, *insert* a comma *after* Ṣayu
„	148	„	7, *substitute* brought the host of kind Gods *for* carried home Sudevî
„	157	„	4 of stanza 23 and 5 from below, *read* Vishṇâpû *for* Vishṇâpu
„	158	„	2 of stanza 7, make the same correction; and correct the Index accordingly.
„	174	„	2 of notes, *read* Bhâvya *for* Bhâva
„	176	„	2 of stanza 10, *read* waking *for* walking
„	...	„	1 of notes, *after* grass *insert* and
„	188	„	15, *read* priests *for* priest
„	...	„	1 of note, read *wether's* for *wethers's*
„	206	„	3 and 4 from below, *read* Aditi *for* aditi and aditi *for* Aditi
„	210	„	6 of notes, *dele* the
„	230	„	4 from below, *read* Strong God *for* Strong-God
„	231	„	3 of notes, *read* is *for* in
„	234	„	2 of stanza 10, *read* Mâna's *for* Mânas
„	245	„	7, *after* Aṣvins *insert* a comma

Page 257 line 3, *after* venom *dele* the colon
" 260 " 1 of stanza 11, *after* Hotra *insert* a comma
" 264 " 4 from below, *put* the line of division —— under 6 of notes
" 265 " 1 of stanza 9, *after* Agni *insert* a comma
" ... " 9 of notes, *dele* first line of note 2
" 267 " 25, *read* a way *for* away
" 272 " 2 of stanza 19 *after* Dasyus *insert* a full stop
" ... " 2 of notes *read* Ûrṇavâbha for Urṇavâbha
" ... " 7 of notes, *add* Prof. Macdonell's interpretation of the stanza has much to recommend it: 'That we, overcoming all our foes by thy aids, (and) the barbarian by Āryan prowess, might prosper, therefore for our benefit thou didst deliver over Viçvarūpa, the son of Tvaṣṭṛ, to the Trita of (thy) friendship' *i.e.* to thy ally the God Trita. See Journal of the R. A. Society, July, 1893, pp. 432, 433.
" 291 " 11, *read* omnipotent *for* omnipoten
" 299 " 12 from below, *read* worship *for* worsihip
" 302 " 3, 4 of stanza 10, *read* O infallible, *for* the infallible
" 305 " 3 of stanza 3, *read* Tvashṭar *for* Tvashtar
" 307 " 4 of notes, read *váhniḥ* for *váhnih*
" 327 " 2 from below, *read* Aitareya *for* Aitarey.
" 345 " 2 of stanza 4, *read* Vṛitras *for* Vritras
" 347 " 5 from below, *read* recognized *for* recongnized
" 352 " 1 of stanza 17, *read* this *for* the. Make the same correction in other places where this concluding stanza recurs.
" 355 " 5, *insert* a hyphen *after* im
" 366 " 5 from below, *insert* the sign of parenthesis *after* fodder,
" 378 " last of notes, *read* like *for* ike
" 393 " 3 of stanza 2, *read* wingèd for winged
" 419 " 1 of stanza 11, *read* power *for* powers
" 432 " 6 from below, *after* Varchin *substitute* a full stop *for* the comma
" 433 " 3 of stanza 24, *read* Karâḷatî *for* Karâlatî
" ... " 1 of note 24, read *Karâḷatî* for *Karâlatî*
" 438 " 4 from below, *read* Nève *for* Néve
" 442 " 2 of notes read *vibhvatashṭáḥ* for *vibhvatashtâh*
" 443 " 7 of notes, *after* milk *dele* the full stop
" 476 " 2 of note, *add* See Macdonell, R. A. S. Journal, July, 1893, p. 446
" 489 " 2 from below, *read* mentioned *for* mentione
" ... " last of notes, *read* in *for* n
" 492 " 2 of stanza 4, *insert* a full stop *after* glitters
" 500 " 6 from below, *insert* full *after* filling
" 523 " 3 of note, *insert* the *after* of

Page 526 line 4 of note, *read* master *for* masters
" 534 " 13, *insert* a comma *after* Mitra-Varuṇa
" 542 " 5 of notes, *insert* a comma *after* dual
" 543 " 9, *insert* a comma *after* come
" 546 " 1 of stanza 5, *insert* to *after* or
" 550 " 2, *insert* a full stop *after* forward
" 552 " 5 of notes, *add* See Macdonell, R. A. S. Journal, July 1893, p. 426.
" 555 " 3, *insert* a comma *after* conquer
" 571 " 1 of stanza 7 *substitute* a comma *for* the full stop *after* rites
" ... " 2 of stanza 10, *insert* a full stop *after* gifts
" 576 " 2 from below, *read* it *for* t
" 581 " 2 from below, *insert* a comma *after* Dasyu
" 586 " 1 of notes, *dele* the full stop *after* 41)
" 588 " 1 of stanza 1, *insert* a comma *after* quaffing
" 593 " 7 from below, *put* a full stop *after* 'mares'
" 597 " 7, *substitute* a colon *for* the comma *after* invoketh
" 608 " 4 of stanza 12, *substitute* a full stop *for* the comma *after* hostility
" 615 " 3 of stanza 22, *dele* the comma *after* once
" 622 " 1 of stanza 11, *after* host *insert* with
" 629 " 3 of stanza 2, *substitute* a semicolon *for* the comma *after* Agni
" 635 " 7 from below, read *áṣvânâm* for *aṣvanâm*
" 655 " 3, *read* Vishṭârapaṅkti *for* Vishṭârapankti
" ... " 4 from below, read *Vishṭârapaṅkti* for *Vishṭârapankti*
" ... " 4 from below, *read* Paṅkti *for* Pankti

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